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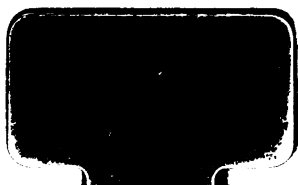
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MAY 25

THE

[1881.]

Grain of Mustard Seed,

OR,

WOMAN'S WORK IN FOREIGN PARTS.



"THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE
LORD, AS THE WATERS COVER THE SEA."

CONTENTS.

INTRODUCTORY STATEMENT.

MADAGASCAR: PAST AND PRESENT.

LETTERS FOR OUR WORKING PARTIES:—CHOTA NAGPORE.

LISTS OF SUBSCRIPTIONS AND PARCELS.

NOTICES.

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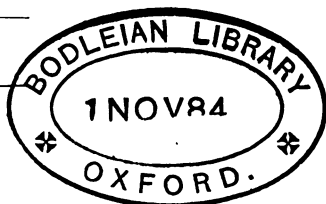
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INDEX.

AFRICA.

	PAGE
Africa, Human Sacrifices in	20
All Saints, River Bashee	37
Bloemfontein	38
Bloemfontein, Woman's Work in	65
St. Matthew's, Keiskama Hoek	13

MADAGASCAR.

Antananarivo	22, 89
Madagascar, Past and Present	4
Madagascar, Village Life in	73

INDIA.

Ahmednagar Zenana Mission	25
Rengal, Position of Women in	29, 51, 61
Calcutta: Rise and Progress of Christianity	41
Cawnpore and its Zenana Mission	81
Chota Nagpore	7
Delhi and its Zenana Mission	9
Madras, Zenana Mission in	17
Puthiamputhur	52
Ramnad	76
Rangoon	88
Secunderabad	53
Trichinopoly	57

	PAGE
An Afternoon at Lambeth Palace	33
Bishop Wilberforce on Missions	54
Death of a Zenana Missionary	90
Departure of Missionaries	79
Enlargement of Magazine	91
Farewell Service	86
Introductory Statement	2
Letters for Working Parties:—	
All Saints, River Bashee	37
Antananarivo	22, 89
Bloemfontein	38
Chota Nagpore	7
Puthiamputhur	52
Ramnad	76
Rangoon	88
Secunderabad	53
St. Matthew's, Keiskama Hoek	13
Notices	7, 8, 15, 16, 24, 39, 64, 80, 91, 92
Parcels of Work and Clothing	8, 16, 24, 40, 56, 80, 92
Subscriptions and Donations	8, 16, 24, 39, 56, 64, 80, 91
Verses	1, 79, 87

The Grain of Mustard Seed.

MAY, 1881.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

THE DIFFUSION OF THE GOSPEL.



SPREAD, oh spread, thou mighty Word,
Spread the Kingdom of the Lord,
Wheresoe'er His breath has given
Life to beings meant for heaven.

Tell them how the Father's will
Made the world and keeps it still,
How He sent His Son to save
All who help and comfort crave.

Tell of our Redeemer's love,
Who for ever doth remove,
By His holy Sacrifice,
All the guilt that on us lies.

Tell them of the Spirit given
Now, to guide us up to heaven,
Strong and holy, just and true,
Working both to will and do.

Word of Life! most pure and strong,
Lo! for Thee the nations long;
Spread, till from its dreary night
All the world awakes to light.

Up, the ripening fields ye see,
Mighty shall the harvest be;
But the reapers still are few,
Great the work they have to do.

Lord of Harvest, let there be
Joy and strength to work for Thee,
Let the nations far and near
See Thy light, and learn Thy fear.

Lyra Germanica.

INTRODUCTORY STATEMENT.

THE progress of the LADIES' ASSOCIATION at home and abroad has hitherto been recorded in its Annual Reports and in the Leaflets issued from time to time, and it has been occasionally referred to in the *Mission Field*, the *Gospel Missionary*, and other publications of the Society from which it derives its origin. It is now considered desirable that it should, like other missionary societies, have a separate organ and more direct method of communication with its members, more than 10,000 in number.

It will be the object of this little Magazine to supply full information of the state of the missions and schools connected with the Association abroad, and of the efforts used and best means of advancing the cause of the Association at home; and by articles on missions and mission-work in general, to endeavour to promote and direct into useful channels the increased and evidently increasing interest felt in these subjects.

Fifteen years having elapsed since the foundation of the LADIES' ASSOCIATION, it may be well in this first number of "THE GRAIN OF MUSTARD SEED" to give a short statement of the origin, objects, and gradual development of the Association.

In the Missions of the Society for the Propagation of the Gospel, more particularly in those in India, the want of a much larger number of female teachers had been for some time increasingly felt; and many thought that the preparation, selection, and general supervision of these teachers, and the contribution of funds for their maintenance, was a work properly belonging to, and one which would be most suitably undertaken by, members of their own sex. At the instance of a large number of the members of the Society and others who were of this opinion, a meeting was held on the 11th of May, 1866, by the kind permission of the then Bishop of London and Mrs. Tait, at London House. The subject was fully discussed, plans were drawn up, and an influential committee was formed. The Rev. W. T. BULLOCK, who may justly be regarded as the founder of the Ladies' Association, drafted a constitution, which after due deliberation was adopted, and forms the basis of the laws by which the Association is governed; and at his request his youngest sister accepted the office of Honorary Secretary of the Association.

The objects of the Association are:—1. To provide female teachers for the instruction of native women and children in the Missions of the Society. 2. To assist Female Mission Schools by providing suitable clothing and a maintenance for boarders. To carry out these objects funds are raised in England by establishing Branch Associations throughout the country for collecting subscriptions, care being taken in every instance that no Association shall divert or interfere with subscriptions to the S.P.G. Funds are also raised by ladies' work, for the sale of which abroad arrangements are made by the Association. The funds thus raised are administered by a committee of ladies, aided in their deliberations

by two members of the Standing Committee of the S.P.G., and by the Secretary of the Society.

The gradual yet rapid development of the Association will be shown by the following summary:—

In 1867 the first teacher was sent out by the Association to Tamatave in Madagascar. (Unforeseen circumstances prevented the carrying out of this plan, and for several years Miss Lawrence remained in Mauritius, giving valuable aid in the Creole schools in that island.)

In 1868 a grant was made for four teachers in the Delhi Zenana Mission, and Miss Williams and Miss Johnson went out to join the Mission. Work was also commenced in Burmah by the appointment of Miss Miller as assistant-mistress to St. Mary's School, Rangoon.

In 1869 a beginning was made in Bombay by a small grant to the girls' school commenced by Mrs. Taylor, which has since developed into the large Hindoo school in New Wadi. In this year the assistance of the Association was extended to South Africa, and Miss Newland was appointed to assist Dr. and Mrs. Callaway in the education of Kafir women and girls at the Mission of Springvale, Natal.

In 1870 a Zenana Mission was commenced at Calcutta by the appointment of Miss Ellen Thorpe to visit in connection with the Hindoo school established by the Bishop and Miss Milman in 1868. A grant was also made to the mission school at Capetown, opened by Miss Arthur in connection with St. George's Orphanage, and Miss Shergold was appointed the first mistress.

In 1871 the work of the Association was extended to the Diocese of Madras. A school for the daughters of the upper class of natives was opened at Tanjore, in which Lady Napier took great interest, and Mrs. Gahan was appointed superintendent.

In 1872 a Zenana Mission was begun at Cawnpore by Miss Richardson, who was soon succeeded by Mrs. Nichols.

In 1873 the Association made a beginning in Madagascar by a small grant for the salary of Miss Perceval, who had opened a school for Malagasy girls in her father's mission at Tamatave.

In 1874 the long-desired and long-delayed work of female education in Madagascar was really commenced. A considerable grant was placed at the disposal of Bishop Kestell-Cornish, and Miss Lawrence at once commenced a school at Antananarivo.

In 1875 the work of the Association was extended to Japan, and Miss Alice Hoar went out to open a girls' school in the S.P.G. Mission at Tokyo. In this year a grant was made for the commencement of a Kafir Industrial School at Bloemfontein, of which Miss Constance Copleston kindly volunteered to take the charge.

In 1876 a beginning was made in Kaffraria by opening a small school for native girls at St. Andrew's, Pondoland.

In 1877 the only new undertaking was the opening of an orphanage at Madras, under Mrs. Strachan's kind superintendence, for girls left destitute by the famine; which it is hoped will eventually become a Church of England training school for teachers.

In 1878 a home for native girls at Maritzburg was commenced under the care of Miss Sarney and Miss Samuelson.

In 1879 a beginning was made at Roorkee by a small grant for carrying on a native girls' school. The long-desired Zenana Mission was this year commenced at Madras by Miss Mary Morphett.

In 1880 fresh work was opened out in the Diocese of Bombay by the commencement of a Zenana Mission at Ahmednagar, and by a grant for the salary of an assistant-teacher at Dapoli. Grants were also made for teachers, to Clydesdale Mission in Kaffraria, and to St. Matthew's Mission in the Diocese of Grahamstown.

And, to sum up the progress of the Association in a few words, it may be stated that in the first year of its existence, 1866, the subscriptions and donations received amounted to £161; in the year 1880 they had increased to £5,162. In 1867 the first teacher was sent out; in 1880 there were ninety-five teachers, European and native, on the list of the Association. In addition to 1,600 pupils in the Zenanas and in the schools connected with the six Zenana Missions, about 1,100 girls are being taught in the nineteen schools connected with the Ladies' Association in North and South India, in Burmah, Japan, Madagascar, and South Africa; and 180 are maintained and educated in S.P.G. schools at the expense of members of the Association—making a total of not less than 2,880 pupils under instruction at the present time.

The grain of mustard seed may indeed be considered a fitting emblem of the small beginning of the Ladies' Association. May the prayerful efforts of its members be so abundantly blessed by the Lord of the Harvest, that its growth in future years may manifestly resemble the concluding description of the parable.

MADAGASCAR : PAST AND PRESENT.

MADAGASCAR lies on the east coast of Africa, from which it is separated by the Mozambique Channel. It is about 900 miles long and 300 broad, that is, rather larger than France; and contains about 5,000,000 inhabitants. This island was discovered in 1506 by the Portuguese, and repeated attempts have been made at various times by the French to establish settlements, and by the Jesuits to introduce the Roman Catholic religion. English missionaries were permitted by King Radama I. to reside in the island, and to proclaim the Gospel, between the years 1818 and 1828; and in that period the London Missionary Society sent thither fourteen teachers, who reduced the language to writing, translated and printed the whole Bible and other books, established two large congregations in the capital, 100 schools, and several preaching stations. Radama I. died in 1828, and was succeeded by a queen who expelled the missionaries, persecuted the Christians unto death, and cut off nearly all intercourse between the people of the island and other nations. She died in 1861, and her successor King Radama II. again opened the island to the commerce of the world, and invited missionaries, expressing to Bishop Ryan of Mauritius his willingness to receive Church Missionaries at Antananarivo or any other part of his dominions. The

London Missionary Society resumed its work, and Roman Catholic missionaries were also sent. The Church Missionary Society sent two missionaries, and the Society for the Propagation of the Gospel in 1864 sent two more, the Rev. J. Holding and the Rev. W. Hey, to found a mission on the coast at Tamatave. The missions thus established by our Church were carried on with varying success, but ten years elapsed before it was found possible to give them the much needed fostering care and superintendence of a Bishop. In 1874 the Rev. R. K. Kestell-Cornish was consecrated Bishop of Madagascar.

One of the first applications received by the LADIES' ASSOCIATION was for assistance in raising and educating the sadly degraded female population of Madagascar. And the first teacher sent abroad under the auspices of the Association—MISS LAWRENCE—left England in the autumn of 1867 to carry on a school at Tamatave which had been commenced by the Rev. W. and Mrs. Hey. The death of Mr. Hey prevented the fulfilment of this plan, and for seven years Miss Lawrence remained in Mauritius, devoting her time and energies mostly to the improvement of the 500 inmates of the Beau Bassin or Barkly Asylum for old people and orphan children.

At length in 1874 the Missionary Bishop for Madagascar reached Mauritius on his way thither, and Miss Lawrence having joined his party, they landed at Tamatave in October and proceeded at once to the capital. Miss Lawrence opened a school, which succeeded so well that at the end of two years it was firmly established in a well-built and commodious schoolhouse, in which 200 women and girls were taught with the help of an assistant mistress, MISS COOPER, and five native teachers. The mixture of age and rank in this school is very remarkable. There are children of all ages, but about half of the number of scholars are women. Then there are Hova girls and women (the Hovas are the dominant race in Madagascar), some of whom are very well off, possessing several slaves; there are free children miserably poor, and after these come the slaves, who sometimes belong to masters almost as poor as themselves, who cannot afford to clothe them. At Easter 1877 forty-three girls, of ages from six to ten, were baptized with the full consent of their parents, and soon after ten were confirmed and admitted to Holy Communion on Whit Sunday. They had all been carefully instructed, according to their capacity.

After eleven years of indefatigable and most efficient work in a tropical climate, Miss Lawrence's health gave way, and in June, 1878, she was obliged to return for a time to England, leaving her school, now called Christ Church School, in charge of Miss Cooper.

By this time another promising school, that of Holy Trinity, was in existence in a part of the capital called the Zoma. It was begun and carried on for some time by MRS. GREGORY, and in November 1878 a well recommended and experienced schoolmistress, MISS WOODFORD, who had been sent out by the Ladies' Association at the request of the Bishop, took charge of it. At the end of a year Miss Woodford was able to say :—

"My school is going on well. On the books seventy-four with an average attendance of fifty-seven. As there is no compulsion, no

school fee, and no home authority as a rule, the children frequently wander from school to school. Still many of mine have been with me from the first, a year to-day : on that first morning forty-eight were present. I have commenced an adult class on one afternoon in the week. These women are the aristocracy of the congregation, they seem to like coming very much. I go through the Collect, Epistle, and Gospel for the following Sunday with them, and teach them a little writing, arithmetic, geography, grammar, and needlework."

Miss Lawrence's well-earned rest having to some degree restored her health, she left England in April, 1880, to resume the work to which she has so entirely devoted herself. Miss Cooper, after four years' work, resigned her post, and another teacher being urgently required, at the request of the Bishop during his recent visit to England, a well qualified schoolmistress, MISS BARKER, was appointed, and accompanied the Bishop's party on their return to Madagascar.

A few extracts from recent letters will complete this short sketch of the work of female education carried on in connection with the Church in Madagascar, and will show how difficult and yet how hopeful is the task in which our mission workers are engaged.

The Bishop thus explains his plan for consolidating the work at Antananarivo, and enabling Miss Lawrence to carry out her cherished scheme of reviving the school at Tamatave :—

"When I arrived at the capital I found Miss Lawrence making her preparations to return to Tamatave ; and I soon had an opportunity of conferring with Miss Woodford and laying before her our plans for the future, which were as follows : That the school at Holy Trinity, which had been her charge, should so far change its character, that it should remain as an infant school under a native teacher. That the elder girls and their teachers should migrate with Miss Woodford to the Christ Church Schools. That Miss Barker, whose great power is with infants, should combine with Miss Woodford, and live with her in the school house at Christ Church, which happily is large enough to have an infant school below stairs, and a girls' school above. This plan so far is working admirably. We have just now 350 girls and infants."

Miss Lawrence, writing from Tamatave in December, says :—

"We reached here last Saturday, we had a pretty good journey, down country as the roads at this season are fairly dry. I have been working at the capital since my return to Madagascar. I had a nice meeting with my old pupils, and within a very few days they all returned to school again. A week before they reassembled I had the school thoroughly cleaned, and put up the new pictures with the texts worked on flannel that were done by the ladies at Kensington. Within a fortnight the daily attendance went up to over 300, amongst whom were nearly thirty high-class married women.

"On travelling up and down country I was more than ever struck with the heathen state of the Malagasy. Christianity is scarcely acknowledged except in the district of Antananarivo. The people here at Tamatave seem almost inaccessible. I have had an average of twenty-five girls this week to sew, amongst them the wife of

one of the chief judges amongst the Betsimisaraka. I have already the offer of two little girls as boarders."

The amount Miss Lawrence asks for the maintenance of a boarder is £8 a year. The same sum will maintain a native female teacher; and the Bishop in his last letter states that £100 a year is required for native teachers for whom there is no provision.

LETTERS for our WORKING PARTIES:—CHOTA NAGPORE.

THE Working Parties whose kind contributions of clothing, school rewards, etc., were sent out last year to the Chota Nagpore Mission in Central India will be glad to learn how much their gifts are appreciated. Two boxes were despatched at the same time, one to Mrs. Whitley at Ranchi, the other to Mrs. Krüger at Chaibassa, the principal stations in this important mission.

The Rev. J. C. Whitley writes:—

"To-day is mail-day, and my wife is busy with a class of women and cannot write in time for this post, but is anxious that I should send a few lines to thank the Ladies' Association for sending us so many things for our schools and for sale. Besides the clothing for the children and articles for sale there are some very beautifully worked pede-mats for our church (sent from Cheltenham by Mrs. Rowley Lloyd). Will you kindly convey an expression of my gratitude to the ladies who have been so good as to send these mats? We are very much indebted to the members of the Ladies' Association for all that they do for us. Those who support children in our school are not only lightening the burden of the Mission generally, but also conferring a very great blessing on the little ones who are being educated."

And Mrs. Krüger thus acknowledges her box:—

"I am very much obliged to the Ladies' Association for the clothes so kindly sent for our school. The girls looked so nice at Christmas, and were quite proud of their pretty dresses. We spent a very happy Christmas; a great many Christians came from their villages, so that our school-room used for divine service was much too small, and many had to sit in the verandah. We all felt again the urgent want of a church. When the Bishop visited Chaibassa, the foundation was laid. Mr. Krüger is getting on nicely with the building, but will soon have to stop it unless some kind friends send a contribution of money. The estimate is 5,000 rupees, but at present we have only 1,622. There are in our school 26 girls, and the congregation consists of 705 baptized persons who live in 24 villages. About 13 years ago, when Mr. Krüger commenced the mission, there was not one Christian here, and though 700 is only a small number in comparison of the many thousands around us, still there is much cause to thank God that He has helped so far."

THE ANNUAL MEETING of the S.P.G. will be held on THURSDAY, MAY 12TH, in ST. JAMES'S HALL, at 2.30 p.m., when Sir STAFFORD NORTHCOTE, Sir BARTLE FRERE, the Rev. Dr. STRACHAN, and others will address the meeting.

SUBSCRIPTIONS AND DONATIONS,

Received since the 30th November, 1880.

DECEMBER, 1880.		£ s. d.				£ s. d.	
Woodborough, by Rev. E. G.				Kempsey, by Rev. W. H. R.			
Wyld	4	0	0	Longhurst... ..	3	10	0
Andover, by Miss Wallis	4	5	0	Miss A. Bullock		2	6
Grange, by Miss Cairns	15	15	0	By Mrs. Low		10	0
By Mrs. Kirkpatrick... ..		10	0	Prestbury, by Mrs. Wilson	1	9	6
Mrs. Geldart		3	0	Vowchurch, by Mrs. Powell	1	10	0
By Miss E. Jacob		1	3	Guernsey, by Miss Eaton	5	0	0
St. Andrew's, Wells Street	6	7	6	By Mrs. Warr	1	0	0
Chiswick, by Miss Longley	3	0	0	Southport, by Miss Radcliffe		10	0
Coatham, by Miss Fendall	2	0	0	G. Pooley, Esq.		3	0
Mrs. Church... ..		10	0	By Miss M. Stopford Sackville.		5	0
Miss Brierley		2	6	St. Leonard's-on-Sea & Hastings,			
Lady Sandford	1	0	0	by Mrs. Huxtable	160	0	0
St. George's, Hanover Square,				Iffley, by Mrs. Clayton	3	10	0
by Mrs. Capel-Cure	15	5	0	Lady H. Warde	4	0	0
Whimble	1	9	4	Sandford		10	0
Brockworth, by Mrs. Bartleet..	2	19	0	Donnybrook, by Mrs. Ryder	1	0	0
Mrs. & Miss Wood, Northbourne		12	6	Miss A. M. Mackenzie		10	0
Hanwell, by Miss Baker	3	0	6	Miss Parker		5	0
Society of Ely Workers, by Mrs.							
Merivale	20	7	0			286	14 1
Wandsworth, by Miss Meek	3	0	0	JANUARY, 1881.			
Tiverton, by Miss Duckworth...	2	0	0	Mrs. Sadler		10	0
Mrs. Strickland		10	0	Bray, by Rev. J. G. Scott	8	0	0
By Mrs. Wauchope		5	0	By Miss Skelton		5	0
Exmouth, by Mrs. Gatty... ..	7	11	0	Miss Merriman		5	0
Miss Bushby		7	6	Lancaster, by Miss E. Hinde...	12	0	0
Mrs. Peake		10	0	Mrs. Towgood		2	6
Christ Church, Sydenham	1	1	0	Miss Bryan Smith	9	0	0
Currieglass, by Mrs. Longfield.	1	7	6	Bebington, by Rev. G. R. Felden	2	10	0
Maidstone, St. Michael's, by				Miss Rodd		2	6
Miss Allan		12	6	St. Peter's, Pimlico, by Miss			
Miss M. Cox... ..		5	0	Dukinfield	10	0	0
Bangor, by Hon. Eleanor Pen-				St. Mary Abbots, Kensington,			
nant	3	14	6	by Mrs. Bunyon	4	16	8
By Miss Palmer		7	6				

(To be continued).

PARCELS OF WORK AND CLOTHING,

Received from March 15th to April 1st.

Bembridge Working Party, by Miss Anson. Brighton (S. James) Association, by Miss Dix. Lady Gwendoline Herbert, Putney. Edgmond Working Party, by Miss Palmer. Hulme (S. Mary's) Association, by Mrs. Woodhouse. Ludgershall Association, by Miss Selfe. Starcross Working Party, by Mrs. Bond. Kensington (S. Mary Abbots) Association, by Miss Clarke. Harpenden Association, by Mrs. Vaughan. Scarborough Association, by Miss Woodall. Brandaby Working Party, by Mrs. Swann. Lady Phillimore, London. Mrs. Llewellyn, Dillwyn.

Boxes will be sent in June to Chota Nagpore, Madagascar, Springvale, and Clydesdale. Parcels to be sent before the 15th to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W. by the 10th of the month.

The Publishers will supply one copy monthly post-free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post-free for 1s.

The Grain of Mustard Seed.

JUNE, 1881.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

DELHI AND ITS ZENANA MISSION

DELHI, the capital of the Moslem kings in India, was captured by the English in 1803. The Mogul had a pension settled upon himself and family, was provided with guards and attendants, and lodged in the palace of his ancestors; but his authority passed into the hands of the English Government, on whose bounty he had become dependent. Delhi has been captured, sacked, destroyed, and rebuilt on different sites no less than eleven times. The approach to it is still most imposing. Brightly shining with many gilded domes and cupolas, and thickly embowered with tall spreading trees, it stands in the centre of a sandy plain, flanked on one side by the ruins of old Delhi—the river Jumna flows in front—the green valley of the Punjaub lies on the right, while in the rear rises a range of sandstone rocks, near which are situated, for the most part, the European dwellings of the place. The city is inclosed by a low rampart, with massive bastions, and approached through eight noble, fortified gates. The sites of the former towns extend some ten miles to the south-east and south-west; and over this large extent of ground lie scattered the wrecks of palaces, forts, tombs, and all the evidences of former greatness.

Delhi passed into the hands of the English in 1803—but fifty years elapsed before any attempt was made to convert its 160,000 inhabitants to Christianity. In 1853 the Society for the Propagation of the Gospel established a Mission here, which was, however, swept away in the mutiny of 1857, and several of its most active members were amongst the victims.

In 1859 the Mission was re-established upon a firmer basis, and since then much has been accomplished. Work of various kinds has been carried on under the care of the Rev. R. R. WINTER, and that of a native clergyman, the Rev. TARA CHAND; and in 1877 the Mission was strengthened by the arrival of the two first members of the Cambridge University Mission to India, the Rev. E. H. BICKERSTETH and the Rev. J. D. MURRAY. The educated classes are visited, and questions are discussed freely; preaching tours are made through the neighbouring districts in the cold season; an excellent education is given in St. Stephen's College; and there is a Zenana Mission in which every practicable plan of female education is carried out to the utmost by a large number of ladies under Mrs. WINTER. A memorial church, dedicated to St. Stephen, has been built, in which services in Hindustani are held twice daily, and the Christian boys from St. Stephen's College form a surpliced choir. Besides the Mission work in Delhi itself, several out-stations have been organized by Mr. Winter—Ghazeeabad, Rewarri, Kurnaul, Simla, and others, and there has been a large number of converts.

In February, 1868, the LADIES' ASSOCIATION undertook to support four teachers to carry on the Zenana Mission which had been begun under Mrs. Winter's auspices in 1866, by the Misses HAMILTON. These ladies, at Christmas, 1867, were removed to another station by the Committee of the Society to which they belonged—the Indian Female Normal School Instruction Society. Miss WILLIAMS, the first teacher in India connected with the Ladies' Association, arrived in May, 1868. She soon acquired the language, and for three years visited and taught indefatigably in the Mahometan Zenanas. By the end of this time her health had been so severely tried that change to a cooler climate was considered absolutely necessary, and she was transferred to Bombay, where a Zenana Mission was just being commenced. The second lady sent out, Miss JOHNSON, arrived at Delhi in January, 1869, and devoted herself warmly to the work, till she was seized by sudden illness and died in the October following her arrival.

The grant of the Ladies' Association has been gradually increased, until at the present time seven European ladies and ten Native Christian women are supported wholly or in part by it to teach in Delhi and the out-stations, Kurnaul, Rewarri, and Simla.

A few extracts from the reports of the ladies now engaged in this work will best show its importance, and the degree of success already attained.

Miss BOYD, who joined the Delhi Mission in 1869, and is now in charge of the second Zenana Mission House, gives the following report:—

"During the past year (1880), in addition to the superintendence of the Mohammedan schools, I have, since March, had charge of three of the Hindu schools, with the assistance of Miss TEESDALE, who passed out of our girls' training class last year, and in whom I find a valuable helper. I also had to teach the training class for two months, in the absence of Miss BULLER at Simla. I am sorry to say at the last examination of the schools the Inspector was not pleased with the progress made: he has since altered the scheme of studies, and raised the standard to agree with the Government schools at Lahore. The extra amount of work this entails has frightened many of the women away. There were twenty-four pupils in the Mohammedan Normal School last March, now there are only fifteen; but some of them are very promising, and if they could only be got to stay on for a few years and take service afterwards, would make capital teachers. But their parents marry them so early—they think it a disgrace to keep their daughters unmarried after fifteen; and when they are married their husbands will seldom allow them to take situations. The three Mohammedan branch schools in the city have been formed into three classes in one large building, with three native teachers. The first class, in which there are now only ten girls, read Persian and Urdu, write to dictation, learn geography, and arithmetic to the end of the four compound rules. The second class consists of sixteen pupils, who are expected to read from the second Urdu book, write easy sentences in dictation, and work sums in the four simple rules. The third, or infant class, consists of from forty-five to fifty girls, who are expected to know the alphabet, to be able to write the Persian text-hand and figures, to count up to 100, and to know the multiplication-table up to eight times eight. They are getting on nicely. I teach Scripture texts, hymns, and prayers to all these classes, and examine them now and then on other subjects. Kutub School is flourishing with twenty-eight pupils. I visit it once a month. The Hindu schools under my charge are the Normal and two branch schools. The Normal school, in which there are thirteen pupils, is taught by a native Christian woman, Miriam. One branch school contains sixteen girls, the other twenty-five. The teacher of the last school is preparing for baptism; besides her school she has opened out and is teaching voluntarily in eight Zenanas. . . . Of my Zenana pupils, one new house I opened last February contains three interesting women and two girls, whom I teach twice a-week—they are Hindus. They have all learned to knit socks and woollen comforters, so that the men and boys of the household are kept well supplied. I often take my Scripture picture-book in Hindu and get one of the women to read aloud, whilst I go on explaining the pictures, in which they take great interest. I have taught them many texts, too, which they learn readily. It is very pleasant work teaching them."

KURNAUL, the first out-station of the Delhi Mission, for which an additional grant was given in 1873, is a large town with 50,000 inhabitants, about seventy-five miles to the north of Delhi. Miss TONNOCHY, who has been working in the Mission for nine years,

and possesses a thorough knowledge of the dialects spoken by women in the country districts, has charge of this station. Miss Bella King lives and works with her; they have forty-five pupils in Zenanas, and superintend girls' schools there, and in the sub-stations of Paneeput and Kunjpura.

REWARRI, another large town with 30,000 inhabitants, fifty-one miles south-west from Delhi, received a grant in 1875. Mrs. ROE, who also joined the Delhi Mission in 1872, is now at Rewarri; she reports that there is a great deal of work to be done there, and that she and Miss King have forty-five girls in the schools and forty-three Zenana pupils. They have a Bible-class for women at Rampura every Wednesday, and visit other sub-stations monthly: one Gurgaon, and the other Alwar. In each of these there is a native teacher who teaches in the school and Zenanas also; and there are in the two stations fifty-six pupils.

SIMLA is situated on the slopes of the Himalaya mountains, more than 7,000 feet above the sea. Zenana teaching has been carried on here systematically since 1872, under the auspices of Mr. and Mrs. Winter, and in 1878 a grant was made to this station by the Ladies' Association. It is generally worked by some of the members of the Delhi Zenana Mission, who are here for their health; and a house in a central position has been bought in which the Zenana Missionary resides, and to which other ladies engaged in Mission work may be sent for rest when exhausted by the heat and their labours in the plains. Mrs. Plomer, formerly Miss Morris, who had once been engaged in the Delhi Mission, taught here for a time. She writes:—

"When Miss Boyd and myself first opened Zenana work in Simla in 1870, there were very few women who could read, but in 1877 nearly all could do so. This has been a great advantage, as I have been able to begin at once with the Bible and other Christian books. Needlework has been their chief object, but I make it a rule not to open any Zenanas where they object to reading the Bible or any other Christian book I may select. The number of houses taught this season has been from twenty-two to twenty-eight, with about fifty pupils, and the fees received about twenty-two rupees a month. I have no difficulty in getting them to learn verses from the Bible; the Testament we have in every house. I could give many instances of women who have been fully convinced that salvation is only through Christ. They are prepared to come forward and confess Him openly if only their husbands will lead them, but they have not the courage to come out alone. Let us pray for the men of India when we pray for the women, that God may touch their hearts, and then the way will be made clear for the women to come out and confess Christ to the world."

In conclusion the following tabular statement sent by Mr. Winter will give the clearest idea of the whole work carried on at Delhi and the out-stations, both by the teachers connected with the Ladies' Association, and by those associated with them but supported from other sources. The Ladies' Association would gladly increase the aid now given to this promising and prosperous Mission, and it is

earnestly hoped that increased support from the ladies of England will before long enable them to do so.

Name of Institution.	Delhi.	Kurnaul.	Rewari.	Rohatuck.	Simla.	Totals.
Zenana Pupils.....	228	41	70	17	58	400
Female Normal School.....	69	...	...	...	...	69
European Training Class.....	6	...	...	...	...	6
Native Girls' Schools.....	120	51	78	20	...	269
Native Christian School.....	42	...	...	...	...	42
Industrial School.....	27	...	...	...	...	27
Nurses in Hospital taught Reading.....	16	...	...	...	...	16
European Girls' Taught.....	23	...	...	...	...	23
Totals	531	92	148	37	53	861

LETTERS FOR OUR WORKING PARTIES. ST. MATTHEW'S, KEISKAMA HOEK.

FOR the last three years large boxes of clothing, &c., have been sent to this Mission, and last year it received the substantial aid of a small grant for the salary of a teacher in the Kafir Industrial School, which the Rev. C. TABERER reminds us is the only Mission boarding school for native girls in the Diocese of Grahams-town. The following letter has been received from Miss LUCAS, the Superintendent of this Institution:—

"It is four years now since I began my work here, and in that time I have naturally gained some little insight into native character and habits, for in the Girls' Institution under my care I have young women of twenty to little children of six years old. On the whole I find these girls amiable, obedient, intelligent, and quick to learn, for after some months' training the most ignorant, taken from the wild heathen state, soon fall into the cleanly habits and daily routine of industry followed by the regular inmates of the Mission, such as washing and ironing, baking, household work, sewing, &c., &c. Some of the girls turn out really excellent laundresses, and a few of those who attend to my rooms are quite equal to many English ladies' maids, so thoroughly clean and neat—mending, and even making my underlinen, and keeping everything in the greatest order. They also make good parlour-maids, Mrs. Taberer having them in her house as such when occasion requires. It is our object to render them good, useful servants, and therefore we insist upon work of every description being done, from hoeing in the mealie fields to attending upon me personally. The Government grant is

for thirty girls, and before the late war scare we had over that number, but since then, owing, I imagine, to the losses sustained during that time, and also the drought, our number is less, not exceeding twenty, and with some of these there is a difficulty in getting the necessary fees. It would indeed be encouraging if some kind ladies could be sufficiently interested in the work to induce them to give their support to one or two of the children in the Mission most requiring help. We have one, a very worthy object, the child of a poor widow, whose husband died from the effects of cold and fever contracted during the war; a good, earnest woman, at present acting as cook in the boys' establishment, with whom it is not words but deeds, always ready to give her mite cheerfully, at the same time working hard to support herself and two children. The eldest is a girl of about six years old: we have taken the little thing into the Mission, thereby helping the mother, for which she is most grateful. This is only one out of many I could mention.

"Allow me to thank the Ladies' Association for the large Mission box which we received in January. Coming at such a time it was most cheering, for owing to the general drought prevailing so many months, great poverty existed amongst the native community, preventing, in a measure, any help which might be expected of them; so it was with great pleasure Mrs. Taberer and I did our best in disposing of the contents of the box, which, I am glad to say, we did most satisfactorily, chiefly amongst the natives, but many Germans and English living in the neighbourhood were also purchasers, bringing in an unexpected fund which Mr. Taberer found of great assistance in numerous calls he has upon him. We found the most saleable articles were the plain underclothing, chemises, and petticoats. The dresses also sold very quickly, but might I suggest an improvement in the children's dresses? The great demand is for high bodies and long sleeves. Strange as it may appear, native women when they do clothe their children seem to think the neck and arms must be covered. Speaking from experience in disposing of Mission boxes here, I recommend dresses made of fancy material, or print, cut a good shape. 'Princess,' or skirt, and rather tight-fitting jacket, both for girls and women. Children's frocks with high bodies. Aprons of print, large or small. Pinafores, coloured and white, high to the neck, and long sleeves, with band round the waist, for children from six to eight years old. Petticoats for women and girls, in dark linsey or flannel, unbleached and white calico, much sought after; good, thick, white calico petticoats sell directly. Any number of chemises, all sizes, children's, girl's, and women's always acceptable, made in good stout calico. Unbleached and white calico night-dresses for women, long and full. Men's shirts in flannel, coloured or unbleached. Men's night-shirts, under-clothing for ladies and children, babies' short white petticoats and little shirts, boys' serge, galatea, and Holland suits of knickerbockers.

"I need not say how thankful we shall be for another box whenever you are able to send one, and I am sure it would give the ladies of the working parties great satisfaction could they but know what

a help, and how thoroughly appreciated their work is by those interested in the Mission.

Miss TIBBETS the Teacher who has charge of the girls in school, thus describes the daily round of duties :—

"You will be glad to hear that I like the work here very much ; it is very interesting, I only hope I shall be strong enough for it. There are forty-nine girls in the school, and I have only one young pupil-teacher to help me. At first I thought I never should get to know the girls, but now I know all well. They are really very good. We have twenty-five boarders, but I have nothing to do with them out of school. We work from nine till eleven in school, then the girls all go and do some manual labour. Lessons again from two till four, also the boarders for one hour or more in the evening.

"The days pass so quickly. I had a class at an out-station for some time on a Saturday, but had to give it up in the hot weather. I hope to begin it again soon, as I have a pony. I shall now also be able to look up all stray scholars, which I have not been able to do before, as they live so far away and I never was a good walker. There is so much to be done here, the kraals spread over such a large space, some are as far as fourteen or twenty miles away. I hope some day to get to them. The native teacher generally goes with me when I go any distance, he is so good in helping me with anything. He gives me a Kafir lesson nearly every day. I wrote my first Kafir letter the other day to my old teacher in Grahamstown. I hope in time to be able to talk, but it is very hard. The Bishop is expected here in February. I have so very much to be thankful for, God has given me so many kind friends out here, even among the natives, and they begin to look upon me as a friend."

THE Anniversary Services of the S.P.G. will be held in St. Paul's Cathedral on Wednesday morning, June 22nd, at 11 o'clock ; and in Westminster Abbey on Thursday evening, June 23rd, at 7.30, p.m., when the Sermon will be preached by the Lord Bishop of Durham.

THE LADIES' ASSOCIATION will be represented by the special attendance of its members and friends at these Services.

In connection with this Anniversary arrangements are being made for a Drawing Room Meeting of the members and friends of the Ladies' Association on Thursday afternoon, June 23rd.

SUBSCRIPTIONS AND DONATIONS.

JANUARY, 1881 (continued).

	£	s.	d.		£	s.	d.
ChippingSodburySundaySchool	4	0	0	Mrs W. Blunt	1	1	0
St. Mark's, Hamilton Terrace	10	0	0	Miss L. Bally	12	0	0
By Mrs. Venables	8	0	0	Tyntesfield, by Miss Pattenon...	2	15	0
By Miss Ollivant... ..	1	15	6				
St. Mary's, West Cowes	4	5	5		213	6	7
St. Saviour's, Battersea	4	0	0				
Holy Trinity, Brompton	7	13	6				
By Miss L. Phillimore	1	11	0				
Lady Stuart Hogg	1	1	0				
Wilmslow, by Mrs. Bates... ..	5	0	8				
Boughton	15	0	0				
Cadbury, by Mrs. Coleridge	10	6	0				
Beckenham	3	13	6				
Christ Church, Bath	3	10	0				
Hambledon	5	0	0				
South Collingham	10	0	0				
Wimbledon	5	18	1				
Miss Ward, Bayswater	4	0	0				
Appleton Roebeck, by Mrs. Roy	5	5	0				
Miss Pochin, Worminghall	2	4	0				
St. Albans, by Miss F. H. Ward	8	10	0				
By Mrs. Lilly	2	6	0				
Ramsey	1	6	0				
Pembroke Dock	3	0	0				
By Miss Hussey	2	2	0				
Mrs. Townsend	5	0	0				
Lindisfarne, by Miss Cooke	14	2	0				
Coatham, by Miss Fendall	7	6	0				
St. Peter's, Pimlico	36	0	0				
Miss Hoare	3	3	0				
Miss Rickards	2	6	0				
Mrs. G. L. Bridges	8	10	0				
Mrs. Perry Watlington	2	2	0				
General Turner	1	1	0				
Miss Staunton	2	6	0				
Mrs. Armstrong	5	0	0				
Miss H. Churchill	1	0	0				
Rev. J. Dolphin	10	6	0				
Miss Tolson, Ilkley	8	10	0				
EastMolesey, by Mrs. Smallwood	7	16	3				

Mrs. Townsend	1	1	0
S. Asaph, by Mrs. Bonnor	4	10	0
Christ Church, Erith... ..	4	0	0
Miss Clark	1	0	0
S. Mary Abbots, Kensington	8	11	0
Misses Drury	5	0	0
Ottery, S. Mary, by Mrs. Street	7	6	0
Hereford, by Mrs. Atlay	12	16	0
Mrs. Cotton	1	1	0
Newport, by Mrs. Burgess	1	0	0
Millbrook, by Lady S. Blunt	3	0	0
St. Mary's, Newington	6	0	0
St. Mary the Less, Lambeth	5	0	0
Putney, by Miss Hughes	1	15	0
By Miss Bushby	5	0	0
Miss Jane Hussey	1	1	0
By Rev. F. V. Mather	5	0	0
Salisbury, by Miss S. J. Wilton	5	0	0
By Miss Goodwin	12	6	0
Mrs. H. Raymond Barker	2	2	0
Wath, by Miss M. S. Ward	14	1	0
E. S. by Rev. J. Deane	4	1	0
Miss J. Durnford	2	6	0
Hornsea, by Miss Collinson	7	12	7
St. Audrie's, by Rev. J. R. Vernon	5	0	0
Misses Childs	10	0	0
By Miss Stoford Sackville	7	2	6
Kettering, by Miss Garratt	12	10	0
St. Paul's, Liason Grove, Sunday School	1	4	0
Mrs. Sutton... ..	1	0	0
Mrs. James Findley	10	0	0
Lindisfarne, by Miss Cooke	3	18	0

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PARCELS OF WORK AND CLOTHING,

Received up to May 5th.

Kibworth Working Party, by Mrs. Osborn. Church Working Party, by Mrs. Collins. Maidstone Association, by Miss Allan. Lancaster Association, by Miss Hinde. Cranfield Working Party, by Mrs. Vallancey. Llanfairfechan Association, by Miss Madan. Farnborough and Arlescote Association, by Miss Loveday. Taunton Association, by Mrs. Caparn. South Malling Association, by Mrs. Currey. Westminster Working Party, by Miss Frere. Battersea (St. Paul's) Association, by Mrs. Ellison. Miss Salter, Culmstock. Welshpool Association, by Mrs. Hill. Atworth Working Party, by Mrs. Sainsbury. Olfton Association, by Miss Swayne. Sudbury, Derby, Working Party, by Mrs. Livesay. Stourpaine Working Party, by Miss Watts. St. Margaret's, Lee, Association, by Mrs. Beaumont. Miss Page, London. Mrs. Erskine, Tunbridge Wells. Tulsa Hill Association, by Mrs. Cree.

Boxes will be sent in July to Madras, Tanjore, Ramnad, and Cawnpore. Parcels to be sent before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W. by the 10th of the month.


The Publishers will supply one copy monthly post-free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post-free for 1s.

The Grain of Mustard Seed.

JULY, 1881.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

ZENANA MISSION IN MADRAS.

HE first settlement of the East India Company was made at Madras about the year 1620; but for sixty years there was no place in the territory set apart for the worship of God, nor any visible token that the English settlers had any religion at all. The first Mission of our Church was established at Madras in 1726 by the Society for Promoting Christian Knowledge, and their first Missionary was Benjamin Schultz, a German minister. So little real Missionary spirit was to be found in England during the last century that for many years none but German Missionaries offered themselves for this arduous work. But amongst these we find the venerated names of Christian Frederick Swartz, founder of the Missions of Trichinopoly and Tanjore, and John Caspar Kohlhoff his fellow-labourer—names which, so long as the Gospel, which they preached so faithfully, shall prevail in India, can never be forgotten there. In 1814 the Church Missionary Society commenced its Missions in Madras itself; and in 1824 the twelve Missions of the Society for Promoting Christian Knowledge were transferred to the Society for the Propagation of the Gospel. Since that time the two Church Societies have covered the presidency with a network of Missions, the success of which has been very remarkable. An encouraging proof of this success, in one province only, was given when the centenary of the establishment of Christianity was celebrated at Palamcottah in 1880. It was in 1780 that Swartz made his first visit to Tinnevely and formed in Palamcottah a small congregation of forty persons. Three Bishops and ninety Native Clergy joined in the Thanksgiving Service of January 20th, 1880, in commemoration of this event, and the number of baptized members of the Tinnevely Mission was then 59,203, and there were 38,402 unbaptized under instruction.

Thirty years ago Bishop Caldwell thus described the condition of the women of India: "In every heathen country the state of women is low and wretched, and it is not less so in India, in spite of the greater civilization which prevails there. A Hindoo woman is not her husband's companion, but his household slave. He does not treat her as a friend, but as a servant. She may not eat with him, but she prepares his food, waits upon him during the meal, and eats what he leaves. If she has sons they eat with their father, while her daughters eat the fragments with herself. No Hindoo woman of respectable character from one end of India to the other knows how to read, and, what is stranger still, no Hindoo woman knows how to sew—she cannot do a stitch of needlework. All the requisite embroidery we see in shawls, and muslins, and scarfs, is done by men; all the tailoring and dressmaking, as well as the washing, is done by men; the women know not how to use the needle. The consequence is that all but the humblest class of women have no occupation for their leisure hours. The Pariah women labour in the fields in the heat of the burning Indian sun. The others, after they have attended to their children and family affairs—often very light in that climate—and with their simple wants, have really nothing to do, and pass the rest of their time in talking, gossip, and scandal. This being so, one work of the S.P.G. Missionaries in South India has been to establish boarding schools for Hindoo girls, the children of converts, in order to raise the female character, and show what Christian women ought to be. A day school will do for boys, but it is necessary to regulate the whole time of the girls to break them of their idle, helpless habits. But these Christian efforts for the benefit of women were treated with scorn at the commencement. The Hindoos are indeed willing to learn, and schools for boys are popular amongst them; but a *girls' school* was something quite different. To attempt to teach women was a ridiculous idea to the men; they supposed the English would 'begin to teach the cows' next!"

Happily the above description of the state of the women and of popular opinion in India is no longer universally true, a vast improvement has taken place, and in South India the Mission boarding schools, and the presence of educated English ladies—the families of the Missionaries—have probably contributed largely to this result.

The LADIES' ASSOCIATION, from the first year of its existence, has done much to promote female education in the Diocese of Madras by obtaining special payments for scholars in the Mission boarding schools of the S.P.G. and by supplying them with clothing for the children—by the establishment in 1871, of the caste school at Tanjore,—by assisting in the formation of the Famine Orphanage and future training school for teachers at Madras in 1877—and lastly, by opening a Zenana Mission at Madras in 1879. Each of these efforts for the improvement of Indian women may perhaps be described in future papers, but for the present we will confine ourselves to the consideration of the last.

Miss MARY MORPHETT, who has been residing for some years at

Madras with her mother, the widow of an officer in the Madras army, was appointed the first Zenana Missionary, and commenced the work in March, 1879. Her letters will show the progress made in the comparatively short time which has since elapsed. At the beginning of this year Miss Morphett writes :—

“The number of my pupils now amounts to twenty-one : of these eight are Telugu, and thirteen Tamil-speaking Brahmins, seven of them are married, the rest are engaged. They are from thirteen to eighteen years of age, but are considered too old to attend school. As they live in four different neighbourhoods, I have divided them into four classes of eight, six, four, and three, respectively, one of which meets at the most convenient house in each neighbourhood. By this arrangement I save the time that would otherwise be spent in driving from house to house, and the girls do not object, as they have not far to go ; indeed, at one house, the people from the adjoining one come over by the roof. I go out to my work every day except Saturdays, on which afternoon I see any Native Christians who like to come to me to read or work. I have told the Brahmin girls also that I would be glad to see them at my house on Saturdays, but only two have ever come. It is still difficult to get them, or rather their mothers and grandmothers, over their old prejudices against leaving their homes. They were much gratified at Miss Gell’s kindness in inviting them to spend the afternoon at her house. It was the first and only time they saw the Ladies Grenville, and they were surprised that they did not appear in cloth of gold at least, and laden with jewels in the style of Indian nobility. My girls are always talking of all they saw on this occasion, and they were greatly taken with the pieces of work they saw in the drawing-room, and especially with a music stool, and want me to teach them to make one like it.

“Six of my pupils are now reading the Gospels, and another girl has asked me to allow her to read them also ; and as she is now able to read well enough to understand a little, I hope to begin St. Mark’s Gospel with her after the Christmas holidays. She has heard me read it with another girl, though she has never read it herself. It is still very difficult to get them to understand how wrong it is to say what is not true.

“I invited all my pupils to spend the afternoon with me on the 23rd of December, as I did last year on Christmas Eve ; eighteen of them came, and I gave each of them a little work-box or basket, and some sweets made by a man of their own caste, and some fruit. I have this annual gathering because I think it encourages others to allow me to visit them, and also to try and impress on my pupils that at Christmas time especially we should feel thankful to God that He came into the world to save us, and should show our gratitude to Him by being kind to our fellow-creatures. My pupils have asked to be allowed to come and pay their respects to me, as they call it, next week. Their husbands accompany them on these occasions, and they bring presents of fruit and flowers. I had a letter a few days ago from the husband of one of my pupils, asking me to visit the family of a friend of his who is also

a Brahmin. There are two daughters of the house who are anxious to learn, and I hope to visit them after the holidays. Now that the number of my pupils is increasing, I am very glad of the help of the old Brahmin schoolmaster."

In her last letter, written in April, Miss Morphett is able to report the following increase in the number of her pupils:—

"Since I last wrote to you I have succeeded in beginning a little school of half a dozen children. The father of one of them has given up a nice upper room in his house for the children to assemble in, and I employ the old schoolmaster to teach them, and visit the school myself once a week. The children are taught to read and write English and Tamil, and to work samplers and knit. I hope in time to get a few more children together, but as they will not come from any distance, I have to look for them in the same neighbourhood. I mentioned in my last letter that I had been asked to visit the family of a late Government official who are Mahratta Brahmins. It was not till about a month ago, however, that they were able to receive me. There are two little girls in the house who are anxious to learn English, and to read and write Tamil. They can speak Tamil, Telugu, and their own language, Mahrathi, and seem to be in better circumstances and a better position than any of the other families I visit.

"Including my little school I have now twenty-nine pupils. Every new one involves an additional outlay in books and work materials, as I always give them these until they become sufficiently interested to purchase them for themselves; and I take this opportunity of expressing my grateful thanks to Miss Kinloch for her kindness in sending me a donation, which will also help me in purchasing little comforts for any of them who may be sick."

HUMAN SACRIFICES IN AFRICA.

IN M. BURDO's entertaining narrative of his recent voyage up the Niger and the Benueh,¹ in the midst of picturesque descriptions of hair-breadth escapes, and interviews with negro potentates, we read the following painful account of the human sacrifices in Western Africa:—

"Among the Ogbekin tribes, and all those on the shores of the Niger, another solemnity is celebrated which, unfortunately, is a proof of profound barbarism, and which will be found very difficult to extirpate. This is the annual festival of expiation, when two human sacrifices are offered: one takes place in secret, and is intended to wash away the king's errors; the other is enacted publicly, in order to expiate the crimes of his people. The victims are generally young virgins, taken from hostile tribes, or bought from a neighbouring people, and they are therefore strangers. On the

¹ *Voyage up the Niger and the Benueh.* By Adolphe Burdo, Member of the Belgian Geographical Society.

occasion of the sacrifice, the fetish-priests cover the head of the poor child about to be immolated with flowers, leaves, and tinsel of all sorts, and conduct her, quite naked, beyond the limits of the town. The people are awaiting her there. As soon as she appears men, women, and children threaten her with their fists, call down imprecations upon her, utter hideous yells, give themselves up to violent contortions, and shout at the top of their voices, 'Arroyé! Arroyé!' (cursed), imagining that they thus heap all their sins on the head of the unfortunate victim, and render her responsible for them. She is then put to death by the priests. Among the tribes of the territory watered by the Niger, they take her in a canoe to the middle of the river, and having attached a weight to her neck, throw her in, while the crowd on the banks continue to cry, 'Arroyé! Arroyé!' As I said before, it will be very difficult to put an end to this hideous practice. Besides its great antiquity—for it is found amongst the most civilized peoples of the ancient world—it is founded on an idea which is likely to exercise a powerful influence on the minds of barbarous nations: the idea that blood, and above all, human blood, has the virtue of expiating the sins committed by man against man, or against the beings whom he worships."

The dark places of the earth are full of cruelty; and what places are so dark as those where the rank growth of fanaticism has sprung up of itself in the absence of the good seed of the word of God? But, difficult as it may well be to bring the rays of the lamp of life to shine on these benighted souls, it surely ought not to be impossible, at least to those who approach them with the Gospel-message of Salvation, declaring the truth of that redemption which they thus ignorantly seek after. For this dreadful ceremonial appears to be prompted by a motive strictly pertaining to the *conscience*. It is not performed with the view of obtaining from their deities either relief from sickness, or success in war, or fruitful crops, or any other earthly and temporal benefit; it is in order to obtain the forgiveness of sins. These barbarous people must, therefore, have some perception of the real character of sin, as the ingrained corruption of human nature;—of its universality, its deadly effects, and the curse which is its inevitable accompaniment.

Side by side with these truly spiritual ideas, we find a belief (unnatural and unaccountable, indeed, were there no eternal verity underlying the ancient error) that without shedding of blood is no remission; a persuasion which M. Burdo ascribes wholly to the influence of their fetish-priests, the "stupid and ferocious ministers" of a bloodthirsty superstition. But is that a sufficient explanation of this strange craving for a ransom "from the curse of the law"? Is it only one more deplorable instance of the "crimes that religion can persuade"? Nay, there is more in it than that. Terrible as are the atrocities that it engenders, where the people perish for lack of knowledge, it is yet a blind presentiment, no less than a fatal perversion, of the great truth on which Christianity is built—the need of an atonement.

But let us turn our thoughts for a moment from the priests and

people to the unhappy victims, the yearly tribute of human souls and bodies demanded for the expiatory sacrifice. Unconscious types of the true Sin-bearer! betrayed by their own friends, sold into the hands of their enemies to be stripped, and crowned, and led forth, "without the gate, bearing their reproach," to a death of shame and scorn; do they not appeal to our hearts, by all that we hold most sacred, to stop this vain out-pouring of blood that cannot save? Can we learn, without horror, that scenes like these are being enacted at the close of our nineteenth century of grace, under the very shadow of our European civilization, and at the very doors of our Christian Church? And should not the thought stir us up to redoubled zeal in sending forth messengers with the Word of Truth, to speak peace to the heathen, and to tell them that their iniquity is pardoned already? "These lambs, what have *they* done? Behold the Lamb of God!"

E. C.

LETTERS FOR OUR WORKING PARTIES. ANTANANARIVO.

MANY boxes of clothing and school rewards have been sent to Madagascar during the last few years by the Ladies' Association, but probably none of them have given more true and heartfelt pleasure than the two forwarded to Miss Woodford last year for the benefit of the Holy Trinity Zoma School under her care. The arrival of these boxes, from unavoidable causes, was long delayed, but at length Miss Woodford was able thus to write in grateful acknowledgment:—

"Many, many thanks to you all for the splendid box of clothing sent out for my school. Mrs. Kestell-Cornish says I look much brighter for its arrival on the 24th instant, and I am sure I feel so. The living sympathy of those at home cheers one greatly, and gives one new strength and energy to labour on amongst so much heathenism. I cannot write to thank the kind friends who helped to fill the valuable box, one by one, as I have not their addresses, but I see the 'Sarum S. Edmund's Mother's Meeting,' sent a *very* nice parcel of things, and made so nicely too. Some needle-books and pincushions are also very pretty, which came in another little parcel. Another parcel contained cotton, needles, and many other valuable presents, including a little nice print. In short, will you kindly give my most hearty thanks to all the kind subscribers to my box? It would take far too long to enumerate the articles and give you my thoughts as I took them one by one from the box. I would respectfully suggest that with the flannel petticoats a flannel jacket (of the same sort of flannel) be sent with each. Our winter is piercingly cold, and often these people have merely the native 'lamba' wrapped round them; and sometimes if one has a petticoat given to her, it is worn with the band round the neck! Again, there is so much sickness amongst the people, that if we can only

help to teach them to take more care of their chests, I think there might be fewer deaths here. Another suggestion I would make is that everything, whether in the shape of wools, canvas, or the like, should be of the best. It is a great mistake to suppose that anything will do for Mission schools. If you could only see the (forgive me if I say) rubbish we sometimes get, I think you would be horrified. Patterns of wool-work commenced, and no wools sent to finish them, and so, of course, the canvas is no good. We Missionaries have not time to pick out the patterns, and it would never do to waste the time of our scholars over such things. I would say, send us good wools of various shades, and plenty of black. If patterns are begun and do not answer, take out the wool at home, and then send us the canvas. I have seen some of the work done at other schools here, and splendid it is, simply because they can get splendid quantities of nice new wool, &c., &c.; and I am sure Church people have only to understand to let me have as nice for my school.

"All garments for the Malagasy should be made high in the neck, with long sleeves, and a long skirt, even for babies. Tiny open pinafores are too great a luxury for these people, at present. And now I must venture to beg again, for it takes a long time before a letter is answered by a box of good things. I would say, please send me a good supply of needles, reel cottons, white, black, and coloured, thimbles (many of my scholars have none to work with now, and it is rather painful to have tiny, and often delicate, fingers held up to one to plead for a thimble; for I think you know I have many princesses, as well as slaves, in my school), scissors, pins, tapes (white, pink, and black), linen buttons, calico, and prints for making up. It is no easy task to provide work for some 160 women and girls, though, I am sorry to say, owing to much sickness and many deaths, I have only 113 to-day. Small-pox is again dreadfully bad in the capital, I hear. Embroidery and cotton, crochet-needles and cotton, canvas, wools, and needles, crewels, needles and materials, knitting wools, cottons and needles, braids, patterns, silks, cottons, and materials for braiding, patchwork, print, calico, and turkey-red for patchwork. Then for rewards I would ask for garments of various sizes, made as I have before said, to fit infants and women, with all the intermediate sizes; dolls (not wax), needle-books, pincushions, scissors, work-satchets, pocket-handkerchiefs, woollen scarves, waist-bands, pictures, tiny looking-glasses, &c., &c. I should also be glad of a good number of first drawing-books, such as 'Cassell's,' or, better still, 'Vere Foster's,' with pencils and india-rubber. Of course, if they were all slaves whom we teach it would be different, but the ladies, many of my scholars, simply do nothing but sit still in their houses, their slaves doing everything. So if we can give these, our dark sisters, something to think of in every way we can, I think it will lead them to higher and holier things. True enough it is in Madagascar as in England, that 'Satan finds some mischief still for idle hands to do.'"

SUBSCRIPTIONS AND DONATIONS.

MARCH, 1881.

	£	s.	d.
St. James the Less, Westminster	1	2	6
Mrs. Veysie	5	0	0
St. Mary the Less, Lambeth ...	3	0	0
Farnborough, by Miss Loveday	1	5	0
Kemerton, by Mrs. Mercier ...	5	0	0
Tunstall	12	0	0
Batheaston	4	0	0
S. Mary Abbots, Kensington	14	0	0
Lady Florence Bushby	2	6	0
Liverpool, by Miss Jones	22	7	6
Worthing	4	12	6
Ludgershall	2	10	0
Mossley, by Mrs. Bull	8	0	0
Mrs. Russell	4	0	0
Miss Pigott	4	0	0
Lyndhurst	3	10	0
Muswell Hill	15	0	0
Chatham, by Mrs. Boys	4	2	8
Lady Selborne	2	0	0
Great Chart	3	0	0
Scottish Board of Missions ...	1	13	0
Shipton	15	6	0
Tenbury, by Mrs. Norris	3	5	0
Upper Tooting	3	4	6
By Mrs. Strachan	63	12	6
Lindisfarne, by Miss Cooke ...	1	5	6
	£166	16	6

APRIL, 1881.

Gillingham, by Mrs. Lilly	1	9	0
Miss Shuttleworth	10	0	0
Swaffham	5	5	0
Miss Harrison	2	2	0
Cambridge	16	11	7
"M. M. C."	10	0	0

	£	s.	d.
Mrs. Wyatt	2	2	0
By Mrs. Wauchope	1	3	10
Mrs. Knapp	2	6	0
Ashby-de-la-Zouch	5	12	6
Cannes, by A. Barton, Esq. ...	64	0	0
Mrs. Skelton	2	6	0
By Miss A. Birley	10	0	0
Cambridge, All Saints	4	0	0
By Mrs. Hutchinson	4	4	6
Christ Church, Lower Sydenham	1	1	0
Miss L. Phillimore	2	0	0
Great Yarmouth, by Mrs. Lucas	4	0	0
By Mrs. Austen	9	14	0
St. Mary Abbots, Kensington	2	6	0
St. Paul's, Battersea	1	12	6
By Miss Croft	2	6	0
By Mrs. Royds	6	0	0
By Mrs. Vallancey	2	2	0
Misses Madan	4	0	0
Mrs. Tennant	2	0	0
Bowdon	6	0	0
Speldhurst, Ashurst, & Groom-	10	12	0
bridge	6	0	0
Salisbury	3	7	6
Hamerton and Buckworth ...	4	1	0
Epperstone, by Mrs. Champneys	3	10	0
Mrs. Tayler	5	0	0
Hon. H. Kenyon	8	0	0
Alvechurch, by Mrs. Eaton ...	5	5	0
Lee, by Miss Beaumont	3	16	0
By Miss Cox	1	11	0
Mrs. Mooyaart	21	0	0
By Mrs. Strachan	1	0	0
Lancaster, by Miss Hinde ...	4	0	0
Tenbury, St. Michael's	1	1	0
Lady Montague	£226	16	1

PARCELS OF WORK AND CLOTHING,

Received up to June 2nd.

Bilton Association, by Mrs. Assheton. Lincoln Association, by Mrs. Venables. St. Leonard's-on-Sea Association, by Miss Bartlet. Blymhill and Weston Association, by Hon. Mrs. Bridgeman. Cheltenham Association, by Mrs. Rowley Lloyd. All Saint's, Cambridge, Association, by Mrs. Drake. Wansford Working Parties, by Mrs. Jenkyns, and Mrs. Forrest. St. Luke's, Stepney, Working Party, by Mrs. Wallace. Miss Staunton, London. Newport Pagnell Working Party, by Mrs. Knapp. Fenny Compton Association, by Mrs. Hicks. Clapham Association, by Miss Turner. Rivenhall Association, by Miss Hawkins. Clapham (Holy Trinity) Working Party, by Miss Toke. Ramsgate Association, by Miss Cotton.

Boxes will be sent in July to Madras, Tanjore, Ramnad, and Cawnpore. Parcels to be sent before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London. N.W. by the 10th of the month.


The Publishers will supply one copy monthly post-free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post-free for 1s.

The Grain of Mustard Seed.

AUGUST, 1881.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

AHMEDNAGAR.

HE wonderful awakening which during the last few years has attracted so much attention to the Missions of our Church in Tinnevely, appears to have found a parallel in the diocese of Bombay. The present Bishop of Bombay, writing in July, 1878, thus speaks of this great revival in and around Ahmednagar:—

"In 1872, three years before his death, Bishop Douglas established a Mission of the Church of England in and around Ahmednagar, one of the centres of the old Mussulman Government in the Deccan. Its efforts have been mainly directed to the conversion of the Mahars, an outcast class, of whom there are large numbers in the district. The results came slowly for a long time, and when, last year, I was obliged to remove the Missionary in charge, and to leave our 500 poor converts for many months without an ordained clergyman, it seemed as if much ground was lost. After a time the Rev. J. Taylor, of Kolapore, an able and experienced Missionary of the S.P.G., was sent into the district. He not only succeeded in steadying the wavering allegiance of our people, but also found that numbers of the surrounding heathen were prepared to accept the Gospel. Since he went into the Nagar district, in March, he has baptized over 1,300 persons, and he believes that with sufficient help he could add largely to this number. The register of the Mission now shows 1,851 baptized persons, besides 800 under instruction preliminary to baptism. Many of these people have been acquainted with the main outlines of Christianity for years, through the preaching of the American Presbyterians. No opening on such a scale as this has ever before been presented to Christianity in

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Western India; and I trust that Bishop Douglas's dying prayers are really being answered now."

And in November, 1878, Mr. Taylor reports, "that 1,927 have been baptized since March, and 1,500 more are under instruction for baptism. They live in 162 villages, scattered over an area of about 3,500 square miles, and belong chiefly to the Mahar and Mang races, which are reckoned as outcasts by the Hindoos. The strength of the Mission is now 3,911; the staff of agents numbers 124. Our village schools have multiplied to fifty, and have now an average attendance of 828. In addition, sixty-seven young men and boys, and twenty-two young women and girls, are being educated in a Training School and Orphanage opened at Ahmednagar."

In 1879 the Rev. T. Williams, who had been detained in England by illness, returned to the superintendence of this Mission, and soon after made the following urgent appeal to the LADIES' ASSOCIATION for the female agency so much needed for the instruction of native women and girls:—

"We are sadly in want of a Zenana Mission at Ahmednagar. There is really a better opening here than in Bombay, for we have a number of Christian girls who want training, besides a great many respectable Hindoo, Parsee, and Mohammedan girls whose parents would be glad to send them to the school the Zenana Mission would open. As to the Christian girls, it is really a serious matter. We have no establishment for their reception and training, and they cannot, on account of their age and size, attend the mixed village schools superintended by masters, nor can separate schools be established for them, simply because in each village they are not numerous enough to justify such a step. The only remedy is to open a Zenana Mission School where these girls might be received and the Mohammedan, Parsee, and Hindoo girls obtain the education they are eager for. There are also many European girls who cannot be sent far away, but for whom there are no means of education whatever."

And Mr. Williams's statement was fully endorsed by the Bishop.

At first the Ladies' Association was unable to respond to this appeal. But soon after, an offer was received from the parish of St. George, Hanover Square, to pay the salary of a Zenana teacher for the Ahmednagar Mission. This offer was gladly accepted by the Committee, and Miss ANNIE DYER, who had already had some experience of Mission work in Bombay, was appointed to the post. Her passage and outfit were provided by the Association, and she arrived at Ahmednagar at the beginning of July, 1880, and at once took charge of the thirty girls already gathered together at the station. Since then the members of the St. George's Branch Association have manifested their increased interest in the work they have undertaken by raising £146 for a new school building, and by providing for the maintenance and education of ten native girls.

Some extracts from Miss Dyer's letters will best show the great need which existed for the ministrations of an English lady in this Mission, and the promise of success which appears to attend her efforts.

Miss Dyer wrote soon after her arrival:—

"It is rather lonely living alone, but I knew when I accepted Mission work that there would be trials and difficulties, and these be many. That farewell service at St. George's was, and is, such a help to me. I constantly think they are praying for me there that I fail not in the work to which I am called. There are twenty-five girls now in the school—new converts: about six above twelve years old, and the others younger. Some are orphans; others have been left there by their parents to be cared for and taught. They all belong to the poor and low-caste Mahurs, except one Brahmin girl, who was found in a ditch a year ago, half-starved, having been ill-treated by her mother-in-law. She is now very ill—in fact, gradually dying. How I long to be able to talk to her, and make her realize a Saviour's love! I now can only find verses in the Bible for her, as she can read a little. I find the Mahratti services strange, and cannot yet follow the prayers in the Prayer-book; but I have a Pundit (teacher) every day for an hour, as I do so long to get on to make myself understood. Cleanliness is not a virtue among these children, but they seem tractable, and may be taught. I have learnt the Mahratti for 'Your face is not clean, go and wash it,' and I soon found that was a phrase I often wanted."

A few months later she wrote:—

"I am so very anxious to increase the little school of twenty-eight we now have. We have constant applications to take children, and it seems so hard to tell the people we cannot afford to take a child, when the actual cost for food is only £3 a year! I am convinced that the most useful and satisfactory work in India is to get children at as early an age as possible and train them, and I feel very sad when I have to refuse any who beg us to take them. I am most anxious to get a school built, and am writing to all my friends to try and collect £300 with which to build one. The Bishop is expected here in January, and it is hoped the foundation-stone of a Mission Church will be laid. I should be so thankful if a School could be begun at the same time. The boys are now taught in a stable, and the girls in a small room in the little bungalow in which I live. . . . There are about twenty-five women in the compound of various sorts—women who grind the daily corn, or cook for the children and teach them to cook; some are the wives of the masters in the boys' school. I have felt very anxious about them, that they should be taught about religion, so I have arranged two classes in the week for Bible instruction; and as I cannot teach them yet myself I have asked the deacon, Mr. Ellis, to teach them; but he will be going into the districts next month, and then I do not know what I shall do. . . . I cannot make out from among the lower castes, with whom we have to do, that they have any notion of worship at all. They have idols, and daub red paint on stones; but it does not seem to me they ever pray to them. So to give any idea of God as a Spirit, and also an idea of sin, is very difficult. I have a girl now who is being prepared for baptism; she is about twelve, and does not seem as if she could conceive an idea of anything she cannot see. The Missionaries say that when they go preaching in

the districts the women never come to be taught; and until some lady can go about and teach them it will be, as now, often Christian husbands and heathen wives. I see the necessity for a good girls' school here to teach them to value Christianity, and then in years to come, when they marry and go into the villages, they may do a little towards teaching others."

In April last Miss Dyer wrote as follows to the kind friend who has done so much to excite an interest in her work :—

"I thank you very much for your kind letter and lovely Easter card. On Easter Day I went to the Camp Church, so I had an English service; but Mr. Williams was away in the districts, and we could not have a celebration here.

"I do not think I ever answered your question about the strange names of the children. They are all baptized, though very few have Christian-sounding names. I am sorry to say in some instances they have had even the names of heathen goddesses given them at their baptism! but several others are merely the Marathi for Charity, Prita; Hope, Asha. Chumpa is the name of a flower; Mokta means absolution—and so on. Any baptisms I have to do with, of course I see that they have Christian names—out of the Bible generally. I have two little godsons who are baptized John and Samuel.

"It seems to me that the work among the women is the most hopeful part of the Mission work here. The S.P.G. Home Committee are diminishing their grants, so that in all probability there will have to be a reduction again of agents and masters. I wrote yesterday to ask if the Ladies' Association could not take over the whole work of the women's and girls' part of this Mission. I should like to have one or two Bible-women to go about a little, and to teach any of the women who come here from time to time for services. If the Ladies' Association could take this work into their own hands, it would set the S.P.G. free of about Rs. 180 or 200 a month. I hope in a fortnight to send you the proposed plan for the girls' school. Mr. Olliver, an engineer here, has promised to draw the plans for me. The sooner that it can be built, the better for the developing of the work. I am very anxious to make it as useful a work as possible, and develop it into partly industrial for those girls who show no capabilities for learning much; of course, my first idea is to teach them the Bible, and their responsibilities as members of Christ to help and teach other women among whom they may be thrown when they marry and go into the villages. A woman's life in India is so different to what it is in England. All women must marry; hence the difficulty of getting school teachers, for after a girl has been trained, even as a teacher, she is most likely to marry and go far away from her school—probably where there may not be a school—and then her chief work is to cook for her husband. I have been trying since I came here to have only women-teachers, but I fear I must give in, and have a heathen pundit for three hours a day. They are employed in all the other Mission schools. I have now a woman who teaches very well, but as soon as her husband returns from Kandahar she must leave; then I shall be in a difficulty.

I have been teaching them a little lately, in addition to my Bible lessons; but just now the heat is too much, 98° and 110° in the verandah. I sleep until one or two a.m. on a long chair out of doors, my bungalow is so hot at night. I have a fine opportunity of studying the stars, and now I see the Great Bear and Southern Cross at the same time.

"I did not send you the pattern of the short jackets they wear, for I thought that after all they looked much better in their own native materials, unless they were made of dark blue or scarlet twill; but a few, say eighteen, dark print petticoats, two and a half or three yards wide, would be very acceptable for the elder girls, who all wear them under their sarees or lugadas.

"A man has just come up to ask to marry one of my girls. His wife has behaved very badly, and he has sent her back to her father, and is to get a divorce; but as I do not believe in such a thing as divorce, I shall stand out most firmly against his marrying one of my girls. The only thing for it is, he must forgive his wife and take her back. We are rather in a difficulty as to where our church or schools can be built, for the bungalows we live in are in camp, and we hear that if at any time they are wanted for military people we are liable to be turned out."

To another kind friend Miss Dyer wrote soon after:—

"The parcel of nightgowns for the girls arrived last Saturday, and great was their delight and the thanks expressed; that kind ladies should have made them for them was a double surprise. You would have been much gratified if you could have heard their thanks. They are just what we wanted; the only thing I can suggest is to make the sleeves shorter, and merely hemmed—not put in a band. You would have been much amused to see them trying them on over their lugadas, as soon as the parcel was opened; and at night, when I went to see them, they were highly pleased with themselves. . . . This is really a most interesting work, and I feel so thankful that I was able to come out and do it. We hope soon to have the church begun for this Mission; then the next thing will, I hope, be the girls' school."

THE POSITION OF WOMEN IN BENGAL AMONG THE PEASANTRY.

THE Mission work of the Ladies' Association in India may be roughly divided into two branches: Zenana work, or the instruction of women of the upper classes in their own houses, and school work, or the teaching of girls generally of a lower social position within the walls of a school. These again may be subdivided into day and boarding schools, into town schools attended to some extent by the children of well-to-do, though not high-caste

parents, and village schools in which the scholars, though not unfrequently of better caste than those in the towns, are almost uniformly very poor. It is to the latter class of school and the Mission work among women arising out of it that our paper has reference. The village schools near Calcutta, superintended by Miss Hoare and those attached to the Chota Nagpore Mission, may be taken as types of the class. Those of our readers whose leisure permits it will find in Sir H. Mayne's "Village Communities," and "The Early History of Institutions," a most interesting account of the growth of the village system of self-government among our fellow Aryans in North India. For the general reader two smaller works, Phear's "Aryan Village," and Lal Behari Day's "Bengal Peasant Life," will give a sufficiently clear sketch of the ways of thought and life at present existing among the many thousands of agricultural communities in Bengal. Nor must we suppose that these communities consist only of mere coolies or labourers. Sir J. Phear says: "From one end to the other of the village the homestead presents scarcely any variation of particular, whether the occupant be a poor Ayot or a comparatively wealthy *mahajan* or trader, and its furniture is pretty nearly as meagre in the one case as the other. Sometimes the house of the wealthier man is *pukka*, or brick built, but it is seldom on this account superior to the thatched homestead of his neighbour. Little more is to be found in the front apartment than in the verandah or hut used as a sitting-room of the peasant. Probably the one man will have finer and more numerous body clothes than the other, and better blankets; his cooking utensils and other domestic articles (very few in all) may be of brass instead of earthenware, his *hukhas* (pipes) of metal or even silver mounted instead of a cocoa-nut shell—his women will wear richer and a greater quantity of ornaments than the women of his neighbour. But both households will conform to the same general habits of life—and those very primitive. The food of the two is pretty much alike—rice in some form, and curry: and this is eaten by taking it out of the platter or off the plantain-leaf with the fingers. In Europe, as men rise above the poorer classes in means, they apply their savings in the first instance to the increase of personal comfort, convenience, the better keeping of their houses, &c. This appears not to be the case in Bengal to any great extent. The mode in which the possession of wealth is made apparent is ordinarily by the expenditure of money at family ceremonies, such as marriages, funeral obsequies, readings of national and religious epics, &c. The cost is in the preparation and purchase of offerings, presents, and payments to Brahman guests. For the readings, the Brahman narrator is paid very highly, and both he and his audience are sometimes maintained for several days. Then certain religious festivals are kept annually by such families as can afford to do so. At these times rich families spend absolutely very large sums of money indeed."

Let us see the part played by women in this domestic drama. Sir J. Phear says: "In village families the women are almost all alike ignorant and superstitious. Their dress is a coarse cloth, with

rude ornaments on their arms and ankles. They do all the menial work of the household, even when the family ranks among the better classes. Their habit of going daily to the tanks to fetch water and for washing, gives them opportunity for gossip and for searching of reputations which is seldom lost, and often produces bitter fruit. The religious creed of both men and women is most crude and ill-formed ; at best but a tangled tissue of mythological fable. Women especially, probably from their greater ignorance and restrained condition of life, are disposed to attribute every common incident to the agency of invisible beings. There are for them jungle spirits, and river spirits, headless spirits, six-handed goddesses, ghosts, goblins, and, in some parts of Bengal, witchcraft is firmly believed. An old woman with uneven eyes is certain to be looked upon as a witch, and children are carefully prevented from appearing before such a one. Girls perform *broto*s (vows) with the purpose of averting future ills. Sneezing is generally inauspicious. The ticking sound of the lizard is a deterring omen. When certain stars rule, the women of the family will not leave the house. Women will hesitate to cross a stream of water the day before that fixed for the performance of a *shradh* (funeral ceremony). In short, their down-sittings, and up-risings, walking, sleeping, eating, drinking, may be said to be subject to the arbitrary control of spiritual agencies; and a numerous body of astrologers finds employment, and a not despicable means of living, in the interpretation of the phenomena by which these supernatural governors allow their will or intention to be discovered."

These quotations, and many more of equal interest might be made, place before us two facts respecting the Bengal peasantry : Their uniformly low level of comfort and intelligence, and the moral and religious bondage in which the women live. But space does not allow us to explain fully the village system of self-government existing in the midst of this seeming degradation, or to show how, in spite of their low social position, the women of the family have a strong and abiding influence in all its affairs. This, however, is set forth in the second book we have mentioned, "Bengal Peasant Life," which was written in English by the Rev. Lal Behari Day, a native clergyman in Hooghly College, Chinsureh, Bengal, as a prize essay, and was originally published in 1874 under the title of "Govinde Sámantay." It is the history of a Bengal Ráinjat of that name, from his birth in the first quarter of the present century, till his death in 1873. But Govinda, though the hero, plays only a subordinate part in the family adventures : his father, Badan, his uncles, Kala-manih, and Gayaram, his brother-in-law, Maelhàve, the village headman, the smith, the schoolmaster, the *mahájan*, or money-lender, the *ghatak*, or match-maker, and many other worthies, are presented to the reader, who is made as familiar with their everyday habits and modes of thought as if he, too, were an inhabitant of Kanchanpur, "the city of gold."

Nor is it to the men only we are introduced. Perhaps the most interesting character in the story is Alanga, the widowed mother of Badan, and grandmother of Govinda, and she may probably be

considered as a type of the female excellence attainable by a heathen Bengali woman. Though a widow, and on that account cut off from the ordinary enjoyment of life, hers is the ruling spirit of the family, and she is really, as well as nominally, the *grihini*, or mistress of the house. "Her son, Badan, paid her boundless respect, and always agreed to any domestic arrangement she made. His wife, Sundari, might be expected, according to English notions, as the wife of the head of the family, to feel aggrieved at being deprived of her rightful authority as the mistress of the house. But such a notion is never entertained by a Bengali wife while her mother-in-law is living, and the idea never occurred to Sundari. She deemed it her duty, and esteemed it a privilege, to be under the guardianship of her husband's mother. . . . As the eldest daughter-in-law she was the cook of the family, in which work she was assisted by Gayaram's wife, Aduri. . . . Unlike Sundari, Aduri was somewhat peevish, and often showed temper. She was naturally of an imperious disposition, and therefore hated the idea of playing second, or rather third fiddle, in the family. . . . With Badan and Kala-manih she, of course, never exchanged a single word in her life; for it is reckoned the greatest indecency on the part of a woman even to look at the face of her husband's elder brothers, though with the younger she is permitted to be quite familiar. Indeed, they had never seen her face, she being always completely veiled when going about the house in their presence. She often gave cross answers to her mother-in-law, for which she got curtain lectures from her husband at night—indeed, now and then, something more substantial than lectures, a slap or a cuff, in consequence of which the whole of the following day she gave sullen looks and peevish answers.

"Malati, Badan's daughter, was about seven years of age. Though her complexion was dark, her features were far from disagreeable. She had the gentleness of her mother's disposition, and though as the first, and for a long time the only child in the house, she was made too much of, her head never got turned. She never did a rude thing, or uttered a cross word. She was the joy of Badan's life. . . . Nor was she less useful than agreeable. She assisted her mother and grandmother in fifty little things in the house; also in going errands, bringing from the village shop mustard-oil, salt, and other articles of daily consumption, and in taking to the fields the dinner of her father and uncles."

As the story proceeds we have the history of Govinda's childhood and youth, every stage in which is marked by some heathen ceremony, in which Alanga takes the most active part. But the event of most importance to the women of the family is the marriage of Malati when she is about eleven years of age, and is beginning to be looked upon in the village as quite an old maid. This is brought about by the intervention of a *ghatak*, or professional match-maker, as the bridegroom's family belong to a village twenty miles distant from Kanchanpur, and were personally unknown to that of Samunte.

C. A. P.

(To be continued).

AN AFTERNOON AT LAMBETH PALACE.

ON Thursday the 23rd of June a large gathering of members of the Ladies' Association met in the Library of Lambeth Palace, by kind invitation of the Archbishop of Canterbury. It was a day long to be remembered in the annals of the Society, for not only was it the first time that the members had been gathered together in such numbers, but the fine old Palace, with its many interesting associations, lent a charm which would have been lacking in any other place.

It may not be so widely known as it ought to be that this large Association (numbering over 10,000 members) exists for promoting education, both religious and secular, among women in heathen lands; and we trust that the meeting of the 23rd of June may still further extend it, and bring in additional members to the Association.

Addresses were given on the condition of women in heathen countries, and on the work carried on amongst them by the Ladies' Association, and we noted with pleasure the crowded audience, which completely filled the spacious hall. Many of our correspondents from distant counties were present, and a very large proportion of those who are interested in the work in and around London availed themselves of the Archbishop's invitation.

Perhaps the most interesting feature of the proceedings was the able and heart-stirring address delivered by Miss FANNY PATTESON, sister of the late Bishop of Melanesia, and a Vice-President of the Association.

Sir BARTLE FRERE next addressed the meeting, dwelling upon the immense importance of influencing for good the tone of Indian mothers for the sake of their children.

Dr. STRACHAN, in an interesting speech, gave a sketch of the life led by the ladies of India. He said, "There was an impression that Indian women were miserable. This was not the case, they were as a rule perfectly happy and comfortable. Respectable Hindoo women have an easy kind of life of it—bathing, dressing, and undressing being their principal amusements; they are on the whole kindly treated by their husbands, who only beat them now and then, as they might household pets, and who give them plenty of sweetmeats and jewels. A Hindoo wife is not devoid of influence; she rules her house by dint of submission and obedience. But these women are sunk in profound ignorance; at one time it was a reproach to them if they could read; they often cannot even sew, the fine embroidery of their clothes being all worked by men."

Dr. Strachan then referred to the work of the Ladies' Association in the diocese of Madras, where he said the Society had been of especial service in helping to support children in Mission boarding schools, more particularly mentioning Tinnevely. He went on to say, "If you see a clean, superior-looking woman, you may be sure she has been at one of these schools, for that means that she

has been for four years removed from heathen influence. From this point of view boarding schools for girls in India are most important; good personal influence being there brought to bear upon the impressionable minds of the young, and in all probability the effect is never lost. In Tanjore the Ladies' Association has opened a high-class school for heathen girls, who only recently have been allowed to learn to read. It is an encouraging fact that the whole Hindoo mind is gradually coming round to the wish to have girls educated. An improved public opinion is also making way with regard to the marriage of children. It is well known that according to native customs a poor little girl of nine may be condemned to a life-long widowhood, implying in India, that she will be starved, stripped of her ornaments, made household slave and drudge. But there is now a growing desire to suppress the marriage of children altogether, to allow re-marriage, and to promote the education of the wives and daughters of Hindoos. Hindoo women in the South visit each other constantly, but are never seen about, and when men come into the house they immediately retire into their apartments. The lady teachers of the Association do most valuable work in these Zenanas, teaching reading, writing, needlework, and giving Scripture lessons. The mere fact of a godly woman going in and out among women steeped in superstition has a great influence for good."

The effects of the terrible famine were next noticed. "It is difficult," Dr. Strachan said, "to realize the awfulness of that visitation, but some idea of the magnitude of it may be formed by remembering that London contains about four millions of people, and that something like the whole population of London, namely, between three and four millions, died that year in Madras and Bombay. One result was that one hundred orphans were in one district thrown upon Christian charity. Many ladies have for Christ's sake gone down into dirt and misery to save such children, and no English child surrounded by comfort was ever more cared for than were these hundred orphans drawn out of terrible suffering—each individual history a domestic tragedy."

The speaker ended by an earnest appeal for aid in carrying on the good work of the Ladies' Association. He said, "he had noticed once on a building containing machinery the words 'Power to Let.' When he looked at this large audience, it struck him forcibly how those same words might be written on many hearts and hands. Wherever there is latent power, let it not lie idle, let it offer itself freely for active service."

The large gathering on this occasion would prove (if proof were wanting) the keen and growing interest taken in all Missionary work, and more especially in that extension of it among women which has characterized the last ten or fifteen years. It is hardly possible to exaggerate the importance of this movement, and each speaker in turn dwelt upon the wide field for good which is opening before the Association. In India, more especially, where the native races have such marked intellectual capacity, the demand (if we may so express it) for educated and refined women grows

rapidly, and must naturally keep pace with the great advance of education and refinement among men. In many cases, where at first objection is made to any religious teaching, the prejudice gradually gives way, and the Christian teacher has the joy of leading these blank and ignorant souls into the full Light.

The Bishop of Bedford concluded the meeting (in the unavoidable absence of the Archbishop) with a warm expression of the gratitude of all present for "Miss Patteson's stirring words, Sir Bartle Frere's words of far-seeing knowledge, and Dr. Strachan's words of long experience." The Bishop then alluded to the lead taken here in England by women in religious matters. It was deeply to be regretted that men fell so far behind in this respect, but let us only reflect for a moment on the grievous loss it would be if woman's influence were turned in the wrong direction. It would hardly be too much to say, if this were so, that hope for the generations to come would vanish.

The meeting then broke up, and the company dispersed, lingering long, however, in the beautiful grounds of the Palace, to enjoy the lovely summer evening, to partake of the hospitality offered by the Archbishop, and to see the spacious rooms and curious Towers, which were all thrown open for the benefit of the members of the Ladies' Association.

L.C.F.C.

Another member of the Ladies' Association present on this interesting occasion has kindly supplied the following more detailed report of the addresses given by Miss Patteson and Sir Bartle Frere:—

"A gathering of no small interest to our readers took place at Lambeth Palace on Thursday, June 23rd. By four o'clock the great Library was crowded by the members of the Ladies' Association and the friends who had been invited to meet them. About 1,100 were present, and many were unable to gain admittance to the Library, and found interest and amusement in visiting the other rooms of the Palace and the beautiful grounds. The Archbishop was unavoidably absent at the commencement of the proceedings, but the chair was taken by the Bishop of Bedford, who in a few words introduced Miss Patteson to the assembly. It will be no news to most of our readers that Miss Patteson has made a careful study of the position and prospects of heathen women, and can speak with all the fervour and the clearness which belong to one whose subject is both very near the heart and very thoroughly understood. She gave a life-like sketch of the condition of women in Africa, in Melanesia, and in India, and of their absolute slavery—for slaves indeed they are, given in marriage with no choice on their own part, no protection, no security against ill-usage. A woman was property, to be treated at the pleasure of the owner, who perhaps might not ill-treat her *more* than he would his cattle or his other belongings. No confidence was reposed in her, she must be kept secluded. And yet—children, toys, slaves though they might be—their influence was still such that the importance of winning them to Christianity, even in spite of themselves, could not

be over-rated. For one thing, the tie between mother and son retained somewhat of its pristine strength, the mother's influence was still strong. All was, however, crushed and stifled by the overpowering weight of heathenism. No one, Bishop Patteson was wont to say, could estimate, unless they came in contact with it, what a tremendous power heathenism was, and how terribly contagious for evil; not a dead, inert mass, but an active power. Contrast with this the religious life, the strong influence, the many opportunities of women here in England; and was it possible, being a Christian, to sit still and make no effort to extend the "perfect freedom" of the Gospel?

"In a few touching words Bishop Patteson's sister spoke of the joy of self-sacrifice, alike to those who went forth, and to those who freely surrendered their dearest and best; and bade no one shrink or fear lest they should be carried too far, or incur too much pain. 'There is a surpassing joy in freely giving to God, and He will not remain your debtor.'

"Miss Patteson was listened to with deep attention.

"Sir BARTLE FREERE, who next spoke, paid a warm tribute to the interest and the importance of the address to which they had just listened, and, from his own varied experience, was able to corroborate what Miss Patteson had said as to the position of women in heathen lands. He spoke of his own knowledge of India forty-six years ago. The absence of any education whatever amongst the women, the extreme aversion of the men to any such innovation—'Teach the women! you will be teaching the cattle next.' He had on one occasion been taken, with many precautions of secrecy, to hear a high-caste Brahmin woman (whom, of course, he was not permitted to see) read a portion of the Holy Scriptures in Marathi, and explain it as she read. Now, times were changing, the fences were breaking down, the influence of Christianity was making itself felt. Now, therefore, was the time for a great effort. The value of the work done by the Ladies' Association could not be over-estimated; the boarding schools, the Zenana Missions, were of very great use in winning the women of India, and by and with them the men, and the rising generations.

"Dr. STRACHAN, who spoke from a long experience of India, put aside the idea that women in the upper classes there were miserable; they were comfortable enough, spending their days in bathing and painting themselves with saffron, treated as household pets. The idea that the wife or daughter of a respectable Hindoo should read or write, or even sew, would be treated with scorn. He bore emphatic testimony to the work done by the Ladies' Association, especially in the diocese of Madras. Whenever he saw a handsome, stately woman, with an intelligent face, able to answer and take part in the Church Service, he knew at once that at one time of her life she had been in a Mission boarding-school. To the training, the influence, the Christian atmosphere so long breathed in these schools, he attributed not a little of that wondrous harvest of conversions in Tinnevely. After a brief, affecting reference to the terrible famine in India wherein a number died equalling that of

the population of London, Dr. Strachan spoke of the Orphanages where some of those, left desolate by the severe mercy of their Heavenly Father, had found a shelter and a second home. The Ladies' Association has taken charge of a hundred of these girls. They are treated as their own children by the ladies in charge of the Orphanage, and they confidently trust to the Church at home not to let the work languish. An earnest appeal for help—more prayer, more work, more money, concluded this speech.

"After a few words from the Archdeacon of Calcutta and from the Bishop of Bedford, the large assembly dispersed to visit the gardens, the Lollards' Tower, and the other rooms of the Palace.

"No doubt it is a day and a gathering that will be memorable in the annals of the Ladies' Association, and the results are not to be at once estimated. One conviction, at least, must have been carried away by all who were present—that 'a great door and effectual' is opening in all parts of the world for the woman's side of Missionary work, and a door by which, if the Church does not enter, and that quickly, other and alien bodies will, and the Church will have to dispute with them the house which might have been her own.

"Who is there among us who will make the venture—for Christ? and who will speed the steps of our workers?

"L. P."

LETTERS FOR OUR WORKING PARTIES.

I.—ALL SAINTS, RIVER BASHEE.

THE following letter from the wife of the Rev. T. W. Green, S.P.G. Missionary at All Saints, Kaffraria, will help those who "live at home at ease" in England to realize the miseries of the late wars in South Africa. Mrs. Green wrote some little time ago:—

"You have I daresay, heard by this, of our dear home and church at All Saints Mission being burnt by the natives in this last war. We were warned by our magistrate and by one of our native school-teachers on the station, that matters were very serious among the Kafirs, and that it was not safe to remain; so we left the following day, little thinking we should never see it again as we had left it. We were only able to bring away with us two boxes, a mattress, and a few blankets: we had just escaped in time, as two days after we had gone our home and church were burnt, and everything in them. One cannot help feeling very sorrowful after having worked over two years with our people. But still, we must hope to make them better in time.

"I and my little girl are staying with my mother in Peddie. Mr. Green at present is Chaplain to the Colonial Forces in the Transkei. I do not think he has been able to write to you, as the column often have sudden orders to march on patrol. A great many cattle and

stock have been taken by the English from the natives during the last patrols, which has made the chiefs poorer, and caused them to wish for peace. Some have given themselves in already, so I trust the war will soon end.

"I thank the 'Ladies' Association' very much for the last nice useful box sent to us. We are always pleased to get these boxes, and to think we have such kind friends working for us."

II.—BLOEMFONTEIN.

FROM the comparatively quiet and peaceful regions of Bloemfontein, Mrs. Webb writes as follows :—

"I was very much pleased to receive your kind letter with the tidings that one of the nice boxes from the 'Ladies' Association' was on the way. It will receive a hearty welcome when it comes, but as carriage is very slow just now, it may be a long time before I can write to tell you of its arrival, which I will do directly it comes. I hope you will have seen the Bishop, and from him learnt more particulars than I could possibly give you in a letter about the state of native affairs here. Sister Frances Mary (Miss Williams) is now working hard amongst the native women and girls in this part of the town. She is wonderfully good and attractive, and a capital worker, in spite of not being very strong. At present all around us seems in a sort of transition state, owing to the troubles in various parts ; but we hope and pray and really expect that out of all these sad wars and disturbances, things will be settled on a more permanent and safer basis ; so that when work can begin again, it will have greater security and a better chance (to use a human word, which you will not misunderstand) of success in the end. Here everything is quite quiet."

And in another letter, just received, Mrs. Webb says :—

"Your nice box has at last (South African travelling is very slow) arrived, and we thank the contributors to it very much. I cannot tell you at present what it will realize. I paid £2 3s. 6d. for carriage, and £5 6s. 6d. for duties—£7 10s. in all. At present I have sold £1 14s. privately, as there were reasons to make it better to defer a regular sale at present ; so it may be some time still before I can tell you exactly what we make by it. Thank you very much for your kind continued interest in us, in spite, I am afraid, of the somewhat discouraging fewness of letters. I think most people find, as I do, that it is next to impossible to get any quiet time for letters except so late at night that we are quite worn out with the work of the day. Though I have nothing to do that would be strictly called Mission work, I hardly ever have time to read even a newspaper, and I have now letters from my own near relations, received two days ago, that I have not had time to read. It is a life of constant interruptions, and I suppose it is just the same for others. Dear Sister Frances Mary is so good and devoted. I hope she has written, or, if not, will soon write to you. She is such a good worker, and stronger than she was when she came."

NOTICE TO WORKING PARTIES.

THE meetings of the Committee and Sub-Committees being suspended in August and September, ladies are recommended to avoid sending up their parcels at that time, although of course every care will be taken at the Office of those received.

We take this opportunity of remarking upon the growing habit of ladies sending up parcels and boxes *without putting their names or addresses outside*, as they are particularly requested to do in our Paper No. 2. Much inconvenience is occasioned by this omission, and much unnecessary delay in identification, and the frequency of it would (even if there were no other reason) effectually prevent the immediate acknowledgment of the receipt of parcels. May we also remind the ladies managing the Working Parties of the great advantage and convenience of a letter being sent by post, when a parcel has been despatched, to apprise the Honorary Secretary of the fact, and enclosing a list, and if the articles are for sale, a complete priced and cast up list of the contents.

Kind compliance with the above requests will greatly oblige, and save much unnecessary trouble.

SUBSCRIPTIONS AND DONATIONS.

MAY, 1881.

	£	s.	d.
Newport, by Mrs. Burgess ...	1	0	0
Miss Mackenzie ...	...	5	0
Clifton, by Miss Swayne ...	4	0	0
Miss A. Goodenough ...	1	0	0
Hook, by Mrs. Hare ...	8	8	10
Hackney ...	...	15	8
By Miss Bushby ...	4	0	0
Blymhill and Weston ...	4	0	0
The Misses Waring ...	4	0	0
Torquay, by Miss Martyn ...	55	0	0
By Mrs. Cree ...	6	12	9
Leeds, by Miss Maude ...	11	17	6
By Miss Eaton ...	1	15	0
Miss Peck ...	...	5	0
Mrs. C. Geldart ...	...	10	0
Miss Cooper ...	1	0	0
Mrs. Pott ...	4	0	0
Southport, by Miss Radcliffe ...	7	11	0
Ovington, by Mrs. Stocker ...	11	2	...
St. George's, Hanover Square	124	5	0
Wath, by Miss Ward ...	2	11	0
Sharow, by Mrs. Powell ...	3	7	6
By Miss Ollivant ...	3	9	0
The Misses Batty ...	10	0	0
Mrs. E. L. Hicks ...	2	6	...
Beenham, by Miss Bushnell ...	4	2	6

	£	s.	d.
Atworth, by Mrs. Sainsbury ...	1	0	0
St. Mary's, Tyndall's Park ...	4	0	0
St. Paul's, Princes Park ...	1	13	4

£261 7 9

JUNE, 1881.

	£	s.	d.
Brightling, by Mrs. Stone ...	1	0	0
Sibbertoft, by Miss Berkeley ...	3	18	2
Up. Clapton, by Mrs. Jacomb ...	21	0	0
Mrs. Haslehurst ...	...	5	0
Mrs. Joad ...	...	5	0
Sedbergh, by Miss Platt ...	13	0	0
Liverpool, by Miss Jones ...	2	1	6
By Miss Hussey ...	...	1	6
Ashby Magna, by Mrs. Willes ...	9	13	6
By Mrs. Rogers ...	...	3	10
By Miss A. Budgett ...	3	19	6
Lady Beckett ...	...	2	2
Mrs. Johnson ...	...	1	0
Harpenden, by Mrs. Vaughan ...	4	0	0
Terrington, by Miss Harris ...	2	14	0
By Mrs. Edgell ...	...	2	2
Putney, by Miss Hughes ...	7	18	0
St. Mary Abbots, Kensington ...	4	7	6
West Wickham, by Mrs. Austen ...	14	0	0
Mrs. Pinhey ...	1	0	0

SUBSCRIPTIONS AND DONATIONS—continued.

£ s. d.	£ s. d.
Lady Frederick Cavendish ... 2 2 0	By Miss Ruck Keene ... 14 18 1
Mrs. Douglas ... 10 6	By Miss Kenyon Slaney ... 26 0 0
Rastrick, by Mrs. Rawson ... 2 5 6	Mrs. J. H. Moore ... 2 6
Rochester, by Mrs. Scott... 12 7 0	Bath, by Mrs. Daubeny ... 9 17 6
Miss Erskine ... 10 0	Bridgenorth, by Miss Dallas ... 4 0 0
By Miss Marshall ... 7 10 0	Coatham, by Miss Fendall ... 4 0 0
Miss Turner... 5 0 0	Miss Milne Home ... 10 0
Stourport, by Mrs. Moore ... 27 8 6	Hoxton, by Mrs. Pownall ... 3 6 6
Upper Tooting ... 10 17 10	St. Barnabas, Kensington ... 8 11 0
Grange, by Miss Cairns ... 17 8 0	Richmond, by Miss Jowitt ... 6 16 0
Lindisfarne, by Miss Cooke ... 1 5 0	St. Martin's in the Fields ... 21 4 1
Ecclesfield, by Miss Gatty ... 4 0 0	Miss Kirwin... 2 6
Watford, by Miss Hen'ey ... 1 12 6	Mrs. Lawrence ... 2 6
Christ Ch., Lower Sydenham ... 15 0	By Rev. Dr. Strachan ... 17 15 0
Chester, by Miss Birley ... 31 7 1	Prestbury, by Mrs. Herford ... 3 10 0
East Molesey ... 4 7 3	By Miss A. Budgett ... 7 9 6
By Miss Gibbons ... 3 12 6	
By Mrs. Gellibrand ... 17 4 1	£377 10 1

PARCELS OF WORK AND CLOTHING,

Received up to July 7th.

Leeds Association, by Miss Maude. Speldhurst and Ashurst Association, by Miss Watson. Kemerton Association, by Mrs. Mercier. Beenham Association, by Miss Bushnell. Liverpool (Waterloo) Association, by Miss Jones. South London Working Party, by Miss Gregory. Brompton (Trinity) Association, by Mrs. Pearson. Droitwich Association, by Miss Ricketts. Southport Association, by Miss Radcliffe and Mrs. C. Geldart. Kelvedon Association, by Miss Frere. Swanley Working Party, by Mrs. Edgell. Harpenden Association, by Mrs. Vaughan. Mrs. Veysie, St. Albans. Miss Billing, Norwich. East Molesey Association, by Miss Longley. Canterbury Association, by Mrs. Parry. Bangor Working Party, by Hon. Eleanor Pennant. Sedburgh Association, by Miss Platt. Bath Association, by Mrs. Daubeny. Kensington Working Party, by Miss Bunyon. Mrs. Norris. Bishopton Working Party, by Miss Ford. Braunston Association, by Mrs. Gilbert. Wendover Association, by Mrs. Smith. Godmanchester Association, by Miss Bevan. Millbrook Association, by Lady S. Blunt. Beckley Grove Working Party, by Miss Cooke. Llandaff Association, by Miss Ollivant. Loughbrickland Working Party, by Miss Lefroy. York (St. Martin's) Association, by Miss Croft. Bayswater (St. Peter's) Association, by Mrs. Robbins. Clifton Association, by Miss Shuttleworth. Bridgenorth Association, by Miss Dallas. Faversham Association, by Mrs. Giraud. Birkenhead Association, by Mrs. Duckworth. Longdon Association, by Mrs. Vincent. Whiston Working Party, by Mrs. Howard. Miss Ruck Keene, Teddington. Alsager Association, by Mrs. Wilbraham. Mrs. Prescott, Carlisle. St. George's (Hanover Square) Association, by Mrs. Capel Cure. Winkfield Association, by Mrs. Elliott. Mrs. Bromehead, Kensington. Miss Humphry, London. Paddington (St. Michael's) Association, by Miss Flower. Dover Association, by Miss Toke.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

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The Grain of Mustard Seed.

SEPTEMBER, 1881.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

CALCUTTA: RISE AND PROGRESS OF CHRISTIANITY.

IN the reign of Queen Elizabeth a company of merchants applied to her for a charter of incorporation, and obtained by that deed, on the 31st of December, 1599, an exclusive right of trade in the Indian and Chinese seas for a term of fifteen years. The charter thus given was renewed from time to time; and from this humble commencement the "East India Company" gradually rose into a commercial body with gigantic means, and at length, by the force of unforeseen circumstances, assumed the form of a sovereign power, while those by whom it was directed continued in their individual capacities to be without power or political influence, thus presenting an anomaly without a parallel in the history of the world. The direct value of other British colonies to the mother-country sinks into insignificance when compared with that of the mighty empire which, within little more than a century, England has on the continent of Asia acquired for herself. A hundred and thirty years have not yet run their course since the only property which she owned in that part of the world consisted of the factories and trading stations belonging to a few of her adventurous merchants. And now she is mistress of a territory which, if measured by square miles, presents an area four or five times larger than that of France, and is peopled by 180,000,000 inhabitants.

The earliest possessions of the East India Company were in that part of the country now included in the Presidency of Madras; but the commencement of the power of the English in the Presidency of Bengal dates from the year 1652, when their first settlement was made at Hooghly. This was in 1698 removed to Calcutta, then an

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insignificant village, named from the goddess Kallee ; but the English did not obtain absolute power in Bengal until 1765.

In 1758 the Society for Promoting Christian Knowledge sent to Calcutta the Rev. John Kiernander, a Danish missionary. Only one year before had the great battle been fought, on the plains of Plassey, which transferred to Britain the supremacy in Bengal. Colonel Clive, the renowned victor in that contest, had seen Kiernander in the Madras Presidency, and had been struck with the beneficial effect of his labours. Clive made no great pretension to religious feeling, but he saw neither peril nor bad policy in welcoming an earnest Missionary to the province which his sword had so lately won. He gave Mr. Kiernander a house to live in, and encouraged him in his evangelistic work. The Missionary began by establishing a school, which, in the first year, contained 174 pupils. A number of conversions rewarded his faithful toil ; among those whom he received into the Church was a Brahmin—the first Brahmin baptized in Bengal. Mr. Kiernander married a lady with a considerable fortune, and in 1770 expended more than £6,000 in the erection of the first church at the capital of British India. This building, called "The Mission Church," is still in existence. Kiernander may with truth be termed the Apostle of Northern India : he died in 1799, in the eighty-eighth year of his age, having spent forty-one years in India, without once revisiting England.

Thus the eighteenth century witnessed the rapid growth of British power in India, and the successive stages of the development of its dominion. On that field of conquest were beheld some of the noblest displays of human enterprise and glory ; and a host of able men might be seen, in every department of the state, extending and consolidating an empire which dates its existence from the days of Hastings and Clive. But while wealth and territorial aggrandisement were daily resulting from energies almost without parallel in history, while civil and military talents of the first order were daily employed in the furtherance of this single object, not a care seems to have been taken, not a thought bestowed, on the interests of religion ; a worldly empire was to be established, and worldly means were deemed its only fitting instruments. The gospel which they professed, and on account of the profession of which they looked down with pity and contempt on the idolatrous superstitions of the conquered race, can scarcely be said to have held even a subordinate place in the minds of the first British rulers of India. Individual exceptions there were indeed, bright examples of zeal, and faith, and Christian love, but still the mass was either corrupt or indifferent ; so that it is on record that the Lord's Day was disregarded, and that few persons ever thought of attending Church, the only exceptions being Christmas and Easter Days, on which occasions the natives used to assemble in crowds to see *the unusual sight*. The Company's chaplains, few in number, attended only to their official duties to their countrymen. No steps were taken by the Government for the establishment of schools and missions. Nothing like a public and avowed recognition of the obligation was ever exhibited ; and even in later times difficulties

were thrown in the way of its fulfilment. In 1793 a director of the East India Company stated publicly that were 100,000 natives converted he should hold it as the greatest calamity that could befall India! In the same year a member of the Court of Proprietors declared, at the India House, "That the sending of Missionaries to our Eastern territories was the most wild, extravagant, expensive, unjustifiable project that was ever suggested by the most visionary speculator, and that the project would affect the ultimate security of our Eastern possessions;" and yet that individual professed to be a follower of Him who said, "Preach the gospel to every creature." But he was a *proprietor*, and what were perishing millions to good *dividends*? The extension of the Episcopate to India was viewed with such alarm, that it was argued that "if this wild scheme" were carried out, "our empire would not be worth a day's purchase."

At length, however, the time approached when the voice of truth and reason began to be heard. In a powerful address the whole subject was placed before Government by the Christian Knowledge Society. The establishment of a Bishop and three Archdeacons was resolved upon; and on the 8th May, 1814, Dr. Middleton was consecrated Bishop of Calcutta, at Lambeth.

Sixty-seven years have elapsed since the Episcopate was thus established in India, and the progress of the Church from that time has been very remarkable and gratifying. The enormous diocese over which Bishop Middleton was, in 1814, called to preside, is, in 1881, under the pastoral care of eight Bishops; and, instead of the small band of thirty or forty overtasked men found there by the first bishop, upwards of 400 clergymen are employed in the various fields of labour in India and Ceylon, while the number of converts to Christianity was, in 1872, estimated at 318,363. Instead, too, of the four or five churches then recorded, there are now, including the Missionary permanent churches in the various dioceses, above 500. Schools for the native, as well as the British and Indo-British population, have been established in every Presidency, and the general spread of education has kept pace with the ministrations of the clergy. The Government, although professedly standing neutral in the great contest between Christianity and heathenism, yet by its efforts for the enlightenment of the people, and the introduction of English arts and literature, is silently paving the way for the ultimate triumph of the truth. A great step in this direction has been taken by its abandonment of all connection with the idolatrous ceremonies of Hindooism: no longer is an apparent countenance afforded to pagan error. One of the many obstacles in the way of truth is the still prevalent tyranny of caste; this will doubtless give way before the influence of the age. In the words of the late Bishop Wilson it may truly be said, "An outburst of the native mind seems at hand. The fields of India are white already for the harvest."

From this short sketch of the rise and progress of Christianity in Calcutta, or rather in the Presidency of Bengal, we turn to the consideration of the agencies by which it has been, humanly speaking,

accomplished. The evangelization of India is attempted by many bodies of Christians. The Church of Rome has its almost countless Missionaries at work. Presbyterian Societies, Scotch and Irish, Wesleyans, the London Missionary Society, the Basle and other German Missions, the American Baptists, and other minor societies, share the work with the English Church. The Church Missionary Society began their Missions in Calcutta in 1815; and the Society for the Propagation of the Gospel in 1818. In our own Missions there are now, in the Diocese of Calcutta, nearly 100 ordained Missionaries actually at work, and the number of baptized converts under their care exceeds 20,000. No doubt the variety of the agencies at work is an evil; but the supposed hindrances which they put in the way of Missionary progress are very much exaggerated.

The last developed of our Mission agencies is that of Zenana teaching; and it is impossible to estimate the importance of educating India's daughters, or to say how much depends upon the advancement of female education. The social degradation of the neglected and oppressed women of India in past ages reacted in a corresponding degradation of the other sex; and now the chief impediment to the elevation of the men is found in the ignorance and bigotry of the women. Of the many tokens of good in India, none is more encouraging and more remarkable than the present facilities for teaching the women. A quarter of a century ago the difficulties in the way seemed to be all but insuperable. Now several societies are at work in this interesting field, and, with scarcely an exception, Christian teaching constitutes an essential feature of the instruction given. Most native gentlemen feel that religion, in some way or other, should enter into the teaching of their women; they might prefer a colourless type of religion to distinctive Christian teaching, but they accept this in preference to a purely secular system of education.

In 1870 the LADIES' ASSOCIATION commenced a Zenana Mission at Calcutta by the appointment of an English lady to visit in connection with the Hindoo school established by the Bishop and Miss Milman in 1868. This school was carried on very efficiently for several years by a certificated English mistress, Miss HURFORD, with the assistance of a first-class Bengalee pundit (teacher), and a native Christian woman. The school is under Government inspection, and has obtained good reports. The ages of the pupils vary from four to eleven; they are all Brahmins of the higher class, and they are taught to read and write in Bengalee, arithmetic, and all kinds of needle-work, and the elder girls learn to read, write, and speak English. The children are removed to be married when only ten or twelve years old; and may not after marriage leave the Zenana, as that part of the house is called in which the women are secluded. The services of a Zenana teacher are, therefore, much required, to follow the girls to their homes and continue the education begun at school. By means of this Zenana teaching the elder women of the family are also reached, and as Hindoo families live in a patriarchal way, it is no uncommon thing to have the young ex-pupil, with her

mother, and aunt, and perhaps a married sister, all receiving instruction at the same time. Miss Hurford usually had about eighty girls in the school, who, for the most part, paid a small fee. All the girls are expected to attend the Christian instruction given; and at one time, on account of this, all of them were withdrawn except two or three. The Bishop persevered, however, in his plan, and gradually the children returned to the school. After ten years of most efficient superintendence of the Milman school, Miss Hurford was obliged, by impaired health, to resign her post in 1878, to the great regret of her pupils and friends. Miss ALICE HOLCOMBE was appointed to succeed her, and devoted herself with much energy to the work. The native gentlemen of Calcutta have testified their interest in this institution, and their respect for Bishop Milman, by raising a sum of money sufficient for the erection of a permanent building for the school, in memory of the Bishop.

In 1880 Miss Holcombe gave the following report of the school :—

“ Within three months of our occupying the new building, our numbers increased so that we began to feel the need of more benches. A liberal friend and supporter of all Church work in Calcutta came forward and kindly met our want by furnishing us with a gallery for the infants. The past twelve months has been a critical time in the history of the school. It was always intended that the school should be for the special benefit of the higher class of natives, and it has seemed to be most important, that they, being well able to afford it, should at once learn to pay regular fees for the education of their children. Accordingly, after the opening of the new school, no more scholars were admitted free, and a charge of eight annas per mensem for the older children, and four annas for the younger ones is invariably made. Besides, we have thought it right to make a further charge of four annas as entrance fee. As was expected, this rule has had an effect upon the number of children. We can, however, on the whole, report favourably of the result, though there is no doubt that, but for the fees, we should have probably three or four times as many. The number of pupils last year varied monthly from fifty-two to seventy-six. The school is subject to a quarterly examination by Government Inspector, and the fact that it has received Rs. 166 Municipal grant during the past twelve months, is some guarantee for the standard of the work done. Twenty-four of our number learn English in addition to their work in the vernacular. All the children receive religious instruction daily, the two Christian girls being taught separately; and under the Bishop's direction, at the prayers with which we open and close school, the non-Christians stand while the Christians kneel. The fact that we teach Christianity is not disguised from the children's parents. They quite understand that we should have nothing to say to an education which excludes this branch of instruction.”

The first Zenana teacher employed was Miss ELLEN THORPE, and as time went on the call for more visits increased, and after her retirement the Association gladly availed themselves in 1875 of the

services of two ladies, Miss GRAY and Miss HOARE; the latter having joined the Mission as an honorary worker. These ladies gradually mastered the Bengalee language and devoted themselves entirely to their work of educating, and by God's help Christianizing, the people around them. Their letters give many interesting particulars of their daily life and of the progress made with their pupils. After a short visit to Madras in May, which is the middle of the hot season, Miss Gray writes:—

"I am very glad to be back again with my pupils, and their evident delight at my return was very pleasant and cheering. I now work in the early morning from six to ten (the great heat requires these early hours), and twice in the week I go out in the evening from five to seven, as there are some widows who cannot learn in the morning, as they generally have all the cooking and house work to do. I think we are making a little progress, though it is very up-hill work; but there are cheering incidents occasionally. In one house the Baboo (or gentleman) came to me and said he was very grateful for the trouble I was taking, and begged to thank me for it; he hoped his ladies would be always truly grateful and do all they could to please me."

In regard to the needlework, Miss Gray writes:—

"I am at last interesting my pupils in plain needlework; they were disposed to care only for fancy work; I am teaching them to make little jackets and dresses for their children, as I tell them there is no reason why they should not make all their husbands' and children's things, instead of sleeping so much of their time away. They are much amused at the novel idea, but I think many are now taking to it, and do a great deal for me every week."

Another letter says:—

"I hope we are making way with our people, the desire for learning is great. I do not mean general learning only, but a real wish to hear about and understand our religion. I feel just beginning to know most of my pupils and to be known and trusted by them, and they send for me when ill or in trouble. It gives me such a nice opportunity to read to them when they are not too ill to listen."

Early in 1880, Miss Gray's health had suffered so much that it was found necessary for her to revisit England for a few months. She gave the following report of her Zenanas and schools up to the time of her departure from Calcutta:—

"In the beginning of the year 1879 I was visiting, assisted by two native teachers, in nineteen Zenanas with forty-one pupils, twelve of these being girls who had left the Milman School. At the close of the year eighteen Zenanas were open, with thirty-nine pupils. The fees for the year averaged about Rs. 25 per month. With regard to the two native teachers, I am able to speak in the warmest terms of Phulmoni, who has now been with me for three years; she is the daughter of one of Mr. Sandel's readers, was educated at the London Mission Girls' School in Bhowanipore, but has been trained as a teacher under me. I consider her now a most thorough and clever teacher, and she wins the hearts of all her pupils by her

gentleness and love. In addition to these we have two teachers or Bible-women who visit the poorer Hindoo women in their houses to read to and show them pictures, or if they like to pay a small fee will teach them to read. One of these also holds a class three times a week for the Christian women, to give religious instruction and help them to learn to read, so that they may be able to take their part in our Church Service. The school for the poor native Christian girls in Birji Tala was well attended by both Christians and Hindoos, but from the long distance many came we were induced to open a branch school in connection at Ballygunge, and were enabled to do this by the Bishop kindly promising to supply the needful funds. Government makes a grant of Rs. 6 per month towards the support; we hope, as the numbers on the books as well as the expenses have increased, this grant may also be increased this year. The numbers on the books are: Birji Tala, nineteen; Ballygunge, thirty-three. The teacher Kamini, engaged for the branch school, is a young widow, and has been trained at Miss Hoare's expense for the last two years at the C.M.S. Orphanage at Agrapara. She appears to be a satisfactory teacher, and is likely by her gentle and quiet manner to gain a good influence over her pupils."

Miss Gray returned to Calcutta with renewed health and energy; but shortly after her arrival in February 1881, she was requested by the Committee to transfer her valuable services to Roorkee, where the Ladies' Association was opening a Zenana Mission. Her place at Calcutta is partly supplied by Miss HARTE, who joined the Mission in 1879, and who has now acquired sufficient knowledge of the language to enable her to visit some of the Zenanas and schools.

Miss Harte, writing to a friend in England, gives the following account of the occupations of one day in a Zenana teacher's life:—

"I suppose if we met you would say 'What do you do?' Now every day is not alike, but to show you the sort of thing, we will take Monday, June 20th, 1881. A few minutes before 6 A.M. a thundering noise is heard—the man-servant tearing up stairs with the tea-tray, which he puts down on a box outside our room, and proceeds to bring up the fire in a little iron basket box and the boiling kettle. Whereupon I get up, go outside the curtain (we have a curtain drawn across instead of a door) with the little tea-caddy and make the tea, after which we proceed to get up, drinking tea and eating butter-toast during the process. At 7.30 A.M. my Bengalee master comes. We sit in the drawing-room verandah and read a very difficult book, which, sentence by sentence, we turn into easy Bengalee, and then explain all the grammatical abbreviations, derivations, &c. &c. I say we, because Miss Hoare reads with me whenever she can. When she does not come I read two or three chapters of the New Testament, verse and verse about, with my Pundit as he is called. He is of the highest caste of Brahmins, and was baptized nearly three years ago. He is very pleasant, and I believe really a good man; it is interesting reading the Bible with him. At 9 A.M. we have prayers. The servants have Bibles, and we read all round a verse. There is the cook, of Baptist parents, to be baptized into our Church when he quite understands and has learnt the Catechism. Then there is the

man who minds the front door, besides filling a number of other offices; he became a Christian two years ago, his parents are dead, and he has one sister, a Hindoo. Then the man who does the work of a parlour-maid was born of Christian parents; he had a wife and one boy, and both are dead. Then the extra man who goes into the country with us and is our factotum there, he also was born of Christian parents and has had a good education; these two read well. Then there is the man who is boatman when we go out, and messenger and general extra when we are in Calcutta; he was born of Mussulman parents, but is now preparing for baptism. He is a true Christian I should say. Then come the two Ayahs, both naturally Hindoostanee speaking, and neither able to read Bengalee; one reads and speaks English well and follows in her English Bible. She was baptized a year and a half ago. One more person, a young high-caste woman, who after hearing and believing at Allahabad I think, came to live with her Christian aunt in Calcutta, but since her baptism has lived in our house, and goes daily to our Teachers' Training Class, and will be a good Zenana teacher it is hoped. Breakfast follows after a pause, but it is not over till 10 A.M. For about half an hour after that I studied the Bengalee grammar, then ordered the carriage and went out. First I picked up my teacher, then proceeded (after depositing her at a house where the mother and married daughters are learning all kinds of needlework) to a high-caste pleader's wife, who learns English, and is beginning to read the New Testament stories in English. Then to a woman who likes to hear Bible stories and a hymn. I sat on the floor with her for twenty minutes, then fetched Karnot, my teacher, and went into another street; she went to one house where the people pay for secular instruction, and I into another where every one sits round and talks, and also listens to anything about Christianity that one reads or talks about. After that I went off to one of the little schools, the one where they are all Hindoos. Miss Hoare or I feel ourselves responsible for the religious instruction of the five girls in the first class, and we go, one or other of us, every day. They repeat hymns out of our hymn-book, or verses from *Peep of Day*, the Commandments, and then read the S.P.C.K. Bible Picture-book, each girl reading a sentence, then they are questioned on it, and one has the opportunity of pointing some practical lessons. I had sent the carriage back to Karnot, who had two more houses to go to, so I walked to the other school, ten minutes' slow walk, through a sort of plantation of cocoa-nut and other fruit trees, with houses interspersed. In this second school I found the needlework already begun, as they do it in the last half-hour after the master has gone. The woman who teaches the little girls is becoming gradually capable of superintending it, and comes here to learn on Saturdays. There are about twenty-two girls here every day, thirteen of whom are Christians. I have to see everybody's work and examine two little backward Christians who have to read a chapter in *Peep of Day* to themselves. Then school closes with a hymn, perhaps "Hark, the Herald Angels sing," (translated) which they know by heart, a prayer for the "Close of School," the Collect for the Sunday, the Lord's Prayer, and Benediction. The Hindoos

stand and behave quite quietly. After this they half sing, half say a song about "Good bye to our mistress, and we shall come again tomorrow," and then off they go with their books and slates under their arms in the chaperonage of an old woman. The carriage had arrived for me, I had only to leave a message with a teacher, and then I came back. It was a little past 5 P.M. Miss Hoare had been busy till 2 o'clock, had had her luncheon and gone out, so I had mine and had just put on my cool clothing when Miss Hoare came in and we drank tea and did school accounts till 8 o'clock dinner, after which we read a few verses of the Bible together in French, German, and Bengalee, and then went to bed. That is all I do. Yesterday Miss Hoare sent me to teach a Christian woman to knit a comforter and to hear the Bible verses she had learnt. It was St. John the Baptist's day, and I made her tell me about his birth and office, and as we are going to employ her shortly as a teacher, I took the opportunity of speaking of the duty of doing all for God's glory only, and not our own, making her read some appropriate verses. Now perhaps you have some idea how we spend our time, but no two days are alike. If it would amuse you I could give you an account of a day in the country the next time."

After three years of energetic work in the Zenana Mission Miss Hoare came to England in 1879 on a short visit to her friends, and during her stay here she brought to the notice of the Committee a fresh sphere of work to which she desired to devote herself when she returned to Calcutta. The following letter will best explain her plan:—

"In the district to the south of Calcutta at distances varying from three to forty miles, there are many places where day schools for native girls might be established with advantage. The people are asking for them, but there is always expense attached to the starting and keeping them going, therefore I do not like to undertake the superintendence of any without first applying to the Association for a grant in aid. I think we could work small schools for about fifteen rupees a month. I would apply to Government for grants. I hope to return to Calcutta in October, when I have promised to go and see the native Christians in these parts for whom schools are wanted, and I should be very glad if I could tell them that they were cared for in England and that they were to have schools. Could the Ladies' Association give me £30 a year? My idea would be that this grant should be distributed over several schools, Government and private subscriptions making up the difference."

A grant of £30 was made for the establishment of the proposed schools in the southern district of Bengal in connection with the Missions of the S.P.G., and on her return to Calcutta Miss Hoare devoted herself to this work. In February, 1880, she wrote:—

"There are five Girls' Schools at work in the rice-fields, so now I am applying for the grant of £30. Mrs. Wheeler, the Government Inspectress of Schools, gave a capital report of one of them, saying that the teacher had made the children understand the Bible pictures very nicely and got them into good order. It is very difficult to get about at this time of year, as the water is dried up and the sun is

very hot. Miss Harte is a great help. She is studying Bengalee, and now that Miss Gray has gone home is looking forward to more or less taking her place in the Zenanas."

And three months later Miss Hoare reported the following rapid increase in the schools:—

"I now send a list of the Girls' Schools under my care, which will, I think, give our subscribers a correct idea of them. You will see that they are mainly supported privately—the whole cost being £150, towards which the Association grants £30. But you must not think that we disdain this £30. Far otherwise, it is a source of great comfort, for that is sure and steady, whereas private sources may fail. The first school on the list was founded in 1876, the second and third in 1879, and all the others in 1880. I cannot put the whole yearly cost below £150, but then there are 243 children under instruction, besides all the mothers and grandmothers taught by the three Mission women. One more school is urgently needed, and I must contrive somehow to provide it. I hope to put all the schools under Government inspection by degrees, and I have found the Education Department very liberal and taking considerable interest in the undertaking. The schools are at different distances from Calcutta, varying from thirty yards to thirty miles. The Zenana work is going on much the same. The teachers try to get the pupils to pay something a month when they learn Bengalee, but if they only listen to *Peep of Day* and look at the Bible pictures, we are glad that they should look and listen. There are a good many who learn in this way, for there is very little prejudice now against listening to the facts of our religion."

The names of the Village Schools and of the Teachers referred to above, are as follows:—

TEACHERS.	PLACES.	MEANS OF SUPPORT.
1. Kamini.	Birji Tala.	L. A., private sources, and Government grant.
2. Bashmini.	Ballygunge.	L. A., private sources, and Government grant.
3. Bashamatti.	Kulardari.	Sidecup Association and Government grant.
4. Bindubashini.	Jayadaigote.	Sidecup Association and Government grant.
5. Débrāni.	Hoogulkuri.	L. A. and private sources.
6. Champaklata.	Shalpakur.	L. A. and private sources.
7. Bindubashini.	Raghobpur.	Langton Association.
8. Ruth.	Betberia.	L. A. and Miss Tait's Young Women's Class, Lambeth.
9. Sharashatti.	Jhanjera.	Calcutta Vernacular Society and private sources.
10. Mariam.	Andhermanic.	Private sources.
11. Priscilla.	Daughatta.	L. A. and private sources.

The most pressing need of the Mission now is a permanent Home in which the ladies could live and train a few native girls for teachers. Great efforts have been made by Miss Hoare and her friends to raise funds for this purpose. The cost of site and building cannot be estimated at less than £4,000, and towards this £2,300 has already been collected and invested.

It is evident that the work of the Calcutta Zenana Mission is capable of expansion to almost any extent, and the only limit to the operations of the Ladies' Association in this as in other directions is the amount of funds entrusted to the Committee by the liberality of the public.

THE POSITION OF WOMEN IN BENGAL AMONG THE PEASANTRY.

(Continued from p. 32.)

HOWEVER, the wedding is happily accomplished, the little bride is transferred to the house of her father-in-law, and becomes subject to his wife Sudamukhi, or "the nectar mouthed," a woman who, though respectable, is notorious for her evil tongue and bad temper, and makes the life of her young daughter-in-law very bitter. Her lot is only alleviated by the society of Kadambini, Madhasa's sister, who, having become a widow in her childhood, before entering the family of her husband, remains with her own, somewhat in the position of a servant. In her Malati found a wise counsellor, a true comforter, and a sympathising friend. At length Malati in despair suggests that her husband should follow the example of the *Sâhib loko* (Europeans) and provide rooms for his wife apart from her mother-in-law. At this proposition he is horror-struck, "Have you become mad?" he says. "The thing is impossible. It is a great sin even to speak of it. A son who separates himself from his mother in order to live with his wife, does not deserve to live, and when he dies the *durva* grass will sprout in his bones, and his soul will go to hell. I will speak to mother, and you must just try to get on with her. It is neither your doing, nor mother's doing, it is written on the forehead. We cannot escape the decrees of fate." The last argument was irresistible.

We follow the family's fortunes for some years till they are sadly interrupted by the sudden death of Gazaram, the youngest brother, from the bite of a cobra. Alanga's grief was infinite. Day and night she wept over her youngest son prematurely cut off. For a long time she did not touch the *charké* (spinning wheel); but spent the afternoon in loud lamentations, which might have been heard in distant huts. She could not understand why they, of all people, should be visited with such a dreadful calamity. "Don't we fear and worship the gods?" she said. "Don't we respect Brahmins? Don't we give alms according to our means? Don't we practise the usual religious ceremonies? Why then should the gods be angry with us? What sin have we committed that we should be visited with such a terrible calamity? O Vidhate (Fate), was this, then, in thy mind?"

Adhuri had not been a model wife. She had annoyed her husband by bad temper, and once seriously displeased him by lightness of demeanour, on which occasion she troubled the whole household by the visitation of a ghost (a fit of hysterics), and had to be exorcised

by an ojha (ghost doctor), whose incantations were emphasised by flagellation. But her sorrow was the blackness of dark despair. Her sun had gone down while it was yet noon. The rest of her life was to be one continual midnight without the remotest prospect of dawn. Though young she must remain a widow all her life; and as association with a husband and the birth of children is, among the Hindus, considered the *summum bonum* of womanly existence, all hope was over for her. Adhuri did not, like Alanga, fill the house with her cries, nor did she expatiate on her husband's good qualities. Such a thing would have been deemed indecent in a widow. But she sobbed day and night, she broke her ornaments of coral shell, sealing wax, or silver. She broke the iron rings on her wrist, the symbol of wifehood, she no longer braided her hair, she gave up daubing the top of her forehead with vermilion, she gave up putting on clothes with coloured borders.

Our author asserts that it is a mistake to suppose that widows among the Bengal Hindoo peasantry are persecuted or tormented by their relations. In general, he says, they meet with a vast amount of sympathy, and the older ones, such as Alanga, are often the guides and counsellors of the men of their own family and the referees and advisers in village disputes, maintaining a well deserved superiority over their younger, both men and women, by whom they are universally respected. They have minor discomforts to endure, and are only allowed one meal a day; but as this is not stinted as to quantity, it is a hardship to which they become accustomed as they grow older. It is the younger widows on whom this disadvantage of their social position presses so heavily.

C. A. P.

(To be continued.)

LETTERS FOR OUR WORKING PARTIES.

I.—PUTHIAMPUTHUR.

DOUBTS have been occasionally expressed whether the large amount of native clothing for India made in English Working Parties and sent out by the Ladies' Association can really be required or found useful. The following letter from Mrs. ADAMSON, the wife of the S.P.G. Missionary at Puthiamputhur in Tinnevely, will show how much these gifts of clothing for the schools are appreciated. Returning to the Mission after some absence, Mrs. Adamson writes:—

"The people here seemed very pleased to welcome us. The schools are all doing well, and I hope I shall be able to do some good and look better after the children. The schools were examined by Mr. Masden, and they passed a very good examination. After it was over, they went home for their holidays, but had only three weeks, as we expected the Metropolitan and wanted the children back. The Bishop went to Magalapuram, and then went on to Tuticorin and spent three days. My husband met him and

went on to Tuticorin with him, where the schools and I joined them. Mr. Turner, the Sub-Collector, took the Bishop and his Chaplain in, and we and the married people of Tuticorin were invited to dinner to meet him. On Saturday he gave an Address in the Reading Room. On Sunday we had early Communion, a Tamil Service at noon in the English Church, when the Bishop preached, and again in the evening to the English congregation. On Monday my husband took him round to see what was to be seen, amongst other things the High Caste Girls' School. Every one seems to admire the Bishop, and feel that he is a good shepherd interested in the welfare of his flock. In the afternoon he left for Sawyerpuram, he seemed much pleased with all he saw.

"The box has arrived. I was sorry to see it was the smallest I had ever received, especially as I wanted a large one, as there are so many things to be done. The schools want enlarging, and we want more scholarships to keep the girls for the teachers' examination, as well as a new church. Now we are living here the schools are sure to increase in numbers. Will you please try to get me more scholarships. The Metropolitan gave my husband Rs.100 to do what he liked with.

"I had only just time to open the box you kindly sent, and found some very nice things; the children will be very pleased with the prizes. I intend at Easter to invite the ladies and gentlemen in Tuticorin to come to the distribution of prizes at the High Caste Girls' School, to see if this will do any good in bringing larger numbers to the school, as so far it has not been a success. I will on my return send you an account of each scholar. We did not get any money from the Eglwsoen duw Association last year, I hope they have not forgotten us. I send you the particulars of a bazaar I had in Tuticorin last year. Friends in India helped me with fancy articles for it, and that was why I had to give some money to the English Church. For the Buthiamputhur new church we want a lectern, reading desk, font, altar; and I have promised to collect money for these. The orphans here look very well; we shall examine them this week. I ought to tell you I only sell such articles in the box that are of no use to the girls, and with the money I buy cloths for the bigger girls."

II.—SECUNDERABAD.

THE same desire to receive these boxes of clothing is expressed by the Rev. A. SEBASTIAN in the following letter:—

"I beg to acknowledge with many thanks the receipt of your letter and the set of bills enclosed for £11, being the annual payments for the three Association Scholars in the Secunderabad Boarding School.

"The school has gone on steadily progressing during the past year. The number of girls on the list has been thirty-four, of these fourteen are boarders. The progress the three Scholars of the Association and the rest of the boarders made during the past year was satisfactory. The annual examination was conducted by Mrs.

Lavie, schoolmistress of the Brigade School, who reports :—‘ I have much pleasure in stating that I examined the Anglo-Vernacular Girls’ Boarding School *viva voce* on the 21st December, 1880, in Scripture, Geography, English, Arithmetic, and Dictation, and was quite satisfied with the result. The children seem to understand what they have learned, and credit is due to the teachers for the intelligence evinced by the children in their answers, as well as for their orderly behaviour. The lower classes also gave great satisfaction in their respective studies.’ The distribution of prizes and the Christmas treat took place on the 29th January, 1881. Lady MEADE presided, and a few ladies and gentlemen were present. After the prizes had been given away Lieut.-Colonel A. G. MAYNE, the cantonment magistrate, was asked to say a few words. He replied that he had only come prepared to thank Lady Meade very much for her kindness in the active part she had taken that afternoon in helping the Mission, but he was very glad to have the opportunity of drawing public attention to the Report, because an idea had got abroad lately that no attempt had been made here in native female education until about a year ago, whereas this Mission had been established for thirty-nine years, and of the 185 children in the six schools, fifty-three were girls. The fact was before their eyes, and there were the girls themselves as large as life! Besides this the Report said that thirteen girls had been married from the boarding school, which was for orphans only, in the last ten years. He had an annual grievance which he made regularly on these occasions, and that was the very slight interest taken in the Mission by his own class. The S.P.G. was a *bonâ fide* Church of England institution, and not only all who love their Church, but all who belong to it, should support this Mission. He trusted that Lady Meade’s presence among them that day was the augury of more subscribers, and more liberal subscriptions for the future to the only Church of England Mission in this neighbourhood.

“ In the place of Esther, supported by Mrs. Harrison, a girl named Joanna was chosen. The name of the girl supported at present by Lady Emma Talbot is not Emma Talbot, but Elizabeth Sebastiana.

“ As all the clothing sent last time is worn out, and as it is now time for me to get a fresh supply, I beg to remind you of the box of clothing sent out to this Mission once in two years. The children are badly in want of clothing. I thank the ladies for the kind aid they give to the boarding school, and beg them to continue their help.”

BISHOP WILBERFORCE ON MISSIONS.

NO man receives from God any gift to consume it selfishly upon himself. Stewards we are one and all of us, of whatever talents we have been intrusted with—stewards for the mighty

Master, labouring for the great account. And if this applies to every talent committed to the stewardship of man, the responsibilities of that trust must rise just in proportion to the greatness of the deposit. He that has received much shall have to give an account for more. And if this be so, what is for this world and for the world to come, the greatest deposit which the Almighty can have intrusted to His creatures? Surely it must be the knowledge of Himself, the revelation of His Will, the knowledge of His being and of His own personal character, and the principles of communion with Him, of obtaining oneness with Him, of being made like in the humility of the creature's lesser sphere to the great Creator Himself in His unapproachable greatness. This is Christianity—this is to be indeed the Christian Church—to have come to the general assembly and Church of the First-born that is written in heaven. Impossible, therefore, is it that this should have been intrusted to any one except upon the condition of communicating the blessing, and not selfishly consuming it himself. Therefore, to have been made members of the Christian Church entails of itself upon every one intrusted with that membership the duty, according to his power, of extending the boon to all mankind around him.

Thank God for what you have been enabled to do! and I beseech you let no whispers of the world dull the energies of your spirit in the future. For what is the work in which we are engaged? Is it not that which brought the Lord of life from the presence of the Father, to be the Babe of Bethlehem and the Redeemer of mankind? If there was no special blessedness in seeking out the lost and lifting up the ruined, why did not the fallen race of humanity perish from the earth it had defiled, and the almighty power of the Creator breathe itself out into a new creation of beings without sin? Redemption is the absolute denial of this creed of selfishness. It was the desire of lifting up the lost which brought the Virgin-born upon this defaced earth. Follow, then, those footsteps, and be assured, every one of you, that if your work is done for Him, if it is stamped with self-denial, if it is offered with secret prayer to Him, if it is given with a real desire to spread His Kingdom, that you are fellow-labourers with all the mighty host of God's accepted and perfected servants. And think you not that the Saints in Paradise, crying in their supplication, "Lord, how long?" also take their part in the blessed enterprise of regenerating the earth and hastening the mighty accomplishment? And rest assured that when you yourselves are taken to your blessed rest, and stand with the spirits of light upon the battlements of glory, with the Eternal Son upon the throne of mediation, you will see that no higher office can be committed to man than to labour, and to pray, and to deny himself, in order that his brethren who are afar off may be made one with him in Christ.

SUBSCRIPTIONS AND DONATIONS.

JULY, 1881.

	£	s.	d.		£	s.	d.
By Mrs. Maclear	32	1	6	Ealing, by Miss Relton ...	15	0	0
Walmersley	2	10	8	Northenden, by Mrs. Deacle ...	16	14	9
Ickham, by Mrs. Gilder	2	18	6	St. Mary's, Nuneaton, by Mrs.			
Mrs. Henry Forbes	1	1	0	Parker	2	11	0
Hornsea, by Miss Collinson ...	16	0	0	St. Peter's, Pimlico	94	8	10
Miss E. Birley	5	0	0	By Mrs. Wauchope	11	0	0
Misses Toppin	4	0	0	Liverpool, by Miss Taylor ...	4	15	6
Bromyard, by Mrs. Barneby ...	3	10	0	Kenn	1	2	0
By Miss A. Lakin	1	10	0	Broadstairs, by Mrs. Raven ...	8	7	6
Mrs. Suckling	10	6		Miss E. Swansborough	10	0	
Misses McTaggart	8	0	0	St. Martin's-in-the-Fields ...	7	0	0
By Rev. Dr. Strachan	10	11	0	Mrs. Oldfield	10	0	
Miss Wickens	4	0	0	Miss M. Parker	10	6	
Wendover, by Mrs. A. Smith ...	6	3	6	By Miss G. Townsend	10	0	
St. Mary Abbots, Kensington ...	10	4	6	St. John's, Paddington, by Mrs.			
St. Mary Abbots, Kensington ...	6	5	0	Kirkes	13	0	0
Miss Ripley	3	0	0	Upper Tooting	5	17	8
By Miss Durnford	16	8	6	Alsager, by Mrs. Wilbraham ...	5	17	6
Bournemouth, by Mrs. Ernest				Fyfield, by Mrs. Aston	2	12	6
Hawkins	12	6	7	Lincoln, sale of work	16	11	2
Godmanchester, by Miss Bevan	10	0	0	York, St. Martin's, by Miss			
Holy Trinity, Brompton	7	5	0	Croft	4	15	0
Miss Prescott	10	0		Hampton Court Palace, by			
Waterford, by Miss Meara ...	6	0	0	Mrs. Wodehouse	10	16	0
St. George's, Bloomsbury, by				Bridgenorth, by Miss Dallas ...	4	1	0
Mrs. Goe	50	0	0				
					£441	6	9

PARCELS OF WORK AND CLOTHING,

Received up to July 28th.

Cuckfield Association, by Miss Gale. Bray Association, by Mrs. Hole. Daventry Association, by Miss Collyns. Bournemouth Association, by Mrs. Ernest Hawkins. Ealing (St. Mary's) Association, by Miss Relton. Kensington (St. Mary Abbots) Association, by Miss Shepherd. Wellington Working Party, by Mrs. Pulman. Reading (St. Mary's) Association, by Miss Hawker. East Dulwich Working Party, by Mrs. Livesay. St. Mary Cray Association, by Miss Crowhurst. Kensington (South) Association, by Mrs. Lewin. Shanklin Association, by Miss Anson. Tallarn Working Party, by Hon. Henrietta Kenyon. Chichester Association, by Miss Durnford. Singleton Association, by Miss Durnford. Anonymous (Sheffield). Kensington Association, by Mrs. Bullock.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

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The Grain of Mustard Seed.

OCTOBER, 1881.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

TRICHINOPOLY.

HE first impression produced by the heading of this article on the minds of our readers, especially those who have carefully followed the work of the LADIES' ASSOCIATION for some years, will probably lead to the remark, "I never knew that the Association had any workers in TRICHINOPOLY." It is precisely for this reason that it has been thought advisable to give some account of the work being carried on there, as it would be difficult to find any portion of the wide Mission Field where so favourable an opening exists for a branch of that work to which our Association is pledged; and nothing is wanted but increased funds, to enable us to profit by the existing opportunity.

The S.P.G. Mission in Trichinopoly was started by Swartz in 1762; and, after sustaining a very feeble existence for some 120 years, has been for the last year and a half in the charge of the Rev. J. L. Wyatt, son-in-law of the veteran Missionary, Bishop Caldwell. All who have read, from time to time, the accounts of the great work carried on in Tinnevely by means of boarding-schools, itinerant preaching, district visiting, &c., and the noble harvest that has been gathered in during the last three or four years, from the seed so long and so prayerfully sown, and so watchfully tended by the Bishop and both his English and native assistants, will realize with what deep anxiety Mr. and Mrs. Wyatt found themselves called to inaugurate (if it be God's will) a similar work in a district where none of the appliances of Tinnevely existed, and where all Missionary zeal and activity was displayed only by Romanists and Lutherans. Difficulties, of all kinds, surrounded them on their arrival. There was, it is true, a large church built by Swartz, but there was no residence for the Missionary, no schools, and no Mission premises on which buildings could be erected. It was, indeed, a depressing prospect.

But already wonderful progress has been made, and suitable premises have been secured; including not only a Missionary's

house, but boarding-schools for boys and girls—from which we hope many will go forth to teach to others the truths which they have learned themselves—a chapel for daily service, and a dispensary.

Mrs. Wyatt writes :—

“We opened our boys’ school on February 15th, and have now twenty-five boarders. We cannot admit more boys with our present funds; but you will rejoice with us that we have this little band to train for future work in this district. The large entrance hall, which was the old court-room, and which is forty feet by twenty-eight, has been converted into the chapel for our part of the town. We can now have daily service close at hand, and we need only have *one* long hot drive to the Fort Church on the Sunday, as my husband now takes the afternoon service at the chapel himself, and we have such a nice hearty service there. We have no harmonium as yet, and it is greatly needed, not only for use in the service, but to teach the schools singing with.”

With regard to the girls’ school—a work for which Mrs. Wyatt’s Edeyengoody experience had so signally fitted her—we are told :—

“You will be as delighted as I am when I tell you that we have, after our many disappointments, secured admirable premises at last. There is an old-established orphanage for East Indian boys and girls—not connected with the S.P.G., but managed by the English chaplain and trustees—next to our compound. It was far more convenient that these children should be removed to the cantonment, close to the chaplain; and this has at length been arranged, and we have hired the vacant premises. There is a private door into our garden. The school is inclosed by a high wall all round, within which is situated a large room, where the girls will learn. Another building for sleeping, and dining-room, a well, a bath-room, and some out-houses. Besides this there is a small bungalow, where it is my fond hope that I may be allowed to have a trained English schoolmistress residing. We quite intend to have a normal school department in connection with the boarding-school, for training school-mistresses, and for giving a higher education to the daughters of native clergy. Already twelve girls have promised to come from Tinnevely, and are ready to pay the fees. Three more wish to do so, but are not able to pay. I feel sure that this scheme will succeed, with God’s blessing, as we have no training school for mistresses in the S.P.G. Missions of this part of India, and we have to apply to the C.M.S. for mistresses. But I think a lady to teach the girls is absolutely necessary; and I propose that she should also inspect the day girls’ schools in the town. While she is acquiring Tamil, she can still take the English classes and needlework, and feel herself doing something in many ways. Do you think the Ladies’ Association would send such a person, and support her?”

The Ladies’ Association would, no doubt, gladly respond to such an appeal as this; but every penny of this year’s income is already appropriated; and, unless additional subscriptions come in before next February to the amount of, at least, 120*l.*, there will be no

hope of their being able to give Mrs. Wyatt the assistance she so earnestly desires.

Another branch of woman's work for which Trichinopoly presents a grand opening, is that of Zenana visiting. Neither Romanists nor Dissenters have, as yet, attempted this work; so it would be very desirable that our Church should be first in the field. On first arriving at Trichinopoly, Mrs. Wyatt wrote to a friend:—

"Oh! how your heart would be stirred, as mine was, as we drove through this great native city, and saw its teeming heathen population; and also on to Warriore, a large, high-caste town quite close, the ancient capital of the old kings, full of wealthy heathen people. We saw a whole street of silk weavers, and women, so fair and well-dressed, sitting in the verandah in front of their houses, winding off the beautiful yellow silk. If I caught any eye, I at once nodded and smiled, as an introduction; and I was surprised to see with what delight they returned the smile. I feel sure much might be done among them."

But while asking for help from England, Mrs. Wyatt thankfully uses all possible native agency. Quite recently she has sent home most encouraging accounts of the work of a Christian woman from Travancore, who was engaged to come to Trichinopoly to teach lace-making. On being asked whether she was willing to give her spare time to visiting the heathen women in the neighbourhood, she joyfully entered into the work. The Christian women of Trichinopoly have, as yet, no Missionary zeal; and respond, to all invitations to make themselves useful to their heathen neighbours, with the assurance that such efforts would be useless, as the heathen of that part are so bigoted that they *will* not hear, and that it would be most *unladylike* to visit about in the houses. It is hoped that the success which already attends the efforts of Guñamay (the Travancore teacher) may rouse them to a sense of the duty and privilege of carrying to their ignorant neighbours the knowledge of "the truth as it is in Jesus." Guñamay is not content with visiting the streets in the immediate neighbourhood of the Mission station, but she also goes to adjacent villages. Sometimes as many as twenty or thirty women and girls assemble to listen to her singing, and explaining the Christian lyrics. She sometimes reads and explains some of the parables and miracles of our Lord, or reads some simple Christian story; and it frequently happens that some male member of the family who can read begs her to leave the book behind her.

For the small sum of 10*l*. a year, a native Bible-woman can be supported. Will none come forward to supply this small salary, and so do by deputy the work which their age, or health, or home duties, prevent their doing themselves? May we not, in this way, secure to ourselves the privilege of being counted among those who "open the blind eyes, and turn them from darkness to light, and from the power of Satan unto God"?

A sketch of the work now being carried on in Trichinopoly would be very incomplete without some notice of the day-schools for little high-caste girls, which Mr. Wyatt has established, not only in different parts of the town, but also in several other towns from

sixteen to twenty miles distant. In Kullathoor, where the school had only been opened about two months, a number of very bright intelligent little girls have been gathered; and it seems almost incredible that in so short a time many of them had made such rapid progress that they were able to read words of three syllables, though they did not know their letters when they came. The mistresses of these schools combine Zenana work with their other duties, and are made very welcome by the mothers of their pupils. A sum of 12*l.* a year, in addition to local help, will provide for one such school.

In writing for the *Ladies' Association*, it has been natural to confine oneself to the work which is being done for the women and children; but it may be well to mention that Mr. Wyatt has established two evening lectures weekly, addressed to heathen men and boys. These are attended by from sixty to seventy men, and thirty or forty schoolboys. He allows no discussion at the time, but invites all who want to know more to come to him at his house; and scarcely a day passes without several young high-caste inquirers availing themselves of this invitation. There is great need for the erection of suitable buildings, in different parts of the town, in which such lectures could be given; and Mr. Wyatt would be glad to build two more rooms at once, which could be used as girls' schools during the daytime, and as lecture halls in the evenings. 30*l.* would be required for each room, and the ground for one has already been given by Government.

The great need of this Mission, at the present time, is money for the support of these various works; but, for the sake of those who can only help in lesser ways, we may mention that pretty English fancy work, and children's clothing, will find a ready sale in Trichinopoly, especially if received by Mrs. Wyatt in January or February. The children's clothes should be made of good material, and of the latest fashion; warm light wraps, infants' Shetland jackets, &c., would sell well, as the weather on the Pulney Hills, where most of the English inhabitants migrate during the hottest months, is often quite cold. Crewel-work for the decoration of brackets and book-shelves is in great demand; also, photograph-frames, scrap-books, &c. For those who prefer working for natives, we may recommend girls' petticoats of bright coloured prints, three breadths of one yard long, and smaller sizes, gored, and put into a band; and for prizes in the girls' schools, work-bags fitted up (cheap scissors are greatly valued), patterns and materials for wool-work and crochet, picture-cards, and dressed china-dolls, would be much appreciated. Native girls are fond of doing fine bead-work, so that bunches of small glass beads would please them much.

Such are some of the most pressing needs of Trichinopoly; and a similar account might be given of hundreds of Mission stations in all parts of the world. The fields are white unto harvest, but the labourers are few; and those who have given up all in order to devote themselves to the work, are depressed by the want of means to carry out their plans for the good of those who have been entrusted to their care. It is not thus that England deals with her

army and navy. When she sends them forth to defend her honour, and to do battle with her foes, the munitions of war are supplied with a lavish hand; but when the soldiers of the Cross go out to fight for their King, they are too often left to struggle on year after year with insufficient help, and expected, at the same time, to send home cheering reports of triumphs won.

There are some solemn words written in Judges, v. 23, which we should do well to lay to heart. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." God can do without our help, but He condescends to offer us the privilege of helping Him to win the battle against the mighty power of heathenism. Let us see to it that we cast not away this great privilege, "which hath great recompence of reward."

F. E. D.

THE POSITION OF WOMEN IN BENGAL AMONG THE PEASANTRY.

(Continued from p. 52.)

YEARS pass on, and while Govinda is in English estimation still quite a boy, his father and grandmother resolve to marry him to the daughter of their neighbour Padmen Pel. Neither of the children appeared to have an opinion in the matter, and neither were consulted. They had played together as children, but from the time they were told of their projected marriage both boy and girl were careful not to be seen speaking to one another, as such conduct would be deemed most unbecoming and unseemly. A year or two after their marriage, when the *chota bow* (little wife) was thoroughly established in her domestic position, Alanga resolved to put a long cherished wish in practice, and devote herself to a life of pilgrimage. She made up her mind to visit first the holy place in the district of Vardhemane, and afterwards at some convenient opportunity to set out on the distant and somewhat perilous pilgrimage to Jagannatha.

Aduri expressed a great desire to accompany her mother-in-law. She said that as a widow she had no earthly object to live for, and it was therefore her intention to devote the remainder of her life to religious observances. Badan and Kala-manih did not oppose her wishes, as they were glad their mother should have a companion in her wanderings, but they distrusted her motives, and it soon proved that their doubts were well founded. The two widows after visiting various holy places, and also spending a few days with Malati at Durganagar, arrived at a shrine called Nawadpipa, the headquarters of Vaishnavism, or the worship of Krishna, in this part of Bengal. The great festival had already commenced there, Vaishnavas to the number of fifty thousand had flocked thither from all parts of the country. They sang the praises of Gopinath (Krishna) in many groups. They danced with wild excitement. They shouted the

names of Rádhe and Krishna till their throats became hoarse, and many women had fits of devotional fainting. The joy of Aduri and Alanga knew no bounds. They seemed to be transported to Paradise.

Among the religious mendicants or Vaisagis who had come to the fair, was one Prem Bhakta, who was well known to the Samante family. He was accustomed to come to them for alms, and it was concerning him that Aduri had been so sharply reprimanded by her husband. More lately, on the occasion of Govinda's marriage, he had acted as their *guru's* (family priest's) substitute, during which time he had unknown to the rest gained an evil influence over the disappointed hopeless young woman. He appeared before them almost without clothing, singing, dancing, and shouting at a tremendous rate, now falling to the ground, now jumping up, now twisting his body in varied contortions. The madder he seemed, the holier he was esteemed by the people. At the sight of Aduri he fell down as if perfectly senseless, foaming at the mouth, and his body trembling. His friends immediately declared him to be *dasc* or possessed. When he came to himself he said he had had a vision of Gopinath, who had revealed to him that there was a woman present who was destined to be the most glorious of mendicant Vaishnavas. She was a young widow, and was now standing with three other women under a tree in the north-east corner of the area. All eyes were turned to the tree, and sure enough there stood Aduri with Alanga and two other women from Kan̄chanpur. The Vaishnava band surrounded them, urging Aduri to take *bhok*, that is, become a member of the mendicant order. Alanga's simple soul did not know what to make of the affair. The idea of imposture did not occur to her. But she shed many tears at the loss of a member of her family, and with her two lamenting companions took her sad way back to her home. Aduri was initiated into the order of Vaisagi with the usual ceremonies, and also, though marriage is forbidden to a Vaisagi, was entrusted to the care of Prem Bhakta as a helpmeet and auxiliary in devotional exercises.

One might have thought that Alanga would have been discouraged by the ill success of her first adventure as a pilgrim, and would have shrunk from any further expeditions. But this alas was not the case. In her own words, she was mad for pilgrimage, with the madness which often seizes old Hindu women and impels them to wander away regardless of the pains and troubles connected with the journey. Nothing could dissuade her, and with six women from the village, and a contingent from all those in the district, she set forth under the care of a Sathaya or guide, shouting "Victory to Jagannátha!" and followed by the tears and sobs of their families, who knew it must be at least four months before they should see them again. After many days of weary travel, insufficient food, and lodging too often on the cold ground, exposed to the heavy dews of the tropics, Alanga and thousands of fellow-travellers reached Puri, or the city. Bright days were spent there in a state of the most intense religious excitement, and of bodily

privation of every kind—for food and money began to run short and house-room was not to be had. On the ninth, when the return began, Alanga had the seeds of malignant cholera in her system. At the close of the second day's march she broke down. Her companions did all they could for her, but that was nothing. There was no doctor, no medicine. She was laid down under a tree, and the six women left her there next morning to pursue their homeward journey. Prem Bhakta and Aduri, who had also been attending the festival, came up at this moment, and the Vaisagi who had some knowledge of medicine tried to make her swallow some drugs. But all was in vain, Alanga died the same afternoon, and as no firewood could be procured for burning her body it was left to the tender mercies of dogs and vultures. Such was the end of a woman estimable both for her intelligence and her character, but a victim to her mistaken sense of religion.

And now what may we, the members of the Ladies' Association, learn from this slight sketch of the lives of Hindu peasant women? In the first place, we see how strong in spite of her ignorance and theoretically low position, is the influence of woman for good or evil among people of simple habits and restricted ideas. The Samanta household prospered while Alanga, a woman of intelligence and force of character, was its real head. When she was removed and the domestic sceptre fell into the hands of the gentle Sundari, her weaker rule soon bore the fruit to be expected in the family decay and ruin. What might its lot have been if Alanga's mother-wit and affection had been quickened and purified by the elevating influence of Christianity, so that instead of leaving her beloved children to perish miserably on the plains of Orissa, she had led them all by the influence of her strange character on the true pilgrimage to the Heavenly Zion!

And this consideration brings into strong relief the paramount influence which religion has over the daily life of Hindus, especially Hindu women. This should give Christian Missionaries a hint which indeed has been followed in our older and more flourishing Missions, to mix much of what seems to English people trifling observance of detail, with the daily religious life of their converts, so that they may find their new religion bound up as was their old in their every-day affairs, but elevating these to a high and holy standard instead of debasing them by foolish superstitions and coarse unmeaning ceremonies.

The study of any books really worth reading on native Hindu life, should impress our minds with the fact that their social system with all its defects is by no means an unmixed evil. There is a class of zealous but not very enlightened Christians who seem to think that the wearing of shoes and stockings, sitting on chairs, eating with knives and forks, &c., &c., are essential parts of Christianity, almost as important as its moral and spiritual teaching. In teaching utterly savage races it may possibly be as well to introduce these as any other of the habits of civilized life, but in dealing with a nation like the Hindus, whose civilization dates from what are to Englishmen prehistoric times, it is but reasonable to

suppose that their habits and customs, and especially the very interesting method of self-government which is worked out in every village community, are those which the experience of ages has taught them to be best suited for their well-being, and which may be with very few exceptions readily worked into the system of Christian life. In endeavouring to substitute for these the dress, the habits, or the domestic polity of western nations, we are doing them an evil, so great that it may go far to neutralize with future generations the blessings of the Christianity which it is our aim above all things to place before them.

C. A. P.

SUBSCRIPTIONS AND DONATIONS.

AUGUST, 1881.

	£	s.	d.		£	s.	d.
General Stuart	5	0	0	Holy Trinity, Brompton	1	0	6
Misses Powess	12	6		By Miss G. Townsend	1	0	0
Mrs. Keyworth	5	0		By Miss F. Patteson	1	10	0
Miss Turing	5	0		Ardrea, by Miss Churchill	3	7	6
Shrewsbury	19	6	9	Mrs. H. Trower	1	1	0
Christ Church, Marylebone	3	10	0	S. Peter's, Belaise Park	21	5	6
Count, by Mrs. Pelham	8	10	0	By Rev. Dr. Strachan	10	6	0
Malvern, by Miss Roberts	5	15	0	By Miss Beresford	2	6	0
Colchester, by Miss Wright	4	0	0	Temple Ewell, by Mrs. Turnbull	2	15	6
Upper Clapton	9	3	6	By Mrs. Rawson	2	2	6
Ely, by Mrs. Merivale	7	11	4	Illey, by Mrs. Clayton	10	0	0
By Miss Burgess	1	0	0	Mrs. Millard	2	6	
Lewes, by Miss Mount	14	16	8	By Miss Ray	87	14	6
By Miss Ollivant	5	8	0	Mrs. and Miss Hales	5	0	
By Miss Stopford Sackville	10	0		Miss Randolph	1	0	0
Totnes, by Mrs. Eady	18	13	9	Barnstaple, by Miss Budgett	8	1	6
Miss K. Parsons	5	0		Lindisfarne, by Miss Cooke	20	10	0
Weston, by Mrs. Burgess	2	17	6				
By Mrs. C. Williamson	8	10	0				
					£225	2	7

The meetings of the Work and Clothing Sub-Committee will be resumed in October. Boxes will be sent to Capetown and Erungalore in November. Parcels to be sent before the 1st of the month to 19, Delahay Street, carriage paid, with the name of the sender outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post-free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post-free for 1s.

The Grain of Mustard Seed.

NOVEMBER, 1881.

“THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF.”
—ST. MATTHEW XIII. 31, 32.

WOMAN'S WORK IN BLOEMFONTEIN.

BEFORE attempting to write an account of woman's work in the diocese of Bloemfontein, I think it would be as well to give a short sketch of the foundation of the diocese, and the position of the Orange Free State with regard to surrounding countries. Bloemfontein is the chief town of that State, a country covering about the same area as England; the government is republican, and is administered by a President, with the help of a council, and a volksraad, or parliament. The Orange River divides the Free State from the Cape Colony on the south, and the Vaal River from the Transvaal on the north, while to the east lie Basutoland, Natal, a part of Zululand, and to the west Bechuana-land, and Griqualand West. This country was first colonized by the Boers in 1835, was proclaimed British territory in 1848, and abandoned by England, for political reasons, in 1854, since which time it has been an independent Republic. In 1850 Bishop Gray of Capetown visited Bloemfontein and saw the necessity of planting a branch of the Church there, to minister to the needs of the English population. A church-building committee was appointed, sites for a church, cemetery, and school were chosen, and plans furnished. Bishop Gray's visit was followed by one from Arch-deacon Merriman, the present Bishop of Grahamstown, and the foundation-stone of the proposed church of St. Andrew was laid. Twice did Bishop Gray send a clergyman to take charge of the Mission, and each time the attempt proved a failure; the first time on account of the abandonment of the territory by the English, and the second because the isolation consequent on the distance from any Church centre, and the increasing sphere of work, owing to the

immigration of English settlers, proved too much for any single-handed Missionary. It was decided, therefore, to establish a Missionary Bishopric beyond the Orange River, and this was accordingly done in 1863, the S.P.G. granting £500 per annum for the support of the bishop. It is interesting to remember that Moshesh, the paramount chief of the Basuto tribe, who has been described as "the most remarkable man of his time among the native chiefs of South Africa," expressed an earnest desire to Bishop Gray that Missionaries from the Church of England should labour among his people. Although the head-quarters of the Mission are situated outside British dominion, yet the diocese comprises the whole of Basutoland and Griqualand West, both of which have been incorporated into the Cape Colony, as well as a part of West Bechuanaland, making it equal in extent to Great Britain and Ireland. The population consists of native tribes, and of English, Dutch, and other colonists, living either in the small towns and villages, or on isolated farms scattered up and down throughout the country; while a large number of all nationalities are attracted to the Diamond Fields by the chances of making a fortune. Bloemfontein is between 500 and 600 miles from Capetown, and may be reached by rail and coach in about a week's time from Capetown, and rather less from Port Elizabeth. Being situated about 4,000 feet above the level of the sea, it has a peculiarly healthy climate, and is a favourite resort for invalids who require a dry, warm air.

And now with regard to woman's work in this diocese. Bishop Webb, to whose efforts most of this work is due, and under whose guidance and supervision it is carried out, feels very strongly the necessity of ministering to the spiritual needs of the English residents in the colony, and the impossibility of ever making any real and permanent impression upon the native inhabitants as long as the white people are left destitute of Church privileges, and are thus allowed to drift into an indifference not only to those privileges, but even to the ordinary requirements of civilization and refinement. In other words, the principles on which the diocese is worked are these:—first, there must be the Court of the Great King planted in its midst in all the dignity and completeness that circumstances will allow, viz., the Cathedral centre with its Bishop, its staff of Church officers, and its theological college for the training of candidates for the ministry. Secondly, those who are already subjects of our King must be brought to a better understanding of their duties with regard to Him, and trained to a more intelligent understanding of their position in His Kingdom, and with this object churches are planted in the surrounding towns, and clergy are sent to minister in them; and schools are established where the young can be brought up and prepared for a right fulfilment of their duties in after life. Thirdly, those who are as yet outside the fold, and are lying in "darkness and the shadow of death," must be brought in; and for this end Mission stations are planted in the very heart of heathen tracts of country, and Mission priests are sent forth who devote their whole lives to Christianising the natives, translating the Bible and Prayer-book into the different dialects, and holding schools for

the children. Woman's share in these works may be divided under two heads—(1) Work among the colonists, (2) work among the natives; and these may be again subdivided into (1) Hospital work, (2) school work, (3) parochial work.

The centre from which women are sent out to take part in these different labours of love is St. Michael's Sisterhood. The need of some body of educated women who should be able and willing to devote their lives to helping to spread the knowledge of the Gospel was very strongly felt. There could be little comparative *stability*, or of that union which gives strength, without some such system; and so, after much earnest, prayerful consideration, the principle of community life has been tried, and has been wonderfully blessed in its results. It must not, however, be imagined that all the women working in the Bloemfontein Mission are Sisters. On the contrary the larger number are ladies associated with the Sisterhood, and fellow-workers with the Sisters, but who are only either able or willing to give a year or two of their lives to do a good stroke of work for God. They live at the Bloemfontein Home, or in one of its branch houses, subject to some such simple rules as are necessary for the due observance of order in common life.

In 1873 it was resolved to open a school for the daughters of colonists, as the Roman Catholic convent at Grahamstown was the only institution which offered a good education on moderate terms to the future wives and mothers of the colony. The school was opened on a very small scale, the building being about as large as a good-sized cottage, the scholars numbering about fifteen. Since that time it has been repeatedly necessary to add to it, in order to afford accommodation for those who flock to it, and the numbers are now increased to between eighty and ninety boarders, and about thirty day scholars, requiring, of course, a considerable staff of teachers. The girls are taught in much the same way as they would be in an English High Class school, but a great point is made of their religious and social training, as it must be borne in mind that the object of the education given them at the Home is to fit them for contributing their share towards raising the whole tone of social and religious life in the country. It sounds, perhaps, over sanguine, but I do not think that it is too much to hope, that the boys and girls now being educated in these Church schools may be able to make a permanent impression upon colonial life, and that by this means the native population may be led to understand the power and beauty of Christianity far better than they can by the words only, and the isolated examples, grand though they be, of our Missionaries. Under the same management there is another school close to the Cathedral, where the education is combined with industrial training, and to which is attached a large mixed infant day school, always very well attended. Close to this last-named school is another for half-caste children, generally the poorest and most degraded part of the town population, the School of the Good Shepherd, where every morning may be seen some fifty or sixty boys and girls of all ages and of every possible shade between black and white. This part of the work stands greatly in need of

help. The building is small and very inconvenient, and the numbers increased so fast that it was necessary to hold some of the classes in the open air, even in the middle of the hottest weather. Now, a small extra room has been built which only partially supplies the need. These half-caste children may be called the street Arabs of the towns, though they are considerably beneath English children of that type in intellect, but not so absolutely poverty-stricken, as work of all kinds is well paid. One of the Sisters has been in charge of this work for some years, and the results have hitherto been most encouraging, in spite of what seem to be almost insuperable difficulties in taming and training children who know nothing of discipline outside the school walls. On Michaelmas Day, the festival day of the Sisterhood, it is customary for all the Church schools to assemble in St. Michael's Chapel, for a children's Festival Service, and it is not the least pleasing sight to see the Good Shepherd school children, tidied and clean for the occasion, marching up through the streets of Bloemfontein, and taking their places in the House of God together with their more favoured brothers and sisters.

The *native work* in the town has, till comparatively lately, been undertaken by the Rev. Canon Crisp, Mrs. Crisp, a lady-worker, and native catechists and readers. There is a native village, or location, as it is called, just outside Bloemfontein, and it is pleasant to notice how, by degrees, the ordinary Kafir hut is being abandoned in favour of a four-walled mud cottage, surrounded by a small piece of garden, and arranged inside with some attempt at imitating a European dwelling. Besides spiritual ministrations the work in this village consists in holding day and night schools, visiting, and nursing the sick in their own homes. In consequence of troubles in the principal native village, Thaba N'chu, distant from Bloemfontein about sixty miles, Canon Crisp was sent to take charge of the Church in that place, though, owing to the lack of clergy, he is still obliged to superintend the native Church in Bloemfontein as well. The work amongst the women and girls was taken up by a Sister who had for some time been preparing for similar work by learning the native language, and attempting to instruct the native servants at the Home. And here let me give an account of the native work which the Sisterhood hopes to carry out if funds and workers sufficient can be procured. In 1876 a small Boarding School for Native Girls was begun in Bloemfontein; the numbers were small, as a cottage was all that could be provided for the work. I should mention that this school could hardly have been begun, or at any rate it would have been seriously retarded, if it had not been for the liberal yearly grant promised by the LADIES' ASSOCIATION of the S.P.G. of £50 in aid of this branch of native work. The girls belonged to the Barolong and Batlapin tribes, and were about fifteen or sixteen years old. They were taught house-work, cooking, sewing, reading in English and Secoana, writing, and elementary arithmetic. Their training was intended to fit them for being good servants, and to help them to appreciate order and cleanliness, so that when they married they should not be content to settle down

into the dirty, untidy life of a Kafir hut. This object was very satisfactorily fulfilled in a fair proportion of cases; the girls on leaving school got good places, kept up a grateful and loving intercourse with those who had trained them, and were given in marriage to Christian men of their own tribe. But the numbers continued to be small, and it was found that a much more real hold could be gained over the girls if the school were planted in the midst of their own people, instead of bringing them to Bloemfontein, and that such a school in Thaba N'chu, and another in Basutoland would do more good than an increased number in a European town. The lady who had originally started the school, MISS CONSTANCE COPLESTON, obtained the gift of a site for a native girls' industrial school, on a Mission Station in the south of Basutoland, Mohalis Hoek, and being obliged by health to return to England, collected sufficient money for the building. Not long after two ladies were sent to Thaba N'chu to make preparations for some such work there. Then came the terrible native disturbances which have for a time seriously checked all Missionary work in Basutoland and elsewhere. A dispute arose about the succession to the chieftaincy of the Barolong tribe, of which Thaba N'chu is the head-quarters, and the ladies were obliged to leave. At the beginning of the Basuto war the school at Mohalis Hoek, which was partially begun, was pulled down, and though now there seems to be a prospect of peace, it cannot, of course, be rebuilt unless more money is subscribed for the purpose.

During all these troubles, the grant of £50 from the Ladies' Association being still continued, one of the Sisters [Miss F. M. WILLIAMS, so well known to members of the Ladies' Association for her valuable work in the Zenana Missions of Delhi and Bombay.—ED.] was sent to begin, as I have already mentioned, to take up part of the work at Waai Hoek, the native location near Bloemfontein which Canon Crisp had originally started, and her instruction classes, and night schools for girls, and her diligent house to house visiting, has already been wonderfully blessed. The prospects at Thaba N'chu seem brighter, and it is hoped that the school will be begun again there very shortly. But so important does Canon Crisp deem Sister Frances Mary's work at Waai Hoek, that he has especially begged that she may continue it instead of being sent to Thaba N'chu, as was at first proposed. Two other ladies will probably be sent there shortly. Funds and workers are sadly needed for this branch of the work, and yet its importance is very great. The Missionary clergy all agree that it is impossible to make a permanent impression upon the men unless the women can also be civilized and Christianized; and that this can best be done by the influence and teaching of Christian women. As I have before mentioned, it is hoped that much may be done by the girls trained in the colonial schools towards this end. I know of three who occupy a good position in the colony, who were preparing to open a Sunday school for heathen children in the village where they lived; unfortunately, however, the Basuto war has for a time put a stop to the fulfilment of their plan.

The Bloemfontein Home has now established two branch houses, one at Harrismith in the north of the Free State, bordering on Natal; the other at Kimberley, the principal town of the Griqualand West Diamond Fields. In both of these branches there are schools for the daughters of settlers, similar to that at Bloemfontein.

We now come to the work carried on by the Sisters and their assistant workers at the Diamond Fields, and therefore a description of the surroundings and of the towns which have sprung up there may not be out of place. The principal diamond diggings are situated in the eastern corner of Griqualand West, about 100 miles from Bloemfontein. Kimberley is the principal town, and has two churches, St. Cyprian's and St. Augustine's; about a quarter of a mile distant are Du Toit's Pan, and Bultfontein, practically forming one town, and having one Church. Twenty-five miles off, on the Vaal River, is Barkly, with a Church and boarding-school for boys. With the exception of the country bordering on the river, nothing more flat, sandy, and bare than the country round the Diamond Fields can well be imagined; the absence of trees makes the heat in summer intense, and gives rise to prolonged droughts, while the flat, sandy plains offer no obstacle to terrible dust-storms, which are of perpetual occurrence. But fortune-hunting has an attraction which no drawbacks of climate or country can lessen, and since the discovery of diamonds, men of all nationalities have flocked thither in the hope of making money. The population now amounts to about 9,000 Europeans, and a considerably larger number of natives of every tribe, and half-castes. The diamond mines are immense pits, covering a considerable area, and divided up into "claims," each claim being owned by a separate individual, or forming part of the possession of a company. The natives work in these mines; the sorting and washing being done under the superintendence of the owner, after the clay has been drawn up to the edge of the pit. The large population and the trying climate soon made it necessary that some provision for nursing the sick, other than attending to them in their own tents or houses, should be made. The Government, therefore, built a hospital at Kimberley, known as the Carnarvon Hospital, and an application for nurses was made to Bishop Webb. At that time nurses were few and in much request, and it was difficult to spare a sufficient number for such a work, but the opening for ministering to the needs of the sick, and winning perhaps by this means many souls to God, was not one to be let slip, and so a small band, headed by one who had already done good service in rough camp nursing in the earlier days of the diggings, were sent forth to take up what has since proved one of the grandest and most blessed works undertaken for God in that distant land. Rough diggers, who have, as they express it, knocked about the colony all their lives, are not ashamed to declare with tears in their eyes that they can never repay the debt of gratitude which they owe to the care and kindness which they have experienced at the hospital; and this gratitude is not only for good done to their bodies, but many owe their awakening to a sense of sin, and the resolve to begin, with God's help, a better life, to the time

spent there. And yet, grand as this and the other hospital work undertaken in the diocese is, there are but few comparatively found to volunteer for it, and over and over again the Sister in charge has broken down because the number of her helpers were too few, and so she has had to add over-work to the strain of her heavy responsibilities. The Carnarvon Hospital has been much enlarged since it was first opened, as the number of applicants are so much in excess of available accommodation that the nurses are often obliged to give up their own rooms to the patients. Within the last few months a similar hospital has been opened at the Jagersfontein diamond diggings, which have sprung up since the discovery of the Kimberley mine. Already there is a large though fluctuating population, and having subscribed sufficient to build a hospital, again an application for nurses was made to the Bishop, and as readily responded to as was the former appeal. The inhabitants also earnestly desire a Church school for girls, but, for lack of workers, that is at present impossible, and in the meantime the field is being occupied by the establishment of a Government undenominational school. Jagersfontein is in the Orange Free State, about a day's journey from Bloemfontein, and nearly equidistant from Kimberley. A Convalescent Home has lately been opened at Barkly, as its situation on the river makes it a better place than any other part of the neighbourhood of Kimberley for patients recovering from serious illness.

A small Cottage Hospital, built by subscription by the townspeople of Bloemfontein, stands close to the Home, and is also worked by the Sisterhood; it has been of the greatest help to those who require good nursing, as such a thing is not to be had in most towns, and even in Bloemfontein people have preferred to come into the hospital to be nursed rather than get the best nursing they could in their own homes. And I must not forget to mention the help given by the Bloemfontein nurses in the sad wars which have lately torn and unsettled South Africa—the wars in Zululand, Basutoland, and the Transvaal. At such times it is of course of great consequence to be on the spot at an early period of the war, and English nurses, if despatched at once, could not possibly arrive under a month's time. It has therefore been a great relief to those in authority to have had speedy help just when it was most badly needed, and though it was often difficult to spare any of the staff of Mission nurses, whose hands were all too full already, yet in each case some have been sent, and the grateful thanks of the military medical officers have been the best proof of the help and comfort they have afforded.

I have now enumerated the principal works in which the ladies working in the diocese of Bloemfontein are engaged, but it must not be imagined that those who have no special talent for teaching or nursing, or for Missionary work among the heathen, could find no sphere of usefulness there. It must be remembered that in a colony, and particularly in a Missionary establishment where money is scarce, it is necessary to superintend, if not actually to do, all the housework, cooking, laundry-work, &c., and that this can only

be efficiently done by ladies. It is very difficult to get, and still more difficult to keep, a white servant for any time, and wages are very high. The servants therefore at the Home and its branches are all natives, naturally averse to hard work, and only fit to do the rougher and more mechanical parts. Ladies are placed at the heads of the different household departments, and do in this way quite as real a Mission work as though they actually went to teach and instruct the heathen or to nurse the sick. Then there is also parochial visiting both among the white and black population. Though it must be remembered with regard to the former that there is no class of people answering to our English poor. A Deaconess who lives in the town of Bloemfontein is most energetic in undertaking some of this last-named work, but there are plenty of openings for others, in the different towns.

People who are anxious to help the Mission by sending out boxes of clothes, work, &c., may find the following instructions on the subject useful :—

Native Clothing.—Strong well-made shirts of blue and white ticking or similar material, fustian or canvas trousers, woollen comforters, women's and girls' print frocks, of strong washing material, bright-colours, made with full-gathered skirt, and loose fitting jacket body, with band—chemises made of unbleached calico all sizes, bright-coloured handkerchiefs for the head, knitted woollen crossovers, stuff petticoats, loose brown holland tunics for small boys, all kinds of baby-clothes, including small woollen hoods. Besides clothing for the natives the Mission workers are most glad of *European clothing*, ornamental needlework, fancy articles, &c., as everything of this kind sells well among the English inhabitants, and therefore combines a benefit to the Mission with furnishing these latter with useful and ornamental articles which they could not otherwise procure. Among such things I may mention all kinds of underclothing, trimmed or untrimmed, costumes for children and girls made of pretty, inexpensive material (not muslin, because it is difficult to get it up well in the wash), hand-knitted socks, crewel-worked or handkerchief aprons, servants' brown holland ditto, lace neckties, collars and cuffs, baby clothes, anti-macassars, small ornamental table-covers, pictures, Christmas cards, photographs, dolls dressed or undressed, toys of all descriptions.

Then as *special gifts* to the Mission, the following would be most thankfully received :—Altar cloths, altar linen, kneelers, alms bags, Church music, secular music, books, maps, pencils and other school materials, materials for needlework, surgical instruments for the hospitals, framed photographs and pictures, devotional books for the Sisterhood library, large Scripture pictures, and illuminated texts, sets of sheets, towels, pillow-cases, dusters, &c.

It will perhaps help towards a better understanding of the work and needs of the diocese if I finish this sketch by giving a description of the country. The Free State is an immense plateau with vast stretches of flat country, traversed here and there with chains of hills. Owing partly to the want of water, partly to the reckless way in which the trees have been destroyed, the country is treeless

except on the banks of rivers, and in the towns where they have lately been planted. The blue-gum, acacia, and willow flourish in the towns, besides most kinds of English fruit-trees; the mimosa and the wild-olive are natives of the country. The towns, most of which are merely villages, and none of which number more than 5,000 inhabitants, are scattered at wide intervals. English settlers either set up a store or get some post in a bank, post-office, &c., or they buy a farm,—a very large extent of country if judged by our ideas of farming,—and settle down to pastoral, agricultural, or ostrich farming. Basutoland is much more hilly and more fertile than the Free State, but the isolation of the settlers is greater, as there are few towns. The country in Griqualand West resembles that in the Free State. With such a scattered population it is evident that all Missionary efforts, as far as the white people are concerned, should be directed to establishing centres of work to which as many as possible should be attracted, or from which workers can be sent out, who shall thus be made to feel that they are not working as isolated individuals, but as members of a band who are all striving for the same object, and are all ready to help and encourage one another. The natives of course greatly exceed the white population, and for the most part live together in villages. For any further information I would refer readers to the *Quarterly Paper* of the Bloemfontein Mission, some admirable papers on Woman's Work by the Bishop of Bloemfontein, and a small pamphlet, published by Hayes, entitled *A Brief History of the Bloemfontein Mission*. These may be procured by writing to Miss Buckle, 15, Heathcote Street, Mecklenburgh Square, and any information concerning the Sisterhood and its work will gladly be given by Miss Margaret Lucas, Sopley Vicarage, Ringwood, Hants.

And in conclusion I would say, that one great attraction of the Mission, in which I have had the privilege of working for some years, is the unity of spirit in which every detail is carried out, and the earnest endeavours which are made that the Church of the diocese should, as far as possible, faithfully adhere to the principles of the Primitive and Apostolic Church. The Kingdom of God upon earth is set forth before the eyes of Colonists and natives alike in all its power and in all its beauty, not as a dry dead branch only fit to be cut down and burnt, or as a weak sapling swayed about with every blast of vain doctrine, but as a strong, vigorous tree, which, now that it has taken root, we pray “may fill the land.”

VILLAGE LIFE IN MADAGASCAR.

IT will perhaps seem to our readers rather “old” news to begin with extracts from a letter from Mrs. Kestell-Cornish in 1878, but it gives an interesting account of the natives of Madagascar who have lived in their own villages, and hardly ever visited the

more civilized people at the capital. She writes from RAMAINANDRO in September, 1878, as follows :—

“I must give you a little account of this country district where the Bishop and myself are spending a week. The people have had no teacher except a native catechist and the very occasional visits of a Missionary, but they have been very diligent in building a large church, which they hope soon to finish. The difficulty in building here is to get wood to support the roof: it has to be brought such an immense distance, which makes it very expensive. The houses are thatched with dried grass, and it is only wonderful they are not more often burnt down, as fires are lighted inside without chimneys.

“Daniel, our catechist here, is a very intelligent man; he has just been in for a talk, and we conversed on the Sundays, and some of the principal holydays, with the reasons for keeping them.

“You cannot imagine how delighted the more intelligent of the people are with the system of the Church, and following out our Lord's Life on earth day by day and week by week in the Christian year.

“All the people have been very hard at work to-day at the new church, which at present consists of four walls, window and door places. Their object was to clear the rubbish from the interior, and level it, so that service may be held there next Sunday. We went to look on, and beheld an animated scene: the strong men were digging away the remainder of the walls of the old church, which stood as it were within the new one, and boys, girls and women were carrying away the lumps of dried mud, of which the old building was composed, *in their hands*. The chiefs were there, working themselves. One fine looking man told us he had not handled a spade for years, and he was working with the rest of them, his hands showing that the labour was an unaccustomed thing. Every now and then they all stopped; then the chief would call out ‘*kaiso!*’ and they all set to work again. They seem determined to clear it, so that we may have a service within the walls, with the heavens for our canopy, on Sunday, and though the sun will be hot, it will be preferable to the intense heat of having such numbers in our little room.

“The next day we were taken to see a new tomb the people are making,—they scoop out a large space about six feet deep, and line it with large slabs of stone; the door is a large slab placed upright, a projection at the top going into a niche in the lintel, and it acts as a hinge, so that two men can open it without its falling. Inside it is fitted up with shelves of stone, on which the dead bodies are placed. When the grave is finished the entrance is earthed up, and on the top are three or more steps and small slabs placed to show the number of bodies inside. But I must pass on to Sunday, the day so much looked forward to by the people of Ragainandro. The Bishop held the first service in our house; it commenced with the Confirmation of Abraham and Sarah (who were baptized the January before); then a celebration of Holy Communion, thirteen communicants; it was very quiet and solemn, they behaved so re-

verently. After this all the people began to collect, and we sent them on to the new roofless church, and soon followed them. When we arrived the four walls contained as many people as could get in: it seemed like nothing but heads, they were so close together. I kept as near the wall as I could for a little shade. After the Second Lesson there were twelve baptisms, mostly children, one girl, and one old woman. Then the Bishop preached, and the service ended with a hymn; the people said they understood him very well. One old man came in the evening and said he still *felt* the words, and he had determined to come and learn, and be prepared for baptism when the Bishop came again. We were rather done up with the sun, but it was worth while to bear anything for such people, they seemed so thoroughly in earnest. I believe there were nearly 400 people in the church. In the evening we had a few of the chief men to dinner, amongst whom were Raminantia and his brother, men rich in slaves, who help the Church, though they cannot yet agree to be baptized; they all looked so wild, and wore long hair, according to the custom of their tribe. The Bishop entertained them with an account of the Ancient Britons and the introduction of Christianity into England, which interested them immensely."

After this most interesting visit, the Bishop was not able to go again to Ramainandro for more than two years, when Mrs. Kestell-Cornish, writing on Septuagesima Sunday, 1881, from there, says:—

"We have been here ten days, and the Bishop has been holding classes each day for candidates for Baptism and Confirmation; they are most attentive, and many have to walk a great distance. This morning four were confirmed, and this, added to the former communicants, made thirty-three altogether. As I went across the valley to the church I saw streams of people in white 'lambas' approaching from different points, and before the Bishop came they were all seated quietly in the church. He preached on the Parables of the Prodigal Son and the Lost Sheep; and his words were listened to with great attention. This afternoon eleven adults were baptized, and amongst them the chief mentioned in my former letter. He was named Jeremiah; he has a large property, slaves, rice-fields and cattle, and has almost built the church himself, but could not make up his mind to be baptized until now. I wish you could have seen his earnest face as he knelt at the font! his wife was also baptized with him, and named Elizabeth. I can hardly describe how affectionate and simple the people are here; nearly every day they bring us presents of fowls, sheep, turkeys, peaches, &c. The church is not finished yet, though much improved; the people have carved a stone font, and screen for the chancel; the altar at present is only of earth, but a stone one is being made. We have one of the bells at the church here which were bought from the offertory at St. Matthias, Torquay, after the farewell service on our last day in England."

On the 15th of February, she adds:—

"We have had a most interesting day, thirty children baptized, names chosen from the Bible. We do not have special god-parents

chosen, but as many communicants as are present promise for the children, and this makes it the interest of all to take care of the little ones.

"A few days after this we visited a village near here, where there is a native teacher who formerly began work here; we found some people assembled in a church—or rather within four walls, no roof and no door. We had some prayers and hymns, and then the Bishop sat on a *rice mortar*, and made a little lesson for them, just setting forth the first principles of our Faith. It is wonderful to watch them listening, like thirsty plants drinking in water. We have more country work rising up in all directions; one old man was most assiduous in visiting the Bishop and begging for a teacher, and at last one was sent to his village. Before he had been there a month the old man died, and when he was dying he begged to be carried into the church, that he might see the realization of his hopes, and there breathed his last."

G. M.

Such is village life in Madagascar. In some future number we shall hope to give an equally interesting picture of Life on the Sea Coast.

LETTERS FOR OUR WORKING PARTIES:— RAMNAD.

THE following letters will be read with special interest by those members of the Ladies' Association who have some knowledge of the extensive schools and other Missionary works carried on at Ramnad, in South India, under the superintendence of the Rev. GEORGE BILLING. The first letters are from Mrs. BILLING, who has only recently joined the Mission:—

"As my husband is very busy with his native clergymen, will you accept a letter from me instead about our Girls' Boarding School, in which, he tells me, you are interested. Before entering on this subject, it may perhaps interest you to hear something of my arrival here after our wedding on the 2nd of March. After a long journey of sixty miles by road we reached the town, where we were met by the boys and girls of the boarding schools, the principal native Christians, and seven pastors; the children, singing hymns and carrying their banners, looked pretty by the torchlight (for it was evening). As we drove slowly through the crowd, I learnt from my husband, for the first time, how eight years ago he had come to this Mission. There was then no church, no boarding school, no Mission bungalow, and only 400 Christians. Now there is a pretty little church, boys' and girls' schools, and over 4,000 native Christians. On reaching the bungalow we were presented with two handsome electro-plate dishes and a tea-tray, by the people; speeches were made in Tamil and English, and a poem

composed for the occasion by one of the natives was sung by the children, and, after my husband had thanked them, they all dispersed. Now to tell you of our girls' school. We have 106 girls at present on the books. Of these, 100 come to me daily for one hour's instruction in needlework. I already know their faces well, and something of their different characters; but, not having progressed far enough in the study of Tamil, I have to speak to them by an interpreter. Some of our elder girls are very neat workers. They are all busy just now making a set of jackets for themselves; and when these are completed I hope to commence a set for the boys. I find the girls are very much in want of clothes, but we have no funds at present with which to purchase them. Eighteen girls belonging to the 3rd Standard come to me on Sundays for instruction; they are bright, intelligent children, from twelve to fifteen years old, and I find it most interesting work. I have given the children some of the nice petticoats still remaining from the box you sent us from England; they are so delighted with the pretty patterns of print. My husband tells me some of the members of the Ladies' Association contribute towards the support of our girls. If I can give them any particulars regarding the children I shall be delighted to do so. May I remind you that the usual subscriptions have not yet been received; and, as this is the season in which we generally purchase the rice for the school for the year, we should be glad to receive the necessary funds as soon as possible. We are more than usually in need of funds this year, owing to many of our former kind helpers having left the district; so that if you could procure me some fresh subscriptions, it would be indeed most acceptable."

A little later Mrs. Billing wrote:—

"Thank you very much for the remittance received by last mail. Will you kindly convey our thanks to the members of the Ladies' Association who so liberally contributed the sum forwarded by you? We shall indeed be most thankful for any further help you may be able to obtain. The girls have just completed a set of one hundred jackets for themselves and fifty for the boys. It would be a great help to us if the ladies would send us some pieces of unbleached longcloth for boys' jackets, as they are very much in need of them, and we find it very difficult to purchase sufficient for 150 boys. Our little famine baby crawls about after me, whenever I go into the girls' school. She is a very wee scrap for her age, but full of intelligence. I wish I could show her to some of the girls' kind supporters; they would be amused by her old-fashioned ways."

The following interesting sketch of school life was written by the Rev. F. Matthews to a lady who supports one of the scholars:—

"I have just joined this Mission as an assistant to Mr. Billing, and as my work is chiefly connected with the schools and orphanages, he has asked me to write and give you a little account of our work, and to speak about the girl you so kindly support in particular. I think a brief outline of our daily work, in which Anne takes a part, will be interesting to your scholars; so I proceed to tell you

what we do. At 5 A.M. the bell is sounded, at which all the children, some 250 in number, rise; none of them ever think of leaving their sleeping room without first having knelt down and said their prayers. After this they take their morning bath, and prepare for meals. At 6 A.M. they have breakfast: this is over at 6.30, and from this time until seven the children may be seen wandering about under the wide-spreading trees of the garden which surrounds the schools and orphanages learning their lessons, in preparation for the day's work. It is a very pleasant sight to see their happy, contented faces, and to watch them learning their lessons, not so much because they are told to do so, but because they delight to learn them. At five minutes to seven the first church bell sounds; the children then assemble at the school, and stand ready in marching order waiting for the second bell, which goes punctually at seven. They then march to church, singing native lyrics all the way. In church we have a short form of matins, and the children are catechized on the second lesson. The answers given to the questions are very cheering, for by them we find that the children have not only attended to, but that they have fairly understood, the lesson. At 7.30 the work of the day begins. Each class devotes the first hour to Scripture, with the exception of the very little ones, who learn Bishop Caldwell's catechism. At 10.30 the work ceases; at this time the heat becomes so great that it is well-nigh impossible for the children to apply themselves to work, so the time is spent by the boys in preparation for the afternoon's work, and by the girls in sewing. At 12 they have dinner, and at 2 P.M. they resume work until 4, at which time the boys go to manual work, and the girls to learn household duties, such as helping to prepare the evening meal, sweeping the schools, &c. At 5 P.M. they are free, and it is play-time. They have a variety of games, most of them native. There is one especially they are fond of: it is called 'ápu covety.' The first word, ápu, means *salt*, and the second means a *stride*; so that the game literally means a 'stride from the salt.' The game is this: the boys make themselves into two parties and stand opposite to each other; in the midst is placed a heap of sand, which is the ápu (salt). When all are ready, one boy rushes out from the ranks and places one foot on the heap of sand and begins to speak. So long as he is speaking and not taking breath, he may go to the opposing party and try to touch any one; if, while he is holding his breath and rushing about he touches any one, that person is a prisoner; but if he takes breath while he is trying to capture any one, he will be immediately seized and turned out of the game. But if he can rush back to the salt before any one touches him, he is free. When he has returned, or been captured, another boy from the opposite party will go out and do the same, and so on until one side has captured all the other side, or it is time to give up play and return to work. The boys are very fond of marbles, and glass alleys are specially prized; but we can never get them, I am sorry to say. At six the children take supper, and after that we have short evening prayer, after which the little ones go to bed, whilst the elder ones have a short preparation for to-morrow's work.

"Thus I have taken you through the day's routine, and we trust that this 'daily round' will be the means of training their young minds to habits of regularity and punctuality. Your little girl takes her part in all this; she is a good little girl, very diligent in her work. We are teaching some dozen boys as a choir, which we are anxious to keep up, but we stand in need of many things. We are just now especially wanting a banner for festivals; something to match that magnificent Altar-cloth you so kindly sent out. The cloth is greatly admired; the natives appreciate and delight in handsome things, so now we want a banner. If you could render us some help in this we should be very grateful.

"I have not told you much about our work amongst the heathen, but we hope shortly to issue a report for the year, which will be circulated amongst our friends. We commend ourselves to your prayers; we ask you not to look at what has been done, but at what has *still to be done*. Millions yet unconverted; for every one Christian in this land there are thousands of heathens. The whole land is full of idols, and we need more prayers, more sympathy, more money, more workmen to carry on this warfare against the powers of darkness."

DEPARTURE OF MISSIONARIES.

BEFORE these pages are in the hands of our readers, three fresh workers will have left England to join the little band engaged in Woman's Work in Foreign Parts. Miss Sheperd and Miss Boyd have gone to commence a Zenana Mission at Kolapore, in the Presidency of Bombay, Miss Trought to join the Calcutta Mission. We ask for them and their work the loving sympathy and prayers of all who read these lines.

THE Rights of Woman! What are they?
The right to labour and to pray;
The right to comfort in distress;
The right, when others curse, to bless;
The right to love whom others scorn;
The right to comfort all who mourn;
The right to shed new joy on earth;
The right to feel the soul's high worth;
The right to lead the soul to God
Along the path the Saviour trod—
The path of Meekness and of Love,
The path of Faith that leads above,
The path of Patience under wrong,
The path in which the weak grow strong.
Such Woman's Rights, and God will bless,
And grant support, or give success.

SUBSCRIPTIONS AND DONATIONS.

SEPTEMBER, 1881.

	£	s.	d.		£	s.	d.
By Rev. Dr. Strachan	14	9	4	By Miss F. Patteson	30	3	3
Whitburn, by Miss Wilcox ...	6	3	6	Miss Beckwith	3	0	0
Miss L. Avis	3	0	0	By Mrs. Smallwood	7	0	0
Altrincham, by Mrs. L. Tate ...	15	11	6	Mrs. Vernon (2 years)	2	2	0
Torquay, by Miss Myrtyn	67	0	0	Brereton, by Mrs. Royds	7	13	0
Mis-es Haskins and Woodward ...	7	16	10	Christ Church, Lower Sydenham ...	12	6	
St. Mary-the-Leas, Lambeth ...	3	0	0	Miss Cleveland	2	6	
Abingdon, by Miss Ruck Keene ...	48	9	1	Oliver Heywood, Esq.	50	0	0
Southwell, by Mrs. Hutchinson ...	2	0	0	Perth, by Mrs. Walker	4	0	0
Mrs. G. G. Pott	4	0	0	By Miss Ollivant	2	6	0
Godmanchester, by Miss Bevan ...	12	6		Blackheath, by Mrs. Busk	2	5	0
Mrs. Goodwin	5	0	0	Cheltenham, by Mrs. Rowley ...			
Miss Selfe	10	0	0	Lloyd	14	4	6
By Mrs. Rawson	17	13	6	Nantwich, by Mrs. Hillyard ...	3	18	0
Misses Cartwright	12	6		By Miss Gibbons	13	0	0
Blackheath, by Mrs. Sullivan ...	3	0	6	Lindisfarne, by Miss Cooke ...	1	16	0
Huntingdon, by Mrs. Vesey ...	8	15	6				
					£342	5	6

PARCELS OF WORK AND CLOTHING,

Received up to October 6th.

Church Lawford Association, by Mrs. Wauchops. Cound Association, by Mrs. Pelham. Broadstairs Association, by Mrs. Raven. St. Nicholas Cork Association, by Mrs. Langley. Anonymous. Temple Ewell Association, by Mrs. Turnbull. North Witham Association, by Miss Young. Exeter Association, by Miss Hamlyn. Guildford Working Party, by Miss F. Keymer. Holy Trinity Brompton Association, by Mrs. Pearson. Checkenden Working Party, by Mrs. Abbey. Miss Ward, Bayswater. Mrs. Thornton, Northampton. Barnes Working Party, by Miss Sharpe. Lewisham, by Mrs. Sullivan. Greystoke Working Party, by Mrs. Askew. Anonymous (North Wales). Swyncombe Working Party, by Mrs. Ruck Keene. St. John's, Carlisle, Working Party, by Miss Cartmell. Two Sisters.

Boxes will be sent in December to Burmah, Secunderabad, Puthiamputhur, and St. Matthew's, Grahamstown. Parcels to be sent before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

We again take the opportunity of remarking upon the growing habit of ladies sending up parcels and boxes *without putting their names or addresses outside*, as they are particularly requested to do in our Paper No. 2. Much inconvenience is occasioned by this omission, and much unnecessary delay in identification, and the frequency of it would (even if there were no other reason) effectually prevent the immediate acknowledgment of the receipt of parcels. May we also remind the ladies managing the Working Parties of the great advantage and convenience of a letter being sent by post, when a parcel has been despatched, to apprise the Honorary Secretary of the fact, and enclosing a list, and if the articles are for sale, a complete priced and cast-up list of the contents.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post-free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post-free for 1s.

The Grain of Mustard Seed.

DECEMBER, 1881.

“THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF.”

—ST. MATTHEW XIII. 31, 32.

CAWNPORE AND ITS ZENANA MISSION.



CAWNPORE, ever memorable as the scene of the most barbarous act of the Mutiny of 1857, is situated on the right bank of the Ganges, about 750 miles north-west from Calcutta. It was once a place of considerable importance and busy traffic, but is now said to be “a dismal place—a dirty and forsaken river, a barren, withered plain, an atmosphere of dust, ranges of gloomy-looking barracks and store-houses, and a few dreary-looking bungalows here and there. And yet at the period just before the Mutiny, Cawnpore was considered a gay place, the largest military station in India, on account of its position on the high road to Oude. The native town, containing about 120,000 inhabitants, is long and straggling, stretching east and west, with a well-built canal and locks intersecting it north by south. The civil station is about three miles to the west of the railway. The cantonments and barracks are on a large open plain to the east. A short drive along a frightfully dusty road (Cawnpore seems made of dust) takes you to the Memorial Garden—now a pretty green spot neatly enclosed, comprising the space on which stood the Well and the house adjoining—the scene of the terrible slaughter. The style of the Memorial is plain, but elegant, and appropriate to its object, and it is difficult to read without deep emotion the inscription, telling of those cruelly-massacred Christian women and children who lie buried in the Well beneath.”

Such is the somewhat uninviting description of Cawnpore, given by “An old Indian.”¹ We turn now to the consideration of it from a Missionary point of view.

¹ *From Calcutta to the Snowy Range.* By an Old Indian.

In the year 1833 the S.P.G. established a Mission here. It was already sacred ground, for here Henry Martyn had laboured and built a church; and here Corrie, eminent amongst the Chaplains of the East India Company for his Missionary zeal, had gathered together a few converts. The Missionaries established schools, and by using the cold season for preaching tours managed to make their influence felt over a large area. But suddenly, and without warning, the Indian Mutiny broke out. The whole of the north-west provinces were in terror and consternation; the Mission at Cawnpore was utterly extinguished, and its Missionaries, Messrs. Haycock and Cockey, were massacred. Within two years, however, the Cawnpore Mission was built up from the desolation in which it had been buried. Christ Church, the government church, was restored, and handed over to the S.P.G. as a Memorial Church, and a large Orphanage for boys and girls, with church and school-house, was established at Asrapur, a suburb of Cawnpore.

In 1872 the LADIES' ASSOCIATION commenced a Zenana Mission at Cawnpore, in which Miss Richardson was the first teacher. After a few months she was succeeded by Mrs. NICHOLS, the widow of an S.P.G. Missionary, who had had previous experience in Zenana teaching in Calcutta. For five years Mrs. Nichols laboured indefatigably in the Mission, assisted for the most part by native teachers only. She superintended three schools for native girls, and gave regular instruction to above fifty pupils in Zenanas. The method pursued with these pupils, and some encouraging results of her work amongst them, are related by Mrs. Nichols in the following interesting paper:—

“Our plan for the religious instruction of Bengali pupils, amongst whom our work chiefly lies, is to give them *Line upon Line* and *Peep of Day* as soon as they are able to read them; after these we generally give the New Testament; they then read a portion at each visit, and have it explained. During the first year I was at Cawnpore I found some difficulty in introducing Christian books: one man in particular objected so strongly, that it was thought best to leave his house altogether, and to let it be understood in all the houses, that it was our rule, in teaching, always to introduce Christian books. This led to several other houses closing, but they nearly all opened again after some time, and we have had very little trouble since. In Mahometan houses the plan is for the teacher to read aloud portions of the Scriptures and hymns, generally at first the Psalms, the Sermon on the Mount, Parables, or other parts in which the name of Christ does not occur, as they will not hear this at first. A Zenana teacher once told me she had to continue this plan for two years, until she almost despaired of ever being able to introduce the teaching of the Gospel among her pupils; but at the end of that time they were willing to receive any book she chose to give them. While great tact and patience are required in going amongst these women, I think it is better to leave them at once, if they refuse to hear anything on the subject of religion. Among the Bengali pupils there are some whose hearts it is very difficult to reach, but I am happy to say this is not the case with all. One woman showed by

her conversation that she not only assented to the doctrines of Christianity intellectually, but that she knew something of it experimentally also. Another read nothing but her Hindi Testament, in which she seemed to take great delight—speaking of it as the word of God, and professing that she had renounced Hinduism in her heart. She said she would join us, meaning that she would openly profess Christianity, if it were not for her relations; and as she has a husband it would be most difficult for her to take such a step at present. I trust she may be kept steadfast in her faith. Another pupil, a young and very nice Bengali woman, seemed to understand her Bible reading very well; she liked while reading to make her own comments on her lessons, which she did in a most intelligent manner, and very seldom had to be interrupted on account of expressing herself erroneously. There were also several others whom I took great pleasure in visiting, on account of their willingness to listen to Christian teaching. The Government Report said truly, that the pupils ply their teachers with questions on things in general; they sometimes ask—What motive had those ladies who sent you here to teach us? It seems difficult for them, until they know something of the love of Christ, to understand how any work can be performed from a purely disinterested motive, the idea of merit being connected with all their religious performances, and for this they willingly undergo great hardships, often going hundreds of miles on pilgrimages, and many I am told die of exhaustion by the way.

“One of the most interesting parts of the work at Cawnpore is visiting the bathing-place on the Ganges, called the ‘Zenana Ghant,’ because Zenana women may walk to it from the city without fear of molestation or annoyance. One may sit sheltered from the heat of the sun and read or talk to the women, who often press round in the most friendly manner, and sometimes want a hymn sung to them, to which they listen with great delight. There are some women who make a point of going daily to bathe, and could more time be spared for it, many might be spoken to into whose houses it would be impossible to gain admittance.”

At the end of 1878 Mrs. Nichols was obliged by family affairs to return to England, but her place has been ably supplied by Miss ELIZA HEMING, who was already acquainted with the Bengali and Urdu languages, and had been trained and had some experience of teaching in the Zenanas and Schools of India.

In 1879 Miss Heming writes:—

“There are forty-two Zenana houses being visited, thirty-five in Cawnpore, and seven at Oonao, containing seventy pupils; and in the three schools—the Christian school in the Mission Compound, the Mirpur school, and the Mall or Hindustani school—there are thirty-one pupils, making a total of 101 pupils. The houses and schools in Cawnpore have been visited by me as regularly as possible once a week, and two houses twice. I have only been able to go to Oonao (a civil station about ten miles from here) once a month, but a native teacher goes every week. In time we might have a resident native teacher there. There is a great desire for learning, which

increases daily. There is a pressing want of good teachers in Cawnpore; the sooner we start a class for training them, the better. Single-handed, I cannot do much; I have had to refuse so many applications, and it is very distressing to see their disappointment. I hope we shall soon have a lady from England, and I think it would be a good plan if she took up Urdu and devoted her attention exclusively to the Mohametans."

Miss Heming's wish for a fellow-worker was soon realised, by the appointment of Mrs. ARCHER, a lady who had lived in India, was accustomed to the climate and customs of the people, and who had prepared herself for the work by a year's training at the Home and Colonial School Society.

The favourable effect upon the Mission of the steady work of these ladies is plainly shown in the last accounts received from them. In Miss Heming's last letters she says:—

"My pupils are all Bengalies; there are about 200 families in Cawnpore all anxious to learn, and readily consenting to read the Holy Bible and other religious books. Would that they as readily accepted the holy truths contained in them." . . . "I must now devote special attention to the Native Teachers' Training Class, which may be considered fairly begun. Four pupils at present form the class, and I hope to get a few more soon. Mrs. Waldron's £4 will be very useful now, and I hope she will kindly continue it."

In July, 1881, Mrs. Archer thus describes the work in which she is engaged:—

"I have much pleasure in sending you a report of my work for the past half year. There have been but few changes in the Zenana work since my last report. The pupils in three of the houses made over to me when I first arrived have left Cawnpore, but other houses have been opened in their place. At present, I have one Zenana teacher, and we have visited and taught twenty houses containing thirty-six pupils. The great end of our teaching has been to lead our pupils to a knowledge of Christ. Our work lies chiefly among Mahomedans, and it is gratifying to find that the labour is appreciated by them, for they always welcome me gladly and make quite a fuss if I ever miss a visit. Among some others I have lately opened a very nice Mahomedan house, people of good position; the two pupils are a young 'bow' and her sister-in-law, both very bright and intelligent. Most of the upper class Mahomedan women are very fair and nice-looking. Besides the actual pupils there are generally a number of women who sit round to listen to the Scripture lessons and bhajans. . . . In my Hindi houses most of the women confess that they do not believe in doing 'poojah' to their gods. One house has had a sad trial lately; the youngest daughter died of small-pox, and now the eldest lies at the point of death; the father and mother are very bigoted, they have spent Rs. 600 on poojahs and hakims (sacrifices and native doctors); the poor girl is always surrounded by Brahmins, so that one never gets a chance of talking to her quietly. In this same family, an old woman, who was taught by Mrs. Nichols, seems to delight in reading her Testament, and from her remarks I am inclined to think that

she is a true believer. . . . Another of my Hindi pupils, rather an elderly woman, has been teaching in a Hindi School since January. She has a very sweet, gentle daughter about fourteen, for some years a pupil in the Thandi Sarah School, she has been well taught, and says she would like to become a Christian some day when her father lets her. A Hindi school was opened in the city last January; we have not had more than twelve girls yet, but the number will soon increase now. I believe in schools, they open the way into the Zenanas. The children are all taught the Lord's Prayer, Scripture texts, and hymns, or bhajans, which they are very fond of singing. It is true that schools are discouraging in many ways, for instance, we often lose our best scholars just as they begin to get advanced enough in their studies to take an interest and wish to improve. They are taken away and married, and then it is always the excuse that the mother-in-law will not spare them, or perhaps she disapproves of learning. Then, again, Mahomedans will not allow their daughters out of the Zenanas after the age of twelve, unless they are carried in a covered conveyance, and though the Cawnpore ladies and gentlemen have been very good in helping me to carry on my work with regular subscriptions, yet the funds do not admit of my being able to set up a 'dooli' for the conveyance of the children. The Thandi Sarah School keeps up well, and Mrs. Henry, the native teacher, is very energetic and useful. The little Christian School in the Church Compound has not done so well, the Nawab's daughters I wrote about on a former occasion have left. I hope shortly to start a Bible-class once a week for my teachers. . . . We have had some rain at last, and it has made it cooler. I have been working at Hindi, of which I have known nothing up to this, not having had the time to study it. I find it much more difficult to understand than Urdu, but it is essential to the work to know it well, as some of my Hindi pupils are advanced, and I want to teach them geography, catechism, &c. Many thanks for the two copies of the last Report you sent me. I fear Cawnpore is yet in the day of small things compared to other places; of course money is the chief difficulty, the work would spread fast enough if that would only come in more abundantly. I was much helped last year by friends in England sending me out a lot of dolls for my school children; each child had a nice jacket and doll at the Christmas break-up. This year they are to make their own jackets, and I hope I shall be able to get more dolls, as they long for nothing so much."

Referring to the boxes of clothing sent to Cawnpore every year, Mrs. Archer writes :—

"As the ladies who kindly contribute to the boxes sent out will be no doubt beginning to work for the next box, I thought I would just note down a few things that are suitable here. Children's warm dresses and clothing of all kinds, especially for children between two and eight years of age, babies' vests, bibs, and washing hats, tea-cosies, and pinafores, which sell better than anything, but not the expensive muslin ones. People will not buy children's dresses unless they are cheap and prettily made, they really think more about fashion and style than people do at home, and all ladies with

children keep tailors who are cheap and quite clever at copying fashion plates. Materials for fancy work would sell better than the work itself, as ladies in India often have more time than they know what to do with. However, I am glad to say we have disposed of nearly all the fancy-work articles,—some we reduced, thinking it better to sell them off than to let them lie by and get faded."

It is evident that an encouraging work in connection with our Church is being carried on amongst the native female population of this large city. Assisted by native teachers Miss Heming and Mrs. Archer now have ninety-four pupils in fifty-five houses, and forty-three in two schools, making a total of 137 women and children under instruction. As we have seen, the Training Class for Native Teachers is fairly established, and the pressing want of this, as of other Zenana Missions, is a more permanent Home, in which the ladies could live together and carry on the training class and other useful works. A special fund has been started in Cawnpore for the building or purchase of a suitable house, and £100 granted by the Ladies' Association for this purpose, together with a like amount subscribed in India, has been invested till a sufficient sum can be raised to carry out the plan. For building it is estimated that £900 or £1,000 would be required to get site and building complete. A less sum, probably £600, would suffice for the purchase of a suitable house. Surely it ought not to be difficult to raise such a sum for an object at once so needful and so excellent.

FAREWELL SERVICE.

ON Wednesday, October 26th, a service of much interest and solemnity was held in the Chapel of the Society for the Propagation of the Gospel, the occasion being the departure of seven workers for their respective fields in India. The Rev. T. W. Windley was about to return to his work among the Karens and Burmese at Tounghoo; the Rev. W. Relton was going forth to Madras as Tutor in the Theological College at Vepery; Mr. Brotherton Vickers, and Mr. H. Logsdail, of St. Augustine's College, were destined for Tinnevely and Chota Nagpore respectively; and of the three ladies connected with the Ladies' Association whose departure was mentioned last month, Miss Shepherd and Miss Boyd were going out to work amongst native women in the Rev. J. Taylor's Mission at Kolapore, in Bombay; Miss Trought to join the Zenana Mission at Calcutta.

The Holy Communion was celebrated by the Secretary of the Society, the Rev. H. W. Tucker, and there were fifty-three communicants. The address was given by the Rev. J. Strachan, M.D., the Society's Diocesan Secretary in Madras. In few but impressive words Dr. Strachan warned the Missionaries who were going forth of the special dangers they would have to contend with from the climate of India. He spoke, from his own experience of more than twenty

years, of the constant heat producing not only physical indolence but also spiritual indolence; while in others of a different temperament the same cause produced great temptation to irritability. But he encouraged them to seek strength from God to meet and overcome these dangers and temptations, and led them to feel confidence that the power of God would enable them to do so. He spoke also of the surroundings of life in a heathen country tending to lower the standard of our own religious life, and of the need of all our determination to keep body and soul active, to keep the lamp burning brightly in our own soul which is to help to lighten others. Alluding to the different spheres of labour to which the Missionaries were going, he spoke of the constantly increasing openings for Zenana teachers, of the gradual influence which ladies had gained in going in and out amongst their heathen sisters. He referred touchingly to the self-denying efforts of those he had met with, "Angels, as it were, in human garb," carrying hope and comfort wherever they went. He encouraged those who were going out by their example, and bid them look forward to a life of usefulness, warning them, at the same time, against the danger of weariness from the daily routine of small things, which would form part of their life, but which were needful groundwork, and were not to be despised.

He concluded by commending the Missionaries to God's gracious care, and bid them go forth strong in the strength which God supplies.

A considerable number of members of the Society, and of the Association, and of friends of the departing Missionaries, had come to bid them God-speed; and the beautiful words of the Farewell Hymn, and the simple but most impressive tune to which it was sung, will long linger in the hearts and memories of those who joined in it:—

With the sweet word of peace
We bid our brethren go:
Peace as a river to increase
And ceaseless flow.

With the calm word of prayer
We earnestly commend
Our brethren to Thy watchful care,
Eternal Friend!

With the dear word of love
We give our brief farewell;
Our love below, and Thine above,
With them shall dwell.

With the strong word of faith
We stay ourselves on Thee;
That Thou, O Lord, in life and death,
Their help shalt be.

Then the bright word of hope
Shall on our parting gleam,
And tell of joys beyond the scope
Of earth-born dream.

Farewell! in hope, and love,
In faith, in peace, and prayer;
Till He whose home is ours above
Unite us there!

LETTERS FOR OUR WORKING PARTIES.

I.—RANGOON.

THE following letter from Mrs. Blyth, the wife of the Archdeacon of Rangoon, will supply some useful hints to the many kind workers who contribute to the three boxes annually sent to Burmah; and the account of the little Burmese Scholar will perhaps interest other parishes besides the one which contributes to her support and education:—

"I have been prevented by illness from writing to you before about the box sent to Rangoon. The sale took place on May 5th; the sum realized is not very large, the things would not sell at the English prices and had to be reduced, except the crewel-work things, which sold very well, especially the unworked antimacassars—we could have sold twice as many as we had. Underlinen will not sell, except baby's shirts. Prints and pompadours are easily sold; and little boys' suits are in demand. But nothing made of flannel will sell, nor the pretty muslin pinafores; everybody admired them, but said the Indian washer-men would soon destroy them. Gentlemen's smoking-caps, slippers, &c., would sell. I give this just as a sort of outline to guide those ladies who are kind enough to work for these Mission boxes. It is quite impossible to judge in England of what things are most likely to sell and be useful here.

"The Orphans sent to Moulmein are doing well, and we are by degrees endeavouring to pay off the debts on St. Mary's School. The Day School keeps up its numbers. I have heard nothing of Edith Mary, but she is at school, being a Burmese orphan. I have asked Mr. Fairclough, who knows all about her, to write a few particulars about her; and as soon as I get them I will send them. From Prome and Thayetmyo the accounts are satisfactory; both schools are out of debt. The boxes have not realized much this year, I am sorry to hear, at either place. . . . The promised account of Edith Mary, addressed to Archdeacon Blyth, has since arrived. It is as follows:—

"'EDITH MARY, who is now supported at St. Mary's School, Rangoon, by the Ladies' Association, is the daughter of one of our

earliest converts in the village of Alatchoung. Her father was baptized in 1872, he died in 1875. Her mother afterwards supported herself by weaving, and was baptized by Mr. Colbeck, in 1877, by the name of Dorcas. She is now employed as matron at St. Mary's. Edith Mary was baptized at the same time. You will doubtless remember the circumstance of her being placed at St. Mary's; when you, in company with Dr. Strachan, visited the Alatchoung School, she was looking very ill, in fact, I had begun to doubt whether she would live long. Dr. Strachan recommended change of air; by your kindness she was placed in St. Mary's, and seemed to recover her health almost immediately. I do not think that she is very quick at her lessons, but she is fairly attentive, and will, I hope, prove useful in the Mission if she can be kept at school three or four years longer. The English parish which supports this girl may be assured that the help is appreciated here, and is likely to produce good fruit hereafter.'"

II.—ANTANANARIVO.

LETTERS from Madagascar are sure to interest our readers; and many will be glad to read Mrs. Kestell-Cornish's hopeful picture of progress and improvement:—

"I must begin by thanking the Ladies' Association for some clothing sent out by Messrs. Porter's ship. A very nice set of shirts from Mrs. Hicks are most acceptable, as we are so glad of them for our catechists, and also for rewards for the older boys. The little frocks from Glenarm are very pretty, and nicely made; but I hope the kind and industrious fingers that made them will not be offended at my suggesting that they would be more useful with long sleeves and longer skirts. Our children never wear shoes or stockings, and rarely more than one garment, which they prefer to cover them from their throat to their ankles. However, a bit of nice fresh English print is always turned to advantage; and let no one think their presents wasted or unappreciated. The unclothed state of the people makes itself felt at this our cold season, when we enjoy our English serge dresses, and the poor people are shivering in calico, and not too much of that. Miss Woodford and Miss Barker have been working steadily at the school since Christmas, and this Whitsun week have enjoyed a short holiday and rest. Miss Barker shows a great fondness for the people and the work, and the children seem very fond of her. She has a nice brisk school of about 150. Miss Woodford is persevering most conscientiously, in spite of never very strong health; and the upper school, of which she is head, goes on steadily. Miss Lawrence, I daresay, you hear from; her work at Tamatave is very arduous and uphill, and if she had not such true Missionary spirit, which leads her to do so much work out of school in visiting and doctoring, she would not gain the number of scholars she has. We have a great deal to encourage us just now in our work. We think that our return from England has given the people more confidence in us; certainly more places

and people have joined us. I am taking some classes for needle-work in the country places now, going to each place once a fortnight. It is difficult to get materials for so many fingers, more than 100; so that any materials kind friends will send me I should be very thankful for. I hope the Ladies' Association is prospering at home, as it is certainly doing good abroad."

Another letter from Antananarivo, written by Miss Woodford in June, 1881, makes a similar request for warm clothing, and alludes touchingly to one of the trials of a Missionary's lot:—

"Our harvest here is now over, and our winter has come, bringing with it, not frost and snow, but cold piercing winds, which make my poor women and girls shiver. And one cannot wonder at this, seeing how very thinly many of these people are clad. Even those who are well dressed, often, or generally, have only a thin cotton frock under their lamba! If you could kindly send me some garments I should be so thankful. Print frocks made with *long* skirts and *long* sleeves would be most acceptable, and flannel garments made in the shape of chemises, not as petticoats without bodies, for if a child has one of the latter given her, of course her chest is completely bare. Flannel vests of all sizes would also be very useful. Chest disease is very common here. I should be glad of a nice roll of net or muslin; a number of my scholars are being prepared for Confirmation, and we expect our women who are communicants to wear a head covering in church, so, as they wear neither hats nor bonnets, a piece of muslin takes the place. It is pleasing to see that the women are taking to wear their head coverings not only on Sundays but also at our daily services. As I can get no muslin or net here, I must ask if you will kindly make my request known. I am sure there are numbers of our Christian sisters in England who are much interested in Missions, and by helping us here to promote reverence in the House of God, whose word is 'Reverence My sanctuary, I am the Lord,' are they not doing a great work? For as the reverence and love of God are shed abroad in the hearts of our dear darker sisters, the home lives of these people will be purer, and so happier.

"In conclusion, let me beg the earnest remembrance of myself and work in the prayers of our friends at home. The low standard of morality here—the sad things which one sees and hears daily—all tend to lower the tone of one's own spiritual life, and especially as one has not the bright English services and sermons of home, and so one trembles lest, after having striven to show others the way to the Kingdom, oneself should be 'a castaway.'"

DEATH OF A ZENANA MISSIONARY.

THE Committee of the Ladies' Association have received with much regret intelligence of the death of MISS TONNOCHY on September 19, 1881, after an illness of some duration, of rheumatism

and fever. Miss Tonnochy joined the Delhi Mission in 1872, and for the last four years has had charge of the Branch Mission at Kurnaul, where she worked successfully amongst the women in conjunction with another lady, and aided by a staff of native teachers. For this work Miss Tonnochy was peculiarly suited, as there were said to be few ladies in India who had such a thorough knowledge of the dialects spoken in the country districts. She loved her work, and it was her dying wish that the word "Missionary" should be inscribed after her name upon her tombstone. A resolution of condolence with her friends was recorded by the Committee. Her loss will be much felt in the Delhi Mission.

PROPOSED ENLARGEMENT OF "THE GRAIN OF MUSTARD SEED."

IT has been found very difficult, and indeed impossible, to compress all the letters and other interesting information available respecting Missions and Schools connected with the Ladies' Association into the small amount of space originally planned for this Magazine. It is therefore proposed after this year, and with the commencement of the Second Volume in January, 1882, to double the size of "THE GRAIN OF MUSTARD SEED," giving sixteen instead of eight pages in each monthly number, but without increasing the present price of it. It is hoped that the increased amount of information which will be thus obtained will prove generally acceptable to the subscribers, and also that there will be a large increase in the number of copies sold. To make this Magazine the efficient organ of the Ladies' Association, and the useful method of communication it was designed to be, it is essential that it should be extensively circulated amongst the 10,000 computed members of the Association. We would therefore ask every Secretary of a Branch Association and every Manager of a Working Party throughout England not only to take in "THE GRAIN OF MUSTARD SEED" herself, but to use every effort to obtain subscribers to it amongst the members with whom she is connected.

Early renewal of subscriptions, and immediate notice of intended new subscriptions for the year 1882, are particularly requested. To be addressed to the Publishers.

SUBSCRIPTIONS AND DONATIONS.

OCTOBER, 1881.

	£	s.	d.		£	s.	d.
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Weybridge, by Mrs. Butler ...	11	6	0	Croydon, by Mrs. Hooke ...	4	7	6
Aspatia, by Miss Goodwin ...	1	17	6	Penge, by Miss Fisher ...	10	0	0
Miss Kinloch ...	8	0	0	Elland, by Mrs. Rawson ...	1	10	0
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Masham, by Mrs. Gorham ...	6	1	6	By Miss Mount ...	10	0	0
				By Mrs. Borradaile ...	13	0	0

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Received up to November 3rd.

St. John's, Ealing, Association, by Mrs. Summerhayes. Penge Working Party, by Miss Fisher. Clifton Association, by Miss Swayne. Framland Deanery Association, by Mrs. Bellairs. Hove Association, by Miss Lowe. Tettenhall Wood Working Party, by Miss Walker. Hackney Association, by Miss Green, Weston-under-Penyard Association, by Mrs. Stubbs. Astbury Association, by Mrs. Colyer. St. John's Carlisle Association, by Miss Cartnell. Miss White, Whitby. Oswestry Association, by Lady Frances Lloyd. Sambrook and Edgmond Working Parties, by Miss Palmer. Ilfley Association, by Mrs. Clayton. Wraxall Valley Association, by Mrs. Low. Long Marston Association, by Miss Watkins. Stoke Charity Association, by Mrs. Balston. Gillingham Association, by Miss Lilly. Criccieth Association, by Mrs. Priestley. Aldham Association, by Mrs. Bannatyne. The Misses Hoare, Sidcup.

Boxes will be sent in December to Burmah, Secunderabad, Puthiamputhur, and St. Matthew's, Grahamstown. Parcels to be sent before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post-free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post-free for 1s.

THE

Grain of Mustard Seed,

OR,

WOMAN'S WORK IN FOREIGN PARTS.



"THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE
LORD, AS THE WATERS COVER THE SEA."

1882.

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INDEX.

AFRICA.

	PAGE		PAGE
Bloemfontein : A Kafir Kraal	62	St. Andrew's, Kaffraria	143
Capetown	14, 79	St. Matthew's, Keiskama Hoek	46
Clydesdale	94	Springvale	92
Pretoria	172	South Africa, The Church in	177
St. Alban's, Kaffraria	28		

MADAGASCAR.

Life on the Sea Coast	33	Tamatave, Miss Lawrence's Work	
Death of Mrs. Kestell-Cornish	86	at	89, 107
Native Female Teachers	88	Tamatave	155

JAPAN.

Japan	29	Japan, A Farmhouse in	151
Japan, Christmas in	75		

INDIA.

Ahmednagar, A School and Mission House for	69	Delhi: In Memoriam — Mrs. Winter	19
Barripore	190	Erungalore	78
Bengal, Female Mission Work in	97	Hindus as They Are, The	145, 161
Burmah	173	India and England	17
Burmah, Female Education in	52	Kolapore: A New Zenana Mission	39
Calcutta Mission, Progress in the	135	Kolapore, Clothing for	127
Calcutta, First Impressions of	36	Madras, The Famine Orphanage at	113
Cawnpore	45	Rohtuck, A Visit to	70
Chaibassa	110	Roorkee	167
Chota Nagpore	45	Tinnevely, A Native Boarding School in	101
Christianagram	141	Trichinopoly, Two Years Work in	81
Dapoli, Sowing the Seed at	129	Western India	4
Delhi: Reports of the Zenana Missionaries	8, 21		

	PAGE		PAGE
A Plea for Missionary Working		Notices, 16, 32, 64, 95, 96, 112,	
Parties	123	126, 127, 159, 160, 175, 176, 191	
Letters for Working Parties:—		Parcels of Work and Clothing,	
Barripore	190	16, 32, 48, 64, 80, 96, 112, 128,	
Burmah	173	144, 176, 191	
Capetown	14, 79	Present and Future	49
Cawnpore	45	Progress in 1881	1
Chaibassa	110	Sorting Day at the Ladies' Asso-	
Chota Nagpore	45	ciation	109
Christianagram	141	Subscriptions and Donations, 16,	
Clydesdale	94	31, 48, 64, 80, 96, 112, 128, 144,	
Erungalore	78	160, 176, 191	
Japan	29	Thoughts for the Day of Inter-	
Keiskama Hoek	46	cession	65
Pretoria	172	Verses:—	
Springvale	92	Hath the Church of God Re-	
St. Alban's, Kaffraria	28	ceived?	47
St. Andrew's, Kaffraria	143	Sahara	119
Tamatave	155	Harvest Home	139
Mission Lessons from the Mira-		Cast thy Bread upon the Waters	174
cles of our Lord	153, 189		

The Grain of Mustard Seed.

JANUARY, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

PROGRESS IN 1881.

WITH the beginning of a new year it is natural to review the events of the one which has just closed. In this first number of the Second Volume of "THE GRAIN OF MUSTARD SEED" and before the full Annual Report can be ready for circulation, it may be useful and interesting to give a short summary of the progress of the LADIES' ASSOCIATION during the year 1881, and of the present state of the Missions connected with it.

The Committee of the Ladies' Association have been glad to find that at the close of their financial year, in addition to a balance in hand, the subscriptions and donations received during the year 1881 amounted to 5,766*l*. The expenditure during the same time was 4,743*l*. The total receipts include a sum of 339*l*. specially contributed for school buildings at Ahmednagar and Madras, and a further sum of 820*l*. which is a Special Fund entrusted to the Association for the support of 200 Female Scholars in various Mission schools, and therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of Female Teachers. There is an increase of 600*l*. in the receipts over those of the previous year.

The Zenana Missions at Ahmednagar, Calcutta, Cawnpore, Delhi, and Madras, have prospered during the year, the pupils under instruction being about 1600. A lady has been sent to begin Zenana visiting at Roorkee, where the Association has hitherto only had a small girls' school, and another Zenana Mission is about to be opened at Kolapore. In addition to the pupils in the Zenanas and in the schools connected with the Zenana Missions, about 1100 girls are being taught in the nineteen schools connected with the Ladies' Association in Burmah, Japan, Madras, Madagascar, and

South Africa, and 180 are maintained and educated in S.P.G. schools at the expense of members of the Association. Three fresh workers have gone out this year, one to reinforce the Mission at Calcutta, the other two to commence the work at Kolapore, and ninety-five teachers, European and Native, are now on the list of the Association. Two hundred and fifty English Working Parties have contributed a large quantity of work and native clothing, and the Association has thus been enabled to despatch forty large and valuable boxes in the course of the year to India, South Africa, and other parts.

In the Introductory Statement which appeared in the May number of "THE GRAIN OF MUSTARD SEED" last year, the dates were given of the first establishment of the various Missions and Schools connected with the Ladies' Association. A short account is here added of their present state, in the hope that a better idea may thus be formed of the whole work of female education now being carried on :—

The Zenana Mission at DELHI is the oldest and on the largest scale. Above 860 women and girls are under instruction, of whom part are visited and taught in their own homes, and part in the seventeen schools now established in Delhi and the out-stations. Eight European ladies and ten native Christian women, supported wholly or in part by the Ladies' Association, are teaching in Delhi and four of the out-stations, but the pupils enumerated above include some taught by ladies employed under Mr. and Mrs. Winter's auspices, but not connected with the Ladies' Association.

At CAWNPORE the steady work carried on throughout the year by Miss HEMING and Mrs. ARCHER appears to have told very favourably upon the state of the Zenana Mission, which was first established in 1872. Assisted by native teachers the ladies now have 98 pupils in 56 houses, and 52 in three schools, making a total of 150 women and children under instruction.

At ROORKEE Zenana visiting has been regularly commenced by Miss GRAY, late of the Calcutta Mission, who has now 22 pupils, besides those in the school.

The Zenana Mission at CALCUTTA (commenced in 1870) has made satisfactory progress during the year. Miss HOARE's 11 village girls' schools, in which 263 children are taught, and towards which a small grant has been made by the Association, are now well established. Miss HARTE now visits 30 Hindu Zenanas, and superintends two native schools containing 52 girls. Miss EDITH TROUGHT has gone out to take up Miss Gray's work, who has been transferred to Roorkee. The Milman School in Miss HOLCOMBE's charge has now 56 scholars.

In MADRAS, the Zenana Mission is progressing: Miss M. MORPHETT has 24 pupils. The Famine Orphanage is now under the care of Miss HARRIMAN. The number of children is 85. The Caste School at TANJORE (opened in 1871) is doing well, and the number of the pupils is increasing. Much assistance is also given by the maintenance by individual members of

the Ladies' Association of 132 native scholars in the S.P.G. Schools in Tinnevely and Tanjore, and by the supply of boxes of clothing for these schools.

The Ladies' Association has withdrawn its Zenana Mission from the city of BOMBAY, resolving to concentrate its forces on the country districts where there appeared to be a better opening for female education. The Hindu school at New Wadi has however been continued: it is carried on by native teachers under the superintendence of the Rev. G. and Mrs. LEDGARD, and there has been a daily average attendance of 60. At AHMEDNAGAR there are now 44 native Christian boarders under the care of Miss DYER, and great efforts are being made to raise funds for a permanent school building. At DAPOLI Mrs. GADNEY has carried on her work very successfully; her visits are well received in the villages round, and there are 33 girls in the Caste Day School, where Miss Blakeman is assistant teacher. At KOLAPORE a Zenana Mission has been begun by Miss SHEPHERD and Miss ISABEL BOYD, in connection with the Mission of the Rev. J. TAYLOR.

In BURMAH, St. Mary's School, RANGOON, is doing well under Miss LIBBIS, who is assisted by three Burmese Christian teachers. There are 100 Burmese day scholars and a few Burmese Christian boarders, the Eurasian boarders having been removed to Moulmein. This school was established in 1866, by the S.P.G., but its expenses are now shared by the Ladies' Association. In the school for Tamil Girls opened last year in Rangoon there is a daily attendance of thirty. At Prome Mrs. SIMPSON continues in charge of the school, and she is assisted by a Burmese Christian teacher, and by a young girl well trained in the school at Rangoon. At Thayetmyo the school is now in charge of Mrs. HAMILTON.

In JAPAN the school carried on by Miss ALICE HOAR in her Cottage Home has done well. There are eight boarders, and about twelve day scholars. A grant has been made for two native female teachers in connection with the Mission of the Rev. W. B. WRIGHT.

In MADAGASCAR the Holy Trinity School under Miss WOODFORD'S care has been amalgamated with the Christ Church School begun by Miss LAWRENCE in 1874, making one large school of nearly 400, in which Miss BARKER has charge of the infants or junior scholars, and Miss Woodford of the senior scholars. Miss LAWRENCE has worked indefatigably at TAMATAVE where she now has 30 scholars.

In SOUTH AFRICA there are now seven Girls' Schools in connection with the Ladies' Association, but the disturbed state of the country has much impeded all Mission work.

At CAPETOWN the St. George's Mission School attached to Miss ARTHUR'S Orphanage has gone on well under the care of Miss A. O. WILLIAMS, until her departure at Michaelmas; since then it has been under the charge of Miss Louise Williams, a former pupil teacher in the school. There are fifty children on the books, and 150 in the Infant School taught by Anne Daoma. At BLOEM-FONTEIN, work amongst native women and girls has been carried on by Miss WILLIAMS.

In MARITZBURG the Home for Native Girls has done well under the charge of Miss SARNEY and Miss SAMUELSON, who have now 26 day scholars. The Girls' School at SPRINGVALE is going on well under the charge of Miss FOX. The number of scholars is 54.

In KAFFRARIA, the Home at St. Andrews continuing closed, Miss BLACKMORE has had charge of a mixed school, containing thirty-nine pupils at UMTATA. At CLYDESDALE the grant has been continued for the salary of a native teacher.

At ST. MATTHEW'S, KEISKAMA HOEK, in the diocese of Grahams-town, the Ladies' Association has continued to assist the work of female education carried on so successfully in the Kafir Industrial School. Miss TIBBITS appears to be much interested in her work.

The record of the work of the Ladies' Association for the past year is as usual of a very chequered character. If there has been change and disappointment in some parts of our Mission field, there has evidently been much quiet work and steady progress in others. The inadequacy of the funds at the beginning of the year effectually prevented new undertakings, but at the close of the year the Committee thankfully remembered that two new Zenana Missions had been commenced, one at Roorkee, the other at Kolapore; and at home there is evidence of a considerable increase of interest in the Missionary work of the Ladies' Association.

[This statement of progress in 1881 will be printed separately as a Leaflet, No. 69 of the series, and may be obtained at the rate of One Shilling a Hundred by letter enclosing stamps, addressed to the Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, S.W.]

WESTERN INDIA.

PERSONS interested in Mission work in India are often puzzled for want of a clear understanding of the different races inhabiting the different parts of this vast peninsula. They realise that there is a distinction between Hindus and Mohammedans, and perhaps Parsees, but they look upon all the former as belonging to one nation, though differing among themselves a little, as do the English and Scotch inhabitants of Great Britain. In reality the position of the various Hindu races to one another is much more identical with that of the nations of Europe, who, all agreeing in a common profession of Christianity, in the possession of western civilisation and science, and having a comparatively fair complexion, vary in as many minor points of language, customs, and appearance, as the Bengal peasantry, of whom we have lately written, differ from the Mahrattas of Western India, among whom, at Kolapore and Ahmednagar, the two latest Missions of our Association are at work.

We propose to refer our readers to this part of India, and ask them, if possible, to consult a map when reading of this or other

parts of the Mission Field, and to remember that the Indian provinces, small as they may look in the atlas, may be compared in extent and population to the countries of Europe rather than to the diminutive countries of our own land.

The Mahratta kingdoms from which the English Presidency of Bombay is principally formed, were finally conquered by the East India Company's armies, about sixty years ago. They had risen on the ruins of three great Mohammedan states, having their capitals at Ahmednagar, Bejapur, and Hyderabad. The last mentioned, under the name of the Nizam's territory, and shorn of much of its former glories, still continues to exist under British protection in the Southern Deccan (that part of India lying between Madras and Bombay). The confused but very interesting history of these states may be found in Grant Duff's *History of the Mahrattas*, a book written about forty years since, by (we believe) the father of the present Governor of Madras.

And apart from the many romantic incidents in its history, this part of India has a special interest for those who, like ourselves, desire to raise the women of the East from the degraded position in which they now are. For this is the land of Indian heroines, and its female sovereigns have exercised an active influence on its fortunes. At Ahmednagar the noble queen, Chaund Beebee, daughter of the Nizam of that place, and widow of Ali Adil Shah of Bejapur, reigned in the days of our Queen Elizabeth. At Bejapur itself, earlier in the sixteenth century, Boobojee Khanim, the widow of Ensuff Adil Shah, and his foster-sister Dilshead-Aggeh, fought bravely for their young son and nephew, defending the citadel successfully against an insurgent army. Dilshead, who was a Persian lady, went herself into battle clothed in complete armour, armed with bow and arrows, but her head modestly covered with a veil! In the neighbourhood of Kolapur, Janu Begum, the wife of Sultan Azim Shah, encouraged his soldiers by her presence in the critical moment of a battle which led to the conquest of Bejapur by the Mogul army. While at Pertabgurrh, Jeejee Bye, the mother of the Mahratta hero Sivajee, instigated her son to the deeds of blood by which he established the independence of the Mahratta race, and herself shared the power he so obtained.

To those who wish to see the romantic side of Indian life we would warmly recommend the writings of Meadows Taylor, who for many years was Resident at one of the Hindu states of the Deccan, and guardian of the young Rajah. His life is a romance in itself, told as the simple narrative of an honourable Englishman, while his stories, *Tara*, *Seeta*, *The Noble Queen*, and *The Confessions of a Thug*, give a picture of Hindu and Mohammedan society drawn by one whose opportunities for knowing it were quite exceptional, and enable us in some degree to look at native habits and ways of thought from the native point of view.

This is the real difficulty in considering Indian affairs. It is easy to meet with scientific works, with travels more or less instructive or amusing, and with sketches, more or less lively, of Anglo-Indian society, but few if any of these authors know anything of their

subject below the surface, and the Missionaries who live among the people, and see more of them, are generally brought in contact with the lower castes only, and know but little of the more influential classes. The writer is yet to find who will write of the natives of Hindustan from their own side, and enable us to realise the effect of their religion and customs, to us so strange, on themselves, and of ours, which are still apparently so incomprehensible to them, on their daily life and thought. A distinguished statesman has said that the acuteness of the Bengali intellect exceeds that of any European race with which he has been brought in contact. How much of this intellectual quality is apparent to the ordinary English military or civil servant who is counting the weary days of his exile in Bengal, and looked upon as an authority in Indian affairs by his friends and relatives at home?

Two works, consisting of two small volumes each, give an entertaining account of the part of Western India in which the Missions of our Association are situated, and of the people, animals, products, and scenery. They are entitled, *My Year in an Indian Fort*, and *Life in Western India*. The writer, Mrs. Guthrie, stayed with friends in Belgaum, Mahableshwar, Bejapur, and several other places on the Malabar coast. She was fond of natural history, and anxious to learn all she could about the plants and animals of the country, and instead of looking on the natives with indifference or contempt, like too many of the English in India, she took advantage of the independence of her position to meet them on friendly terms, and to learn all she could about their past history and present life. Not that the result of her inquiries was altogether satisfactory. She says, at the close of an account of the principal Hindu festivals she witnessed during her stay at Belgaum:—"The glimpses which I obtained were to me very interesting, for the simple rites I saw practised, the very form of the instruments employed, the arrangement of the ceremonies, were derived from a remote antiquity. Of their darker side of course I saw nothing, but a very dark side there is, and doubtless these periods of extreme licence keep alive and foster all that is bad in the Hindu character. The stranger arrives in India full of gracious ideas towards his kindred race. He finds them a quiet people, courteous, fond of children, apparently humane to animals, excellent nurses in sickness, tolerably honest, and thoroughly temperate. Alas! if his glance penetrates below the surface he discovers that they are an idle, dissolute, effeminate, and sly people, who practise the rites of their loathsome idol worship in ways which cannot be described in English print. Their want of truth is universal.

"These are frightful national faults, but to my mind the wonder seems to be that with such a vicious religion the Hindu should not be worse than he is—that he should still possess the good qualities which undoubtedly appertain to his character; for his gods are monsters of iniquity, and their histories are a record of every known crime. Among the crowd of deities to whom he bows down there is not one who represents the virtues—there is not a highminded or generous action attributed to a single member of the Pantheon; and

their shastras (religious rules) contain directions which the very Brahmins blush to interpret to people of other religions. Their gods are indeed of this earth, and their adorers neither wish nor expect to meet them in a future state.

"With regard to the inward life of the better class of Hindus I have never been able to learn anything. 'We know nothing of their family life,' was the universal reply to my questions. 'Now that the English have brought their families, their habits, and their luxuries, and settled down in the country, there is a greater barrier between the two races than in the old fighting days.'"

Mrs. Guthrie was unacquainted with any of the languages, Mahratti, Hindostani, Gujerati, Canarese, or Telegu, of the various people with whom she was brought in contact in Western India or the Deccan, so could only make acquaintance with those among them who spoke English, and among these were not the women of the better classes. She feared too to give unintentional offence by any approach to familiarity with the few to whom she was introduced. In one case she need not have been anxious on this point. She was staying at Bejapur, the ancient Mohammedan city and fort before mentioned, and visiting the ruins of beautiful palaces, mosques, and tombs, remaining there. The royal Rozah or mausoleum was the abode of a Brahmin, a government officer. It was filled with books. Sanscrit works were in one corner, scientific French books in another. In others, English literature, histories, biographies, &c., nor was poetry forgotten. "I had lingered behind the rest of the party and imagined that I was alone, when I felt that some one was near. I looked up and caught sight of a woman who was seated in a dim corner intently regarding me. I exclaimed, 'Who is that?' 'The mother of the books,' was the reply. She was also, I found, the mother of the Brahmin who owned them."

Having been informed that it would be considered gracious if before leaving the neighbourhood she called upon "the mother of the books," Mrs. Guthrie paid her a visit of ceremony. "We found her seated in state in the tomb. I made a curtsy, she smiled and inclined her head. She was very lively, and entered into voluble discourse with my host, who interpreted a few of her sentences. She was anxious to make excuse for the plainness of her dress. She was a widow, and not allowed to wear jewellery and pretty things. I looked at the graceful folds of her crimson sari, and with a shrug of the shoulders pointed to my tasteless black dress. I waited patiently for the sentence with which the most polite natives dismiss their guests, 'Now you may go,' but as it did not come I rose and put out my hand with a smile, upon which the old lady, much pleased, threw herself upon my neck and gave me as hearty a cuddle as I had received for many a long day. The *puttah-wallahs*, who were standing in a row, laughed, so did we. The old lady joined in, and that was the last I saw of the mother of the books."

Beyond a few incidental notes, Mrs. Guthrie gives no allusion to direct Mission work. She speaks of a school for low-caste girls connected with the London Society's Mission at Belgaum, and of

500 famine orphans whom she saw under the charge of the Bâle Missionaries near Hubli, and her accounts of these, with a change of situation and figures, might probably do almost equally well as descriptions of some of the Mission schools in connection with our own Association. The following notice relates to a Government Girls' School in which no religious instruction is given, and in which only high-caste children are received. It will explain why needlework takes such a prominent place in the education given by our Zenana teachers :—"In the middle of the room was a table covered with indifferent specimens of fancy work. This sort of needlework is all that Eastern females (with the exception of the Parsee ladies, who can embroider beautifully in silks) ever accomplish. To Europeans it seems to be an inversion of the order of nature, that all useful needlework should be in the hands of men. In Poona I was often diverted by seeing the driver of a hired vehicle which conveyed parties to the places where the bands played, get quietly off his box, squat down in front of his horse, take out his needlework, and sew away with the most patient industry. The master of this school was a proficient in the art of embroidering the soft woollen shawls formerly so prized in England. Hindus have not only a wonderfully fine sense of touch, but greatly appreciate beauty of form and colour."

We must refer our readers to the books for a description of Ahmednagar, with its fort and palace, as well as of many other places of interest. In spite of much careless inaccuracy which would lead one to suppose the books had not been finally corrected by their writer, their perusal will well repay those who take an interest in the part of India of which they treat.

In conclusion, we will give a fable from Hindu mythology on Mrs. Guthrie's authority, and ask our friends to apply it to the work of our Society :—"When Rama was desirous of crossing to Ceylon in pursuit of his wife Sita, who had been carried away from him, he applied to Nala, the monkey-chief, to build a bridge for him across the strait. This, Nala, with the assistance of Hounaman, the monkey-god, undertook to do. When they had built a part of the bridge, hundreds of little grey squirrels came to assist. They rolled themselves in the dust, and going to the bridge shook it off, thus effectually filling up the crevices. But Hounaman was jealous of them, and threw numbers into the sea, until Rama interfered in their behalf, saying, 'Why dost thou dishonour the squirrels? Let every one contribute to the work according to his ability.' Thereupon he let them help as they could. Nevertheless there has been ill-will between the monkeys and squirrels from that day to the present."

C. A. P.

DELHI.

REPORTS OF THE ZENANA MISSIONARIES.

IN a former number of "THE GRAIN OF MUSTARD SEED" (June 1881), a short sketch was given of the past history of Delhi and

its Zenana Mission. It will be interesting to learn from the letters of the ladies engaged in this Mission the actual progress of the work during the past year.

Miss BOYD thus writes in October :—

“My work up to June of this year was pretty much the same as described in my last report, except that since February I began visiting and teaching in the Chamar basties, confined to the district of Duryegunj, and later on I was able to take up some more basties (villages) connected with the district about Kalan Masjid. In June I made over entire charge of the Hindi Schools to Miss Teesdale, and gave three of the Mohammedan Branch Schools to Miss Du Bordieux, retaining only charge of two, the Mohammedan Normal School and the Kutub Branch School. This arrangement left me free to devote more time to Zenana visiting, and I have thus been able to open some new Zenanas among the upper classes. At present I have seventeen pupils, ten Hindi and seven Mohammedan, and these, with two exceptions, had never been visited by a lady before. Many of them are beginners, and the work of teaching the alphabet was rather tedious, but I was helped in this by one of the younger teachers. It might interest you to have a few particulars of some of these pupils. No. 1 house is the Hindi Zenana I mentioned in my last report, containing three women and two girls; the number has increased to six, for two of the boys of the family, aged fifteen and seventeen respectively, married in March at Pattiala, their native place, and brought home their brides to Delhi. The youngest, a girl of ten years only, stayed two months, but she made good use of the time in learning to read and knit; she was nearly through the ‘Kaida’ or Urdu Primer, and was able to write almost all the letters of the alphabet on her ‘lakti,’ or wooden writing-board. The other girl, who is about fourteen years of age, has not gone back to her father’s house, she being considered old enough to stay. She is getting on nicely; though by no means a sharp girl, she is wonderfully persevering and most desirous to improve; no matter how much of the house work is given her to do, she takes care never to miss a lesson. The second youngest daughter of the house, ‘Maharani,’ a pretty little girl of nine years, was married in May, and I with three others went to see the ceremony. I will try and give you a description of it. The bridegroom, a boy of eleven years, came with his parents and uncles from Pattiala a week before the marriage, and they were entertained all the time at the expense of the bride’s father. For three days before the marriage the little girl had to dress in a coarse red ‘sari;’ all her jewels were taken off, and in place of them she wore a necklet called a ‘kandhi,’ composed of a piece of cocoanut, a large dried date, a betel nut, an iron ring, and three or four other things strung together. Twined about her arms and hanging from her wrists were long chains of shells and pieces of cocoanut strung together. She looked very shy and wretched the day I went to teach, and instead of her usual merry look and noisy chatter, she crept to the back of my chair and sat quietly there like a demure little mouse. I could not manage to provoke a smile, or get her to look up. On the night of the marriage, as we

entered the house, the first thing that met our eyes was the 'changé,' or feast of sweetmeats, presented by the bride's father to the bridegroom and his relations. A large hall was spread with a new carpet, and over this was laid a thick white cloth, and then the flat large round brass dishes were placed in order close to each other, each dish containing a different kind of confectionery; we were not asked to partake of any, but they treated us to as much iced lemonade as we could drink, and we were glad of it, for the night was very hot. We were then taken to the inner court allotted exclusively to the women, and there we saw the 'bedi,' a sort of booth or bower erected in the centre of the court, and formed of tall plantain stocks and split bamboo, about eight feet high; the top was decorated very tastefully with leaves interspersed with peaches, plantains, pomegranates, and dried fruits and nuts, covered over with silver paper and drooping round like a handsome fringe. Suspended just over this booth by ropes attached to the four corners of the court were three or four earthen cups, containing some rice, a betel nut, and a couple of pice; this was done for good luck and called 'Tanni.' The floor of the booth was of soft earth, and the chief 'Prohith,' or priest, consecrated it by sprinkling it over with sand and flour, and marking it out in two squares, the smaller one within the larger. The outer square for the parties immediately engaged in the ceremony to occupy, and the inner square further divided into nine spaces, each space allotted to a separate god, and the whole nine called 'nawagiva.' A long low wooden stool was placed on one side of the outer square, and here sat the bridegroom and bride, he arrayed in red muslin and tinsel with a fantastic crown on his head, and garlands of flowers suspended from it on either side of his face. The bride was dressed in the same coarse red 'sari,' and had a small flat square bundle fixed on the top of her head, and over this a red 'chaddar,' her feet were weighted with heavy silver anklets that were constantly slipping off, for they were much too large and clumsy for the little feet. The square bundle worn on the head is called the 'sohagpura,' and is given by the bridegroom; it contains sundry little packets of powder, the meaning of which I do not remember. Opposite the bride and bridegroom sat the chief priest, to his right sat the family priest of the bridegroom's party, and to his left the priest of the bride's family. The girl's father sat next her, and the boy's father next him; each had an earthen pot close by to receive copper and silver coin. Now the ceremony begins. The boy has to do puja in the name of each of the nine gods, the priest goes on muttering, and the boy just does as he is directed, throws rose petals, or flour, rice, or yellow powder, on each of the spaces in turn; every time he is ordered to throw anything, his father has to put three pice or an anna into his earthen pot. When he has finished, the bride has to go through all the like performances with the help of her father, and he now takes his turn at filling his earthen pot with pice. You will understand that these vessels are pretty full by the time the marriage is completed, and they are then taken by the family priest of each party in addition to their fixed fees. When the gods have been duly worshipped, one

of the girl's hands is taken and a mixture of flour and water put into it, then one of the boy's hands is made to cover hers ; she now places her other hand over his, and he places his spare hand over hers. In this position they are bound together by a cord while the chief priest mutters a few words and throws something into a fire he has already kindled ; the hands are then loosed, and the girl's sari is now tied to the boy's coat, and thus bound they walk round the fire three times, the girl leading ; the fourth round they change places, the boy now leads and the girl follows. This last round completes the marriage. The priest now makes a long speech to the effect that — (mentioning the bridegroom) the son of —, and the grandson of —, and the great grandson of —, and the great great grandson of —, is given in marriage with all the observed rites of the Hindu faith, to the Maharani, the daughter of —, and granddaughter of —, and great granddaughter of —, and great great granddaughter of —, &c. After this two brass plates are produced by the two family priests. The bridegroom's father puts a rupee on his plate for every member of his family, whether dead or alive ; the money collected in this way is made over to the bride's father, and he in turn does likewise, so that it is a sort of mutual exchange, unless, as it happened in this case, that the bride could boast a larger number of kinsfolk, so her father was the loser by so many rupees.

"I am sure I have fairly tired you with this long description. I will now say a little about some of the other Zenanas. No. 2 and No. 3 are also Hindi, but are not yet through the first book ; they can write short words and are learning to knit socks. No. 4 is a Mohammedan house I opened in June, they are of the Wahabi sect, and very bigoted. The women are well informed, they read and write in Urdu, know a little Persian, and have learnt the Koran by heart. Three of them have done the "Hajj" or pilgrimage to Mecca (considered a very meritorious duty for a Mohammedan), and in addition to this they have set up a school in their own house where they take it in turn to teach between thirty and forty little boys and girls to chant verses from the Koran in Arabic. This is quite voluntary work, the parents of the little ones do not pay any fees, and are quite glad to have their children taught, but I doubt much if the children appreciate this zeal on their behalf, for they are thumped and pinched unmercifully when they make mistakes. I was called to teach Persian to two girls of seventeen, and Urdu to a girl of eleven years of age. At first I found the work very trying, for the women were rude in their manners, and very unappreciative ; besides, I found the noise occasioned by the shouting of forty voices quite overpowering. I bore it patiently for the first four or five visits, and then I ventured to suggest that the children should be made to learn more quietly. This however was more than they could promise, but they removed the difficulty by allowing me to give my lessons in a small room away from the noise, which was used by one of the young men as his private study. I get on pleasantly enough now, for I am left undisturbed with my three pupils, who, I believe, are growing to like me ; they prepare their lessons, and are quiet,

attentive, and intelligent. The two older girls are half through the Persian first book, and can now write short sentences correctly to dictation. They have also learnt to write figures, and are able to do small sums in addition. I make a practice of teaching a verse of Scripture at every visit; they have as yet made no objection to this. No. 5 house contains two women, one about sixty-five years of age and the other about nineteen. The latter is granddaughter to the former; her father is a Christian, and one of our catechists; but sad to relate, this poor girl, though baptized when an infant in the Christian faith, chooses to be called a Mohammedan, that she may live with her grandmother, to whom she is very much attached. My object in visiting here is to try and influence the girl by reading and explaining the New Testament. They both listen attentively, and always welcome me warmly, but I have not yet seen any signs of conviction in either. No. 6 house contains two pupils, but one is often absent, the other is a beginner. She is about twenty years of age, quiet and gentle, but very slow. No. 7 house contains one pupil, a bright pleasant-looking young woman, about twenty-two years of age; she used to live at Riwarri, and was first taught there by Mrs. Seymour. I have only lately taken her up; she is reading the Hindi third book, and is learning to knit stockings. I have only been to her three times. She is at present away at her father's house, and her husband tells me she is ill and will not return for some weeks.

"I will now, before closing, say a few words of my work in the basties. I visit chiefly the wives of the Christian Chamars, most of whom are still heathen, and intensely ignorant. I show and explain Bible pictures, talk and sing 'bhajans' to them, and such of them as come forward as inquirers I prepare for baptism, by teaching and explaining the Lord's Prayer, Ten Commandments, and Creed. Very often when talking to one woman I get a dozen or more round me, and then I take the opportunity of speaking a word in season to all present, and if it happens to be an evening for the bastie prayer meeting I generally manage to persuade some of them to come with me to it. The work amongst these poor women is often very discouraging, for their standard of morality is very low, and it is difficult to convince them of sin; they are so self-satisfied and indifferent to their spiritual welfare, the body is all they care about. However, it is not for me to look for results; we have only to sow in faith and hope, and in God's good time fruit will spring forth from even these poor despised ones to the glory of His Name."

Miss L. KING's Report is as follows:—

"My work is among the Hindus. I visit each one of my Zenanas twice a week; it is quite a pleasure to see how happy they are when I come, and so anxious to learn. The other day I was called into a new Zenana; the woman did not know her alphabet, but wished to know how long it would take her to be able to write a letter. They are all very anxious to write letters, and often very impatient; when they see they are not rapidly improving they wish to give it up, but I always tell them to have a little patience and they will

soon learn. They are very fond of bhajans (hymns). I can always get them to learn them quickly, but the tunes they put them to are very amusing. Sometimes they make me sing about four hymns; poor old women sitting by also enjoy them. I have often seen them crying and saying how very true and beautiful they are. I trust that I may be sowing the seed in their hearts by these simple little hymns. I have one trying little pupil nine years old; it is a marvel to me if she will ever get through the first book. Her husband, who is about three times her age, expects to find her rapidly improving every day. On the other hand, I have two such bright dear little girls, Putto and Bibo; one has lately begun the first book in Hindi, and the other is going over the third a second time, besides doing dictation very nicely. Another very old pupil reads the Testament in Hindi, and sings bhajans very sweetly. It is wonderful how she manages to suit her voice exactly to ours. She is very sensible, and not at all bigoted like the rest: we often have nice little conversations. Some of them have such silly notions of idol worship, it is quite painful to witness. On the whole I find them very grateful and anxious to learn. I have not been working very regularly in Delhi, having been sent for a short time to Rewarri. The work at Rewarri is very interesting, the people are so simple and anxious to learn. Besides working in the Zenanas I used to help in the schools."

Miss DU BORDIEUX thus describes some of the schools in which she has been more particularly engaged:—

"I am going to try to give a short account of the three Mohammedan Girls' Branch Schools which were made over to me last May by Miss Boyd, who had the management of them before. They consist altogether of sixty-two children. I have had them such a little while that I am afraid there will be nothing particularly interesting to write about. Their ages vary from three to thirteen. I think they are very persevering and bright little children; they learn geography, arithmetic, Persian Second Book, Holroyd's Fourth Urdu Reader, and Scripture. They seem to be getting on very nicely in everything but arithmetic, in which they are very deficient; it is quite a labour to instil into their minds the method in which the sums ought to be worked out, but this I hope will be overcome by a little patience and perseverance. I told the Christian teacher to read and explain to the pupils a chapter from the New Testament every morning, which was done for two or three days, after which I was informed by the other Mohammedan teachers that the parents of the pupils intended withdrawing their children if I continued having the Testament taught; but I took no notice of what they said, for I felt sure it was made up between themselves, as I had noticed that the children seemed to enjoy the Scripture lessons very much, and of their own accord asked me to teach them verses from the Bible every day, and if I omit doing so, always take care to remind me of the omission. Instead of being withdrawn their numbers are increasing. I do not mean to say that they take in the full meaning of all they learn, and no doubt it will take a long time for them to believe in Christ

as the Saviour, their parents being so bigoted; but we can only trust and pray that their young minds may in time be impressed with God's Holy Truth. I shall also try to say something about the Industrial School which was made over to me last June. The object of this school is principally to promote a spirit of industry among the poorer class of Mohammedans, who through some cause or another are left quite destitute. They are employed in making many useful things; they are also able to make a sort of lace which is very pretty and much admired, and have succeeded in imitating the Breton lace which is so popular just now, and answers the purpose very well. Although we receive a good many orders from out-stations, yet the proceeds do not cover half the expenses. Even these poor women are so independent that it was quite an effort to try and get them to hear the Bible read; they used always to interrupt the person reading with such foolish questions and remarks, that I was obliged to give it up and read other religious books, such as the *Pilgrim's Progress*, for their instruction, but I sincerely hope that in time they will be more willing not only to have the Bible read, but to receive it, and openly acknowledging themselves true soldiers of their Heavenly Master, wait for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

The reports of the other teachers, which are of an equally interesting character, will be given next month.

LETTERS FOR OUR WORKING PARTIES.

CAPETOWN.

SO many friends in England are interested in the great work carried on amongst the mixed population of Capetown by Miss Arthur, by the sisters at St. Michael's Home, and by Canon Lightfoot, to each of whom a large box of clothing is annually despatched by the Ladies' Association, that we feel sure an authentic list of the articles found most useful there will be generally acceptable.

Miss Arthur, in kind compliance with the request of a friend, gives the following very useful information:—

"Let me give you, according to your kind permission, some information as to what I and my helpers find most serviceable for our Mission school children amongst the things so generously provided by the Ladies' Association for clothing them.

"In Capetown parents aim at respectability in the way of garments for their offspring; as much as possible after English patterns and customs; the coloured and mixed race more especially so. Therefore every kind of clothing, outer or under, cannot be made too closely in accordance with such as may be worn in England by the poor.

Our climate consists of summer and winter. The mid-seasons cannot be divided as in Europe. Our cold arises from the humidity produced by rain. We have no frost or bracing air. The bright

autumn of England represents our prime winter days, the summer our spring, at least this is my notion after many years' sojourn at Capetown and its surroundings, though I may not judge correctly.

"Ages of children most requiring help are from eight to twelve, the larger the better for boys, infants being more easily clothed, like girls. We always have to make up as we can for our boys, who are as prone as the gentler sex to appreciate personal appearance.

"Subjoined is a rough list of things valued most. The reward bags, toys, &c., are simply named because sometimes we receive a few, but of course we do not expect them. I beg to tender my very hearty thanks for the boxes so eagerly looked for and so thoroughly appreciated.

"*For Girls*—Unbleached calico nightgowns, the larger the better, made yoke pattern, gussets to sleeves, also chemises with gussets to sleeves. Flannel petticoats, lindsey petticoats, grey cotton petticoats of material same as now used for lining ladies' dresses, to be had in London for 3½d. per yard. Any material made for elder girls with skirt and jacket is very useful; serves first as dress, then as petticoat when shabby. If of regatta shirting or galatea, frocks made princess robe (the favourite pattern) trimmed with plain blue braid round the wrist, neck, and waistband, are warm enough for the winter, and will be worn on Sundays, or jacket and skirt equally useful. For summer, print dresses made as above, buff with black spot pretty and seasonable—coloured people are fond of buff, it suits their complexion—or lilac is ever welcome, can be had at 4½d. per yard. If for smaller girls, the yoke pattern, like nightgowns, only gored, with gusset under sleeves, is very useful and durable, no matter of what material; or princess robe with waistband. Aprons of course holland, print, or regatta shirting, with pockets, some with bibs, trimmed with white braid, kept for working afternoons, make the girls take pride in respectable appearance. Stays, to fasten in front, made of bits of cloth or bed-twill lined with calico are useful. Knitted or other stockings, also cotton for knitting, as they learn how to knit. Pocket-handkerchiefs, work-bags as rewards, story-books for reading whilst at work, pictures or cards, thimbles, puzzle-games for recreation on week-days are often wanted; needles, scissors, &c. Sun-bonnets of holland or print much required; the same made of lindsey for the winter. Knitted comforters for delicate children.

"*For Boys*.—Shirts of regatta shirting best, unbleached ditto. Trousers of regatta shirting, also unbleached ditto. Caps made of odds and ends. Loose jackets of holland or regatta shirting. Knickerbockers of either of above materials for small boys, who will not wear unbleached outer clothing."

SUBSCRIPTIONS AND DONATIONS.

NOVEMBER, 1881.

NOVEMBER, 1881.								
	£	s.	d.		£	s.	d.	
Misses Marshall ... ..	...	...	5	0	By Miss Shuldham	1	11	0
St. Paul's, Princes Park	2	1	2		Faversham, by Mrs. Giraud ...	7	14	6
By Mrs. H. Vaughan	11	10	6		Morecambe, by Rv. M. H. Marsden	6	0	0
Mrs. Clabon	4	5	0		Harrogate, by Mrs. Woodd ...	17	10	0
Gillingham, by Rev. J. Deane	8	15	8		Framland, by Mrs. Bellairs ...	25	16	4
Cornwood, by Miss Bartholomew	8	14	0		By Miss Ruck Keene	4	15	0
By Miss Woodward	11	9	3		By Mrs. H. Wingfield	2	0	0
By Miss Clarke	3	18	6		Sydenham, by Mrs. Davidson ...	27	7	0
Odd Rode	5	1	0		Putney, by Miss Hughes	3	16	8
Budleigh Salterton	10	1	6		Miss Dukinfield	9	0	0
By Miss C. Bussell	1	8	6		St. Mary Abbots, Kensington	4	3	6
By Miss Meek	8	2	0		By Rev. Dr. Strachan	16	0	0
Mrs. Weare	10	0			Marnham	1	8	0
St. Asaph, by Mrs. Bonnor ...	5	14	0		Miss R. E. Flood	4	4	0
Forest Row	11	14	11		Holy Trinity, Milton	5	9	0
By Miss Ollivant	79	6	9		Trowbridge, by Mrs. Clarke ...	11	1	6
Clifton, by Miss Swayne	6	17	6		Basingstoke, by Mrs. Hatfield	1	10	0
St. Mark's, Hamilton Terrace	20	0	0		Smallwood, by Mrs. Williams ...	4	8	0
Lady Emma Talbot	8	0	0		Miss E. Bullock	1	1	0
Carlisle, by Mrs. Chalker ...	12	10	6		Moor Allerton, by Mrs. Dawson	1	10	0
Mrs. Carter	10	0			By Miss H. Arrowsmith	1	6	0
Hawthurst, by Mrs. Dering Adams	6	0	0		Dunsforth, by Mrs. Sykes ...	10	2	6
Misses Legros	7	0	0		By Miss Hope Edwards	1	10	0
St. Gabriel's, Pimlico	8	7	0		By Miss C. Lowe	10	0	

(To be continued.)

(To be continued.)

PARCELS OF WORK AND CLOTHING

Received up to December 1st.

Wells Association, by Miss Brancfers. Shalford Working Party, by Mrs. Phelps. Derby Association, by Mrs. G. Taylor. Finborough and Harlestone Association, by Miss Bussell. Finedon Working Party, by Miss A. Mackworth. Taverham Association, by Miss Harrison. Currieglass Association, by Mrs. Longfield. Huyton Association, by Mrs. Penrhyn. St. Mary's Church Association, by Mrs. Finch. Starston Working Party, by Miss Hopper. Trowbridge Association, by Mrs. Clarke. Teddington Association, by Mrs. Mant. Brighton (St. Nicholas) Association, by Miss Shuldham and Miss Heskeith. Brockworth Working Party, by Mrs. Bartleet. Sydenham Association, by Mrs. Davidson. Hammersmith Association, by Mrs. Pacey. Miss Staunton. London. Llandrinio Association, by Miss Tarrat. Winchester Association, by Mrs. McDougall. Prestbury Association, by Mrs. Wilson. Ambles Association, by Mrs. Medd. Leckhampton Association, by Miss Trys. Ugborough Association, by Miss Fixsen. Ashby-de-la-Zouch Association, by Mrs. Denton. Church Kirk Association, by Mrs. Collins. Gresford Association, by Mrs. Smith. Northampton (St. James) Association, by Miss Barton. Lacoock Association, by Lady Awdry. Dover Association, by Miss Flower. Tickencote Working Party, by Mrs. Long. Lady Phillimore, London. Lady Gwendolen Herbert. Putney. Bromham Association, by Mrs. Starky. Wigston Working Party, by Miss Romanis. Kingsbridge Association, by Mrs. Eady.

Boxes will be sent in January to Bombay, Madagascar, and Trichinopoly. Parcels to be sent before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post-free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post-free for 1s.

The First Volume may now be had, bound in cloth, for 1s. 6d.

The Grain of Mustard Seed.

FEBRUARY, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

INDIA AND ENGLAND.

IN describing the customs and habits of a foreign country and its people, the points on which that country differs from our own occur the most readily to our minds. But in speaking of a land which is becoming more and more intimately connected with our own country, let us dwell more particularly on certain points which India shares in common with England. When an Indian comes to England, what is the first point of connection between him and the white-faced strangers he has come to visit? Hundreds of years ago, there lived once in India the tribe of the Aryans, who, when obliged by a Turanian invasion to leave their pristine home, split up into two divisions. One of these gradually moved westward, and after many centuries found a resting-place in England and in the adjoining countries, and in the language spoken by this people has been found an unmistakable connection with the tongue of their primitive ancestors on the shores of the Caspian Sea.

The other part of the tribe had meanwhile wandered eastwards, and after having lived for some time side by side with the Iranians or ancient Persians, and having imbibed some of their religious notions, which are handed down in the Veda, they quarrelled, and the Aryan tribe moved on again, and found at last a final home on the plains of India. From these facts we learn that the original ancestors of the Indians and the English were the same, which gives us one point at least in common. We will now proceed to examine another, namely, religion. Indians on arriving in England find a complete absence of that idolatry which meets them on every side

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in India. Here they see no *pūja* performed, no procession in the streets in honour of the gods, neither do they hear the voice of the *muezzin*, or

“ . . . the wild barbaric din
Of drum, and trump, and fife,”

issuing from any Brahmin temple.

Instead of all this, an Indian, if he is residing in one of our universities, he will hear the chapel-bells of the different colleges ringing through the early morning or the evening air, and on Sunday the church-bells that have for the most part remained silent during the week, break out in merry peals, while here and there a softer chime endeavours to make itself heard amongst its more noisy brethren. He will also see the school-children in their Sunday best, going in procession to church, while streams of people pass and repass each other on the same errand. If he chances to go by one of those churches he may perchance catch the sound of singing, and pause for a moment to listen to the inspiring tones. He knows that the Christians worship One whom they call their Saviour, but probably it does not occur to his mind that there is any connection between that Saviour and the Prajapati spoken of in his own Vedas.

We are told that the “most striking idea in the Vedas is the self-offering of Prajapati, the Purusha, begotten before the worlds,” and that he is often called “Lord of the creation.” Likewise in the Sacred Book of the Christians, the most striking parts are those which relate to the sacrifice of their Saviour; one of the articles of their creed says that “He is begotten before the worlds,” and another that “all things were made by Him.”

My readers may perhaps be aware what a prominent place sacrifice held in the ancient Vedic worship, and the most important part of the Christian's worship is where they specially commemorate the sacrifice of their Saviour, whose name, Jesus, has the same signification as the Sanscrit word Prajapati.

Here then is the second remarkable and unexpected connection between the Christians and the Indians, for we see that “their own Veda confirms and illustrates Scripture traditions and Scripture facts,” and in the Bible they can find once more, if they will, the Saviour whom they had lost. Is not this a powerful plea for the study of Oriental sacred literature, seeing that two of the most remarkable books, the Bible and the Rig-Veda, confirm and corroborate each other's statements in many remarkable ways, which are mentioned at length in Dr. K. M. Bannerjee's admirable book *The Aryan Witness*, and the two supplementary essays, published by Thacker and Spink, Calcutta—without which these few remarks would never have been written.

There is one more fact connected with the witness of the Veda to Christ which I should like to bring more particularly before your notice. The Veda calls Prajapati *Creation's Lord*, which fact is distinctly brought out in connection with His sacrifice. Now in our own Bible the first special mention of our Saviour being “creation's Lord” does not occur till the New Testament, where we read that

“all things were made by Him.” What a wonderful thing that in those dim ages of the world's history, such a revelation of the truth should have been vouchsafed first to the Indians before all the other Gentile nations. The idolatry of India is brought so prominently before our eyes, that we are apt to forget that Hinduism can have anything good or noble in it. An Indian and a Christian writer in the *Cambridge Review*, November 23rd, 1881, p. 94, says :—“People who say such things, i.e., that Hinduism is one of the most degrading and superstitious religions on the face of the earth, are ignorant of the history of the religion that they are talking about. Genuine Hinduism as distinguished from the creed which is followed under that name by the lower classes of India, was purely Theistic.”

Such words remind us of the very careful and thorough training in Oriental studies that our Zenana Missionaries should receive before entering on their work. It is said of the ordained Missionaries that they have added much to Eastern learning; and ought not our lady Missionaries to take advantage of their labours, and become each year more thoroughly qualified for their work? May such a preparation on the part of the ladies commend itself more and more to the supporters of this Association, and other Zenana missionary societies; and may we even dare to suggest that the time may come when it will be considered quite an exception if the lady candidates for missionary work do not enter upon a course of special Indian and theological training at one or other of our universities, where there are now so many opportunities for promoting the higher education of women.

M. E. R. MARTIN.

IN MEMORIAM.—MRS. WINTER.

THE new year of 1882 had no sooner begun to run its allotted course, bringing with it, as we believed, much that was hopeful and cheering for the future regarding the extending work of the LADIES' ASSOCIATION, than tidings arrived from India which have indeed filled with sadness all who can realise the great loss Mission work in northern India has sustained by the death of one who has laboured so untiringly in its cause. We allude to the unexpected death of MRS. WINTER, wife of the Rev. R. R. WINTER, head of the Delhi Mission, which sad event took place at Delhi at the end of November, 1881. Herself the daughter of a venerable and much respected Missionary in Bengal, the Rev. E. Sandys, Mrs. Winter, then Miss Priscilla Sandys, went out to India to join her father some twenty years since in his home in the neighbourhood of Calcutta. It was, not long after, the privilege of the writer to become acquainted with Miss Sandys, then in the bloom of her youth. Even at this distance of time she can recollect being impressed with her quiet grace of manner and gentle dignity of bearing; and yet who could have foreseen what a noble work was reserved for one so apparently timid and shrinking, or perceive what powers of

intellect and gifts of organisation lay concealed beneath the calm and unassuming demeanour of this fair young girl. Miss Sandys was married to the Rev. R. Winter in 1862, and from the beginning of their union and their residence at Delhi, threw herself with all a true-hearted woman's enthusiasm into her husband's work as a Christian Missionary. In 1866 or earlier, she first took up the special cause of Mission work for the women and young girls in Delhi, for whose saddened lives and destinies she even then felt deeply concerned. Here she first organised and superintended a system of zenana visiting, with the help of two ladies, the Misses Hamilton, belonging to another, though a kindred society to our own. In 1868, the Ladies' Association, at Mrs. Winter's request, undertook to defray the expenses of four teachers to carry on the Mission when the Misses Hamilton left Delhi. From that time and henceforward it is now of pathetic interest to trace year by year in the records of the Association the unceasing exertions made by this devoted worker for Christ, to enlarge and extend the system inaugurated by her for the enlightenment and instruction of the hundreds of women and young girls in and around the city of Delhi. To her ceaseless activity of mind, her undaunted perseverance under difficulties, and above all her bright personal example of steady self-denying effort, it was in a great measure due that ten years later (1878), Delhi and its suburbs were covered by a network of educational institutions for women of varied kinds, all useful and helpful, and which have since not only prospered, but increased in number. The overwhelming responsibility involved in the supervision and general management of a work of this magnitude, strained, it need hardly be said, to the utmost, both the mental and physical energy of one so eager and yet so fragile in health. Still more harassing to her were the ever recurring pecuniary anxieties that had to be met in providing the necessary funds for keeping up the numerous works under her supervision. The large sums required monthly for them were to a great extent collected by her unaided efforts and personal influence. About two years since, Mrs. Winter came to England partly to recruit her strength and to see her absent children. But though rest from work was especially enjoined on her while in England, her one all but absorbing thought was still for the cause she had so deeply at heart; and throughout the year, both in town and country, in village Mission room, and London drawing room, she pleaded fervently and simply for material aid and for workers to go forth to carry on the Mission work she loved so well.

In the beginning of November, last year, another little one was born to her, and though at first all went well, a kind of low fever soon set in from which she never rallied, and sank from its effects three weeks later. Not long before her death, it is now of significant interest to recall that Mrs. Winter, not content with taking ought on hearsay, reviewed with almost unusual precision all the details of the work both in Delhi and the outlying stations, arranging and rearranging every department for the present and future, as if dimly conscious that the time might not be far distant when she

would be called away from "the few things" she had so faithfully administered on earth, to her heavenly home of love on high. Often ere this, doubtless the city of Delhi has witnessed many a grand pageant and solemn ceremony of power and display; but perhaps never within its walls has any one been carried to their last mortal resting-place whose memory will be more truly enshrined in simple human hearts. The funeral service was read by her grave by Dr. French, the Bishop of Lahore, and it is said that his words were accompanied by the sobs and tears of hundreds of poor native Christian women, who felt they had indeed lost a friend. The same opportunities are naturally not vouchsafed to all to do such direct work in the Master's cause as that which fell to Mrs. Winter's lot, and for which she seemed so eminently fitted in the order of God's providence. And yet a life like hers, with its concentrated devotion for the good of others, its constant aspirations after usefulness, its self-abnegation, ending as we can hardly doubt, in the sacrifice of life itself to the work, should not leave us without its abiding lesson—a lesson of example of true work nobly done, of plans and schemes in God's service, patiently and continuously worked out while life and health were granted. Much success was given to her of whom we have written, in souls won to Christ, in lives brightened and purified. May her death inspire us with the wish that we all in our various spheres may do such "reasonable service" as may in turn leave others to remember, and "seeing take heart again."

S. H.

DELHI.

REPORTS OF THE ZENANA MISSIONARIES.

WE now proceed with the interesting reports of their work in 1881, given by the ladies of the Delhi Mission.

Miss TEASDALE'S report is as follows:—

"On the 12th of November I completed four years in the Delhi Zenana Mission, out of which time I have been working as teacher two years and nine months. I find my work very interesting. When first I began teaching I had only fifteen Hindu pupils given to me; I have now twenty-five Zenanas, thirteen Mohammedan, and twelve Hindi. I like my Mohammedan Zenanas, and have very little trouble about their lessons, because they are so anxious to learn. If there are two or three in one house, they are always trying to get one before another. If one can by any chance get a lesson or two ahead, she is quite triumphant. They are eager to learn all sorts of fancy work, and often I am quite puzzled how to satisfy them all with new patterns. I have a pupil who, when I first began teaching, alarmed me by her rudeness. She seemed so hard and bigoted, I felt she only tolerated me because she was ambitious to be able to read better than her aunt, who was also my pupil. One day she calmly told me that if there was another mutiny I should

be the first one she would kill. Last year she and her daughter became very ill, and I took our medical lady to see them. Since then she has turned quite another creature, most quiet and affectionate in her manner, and when I talk to her upon religion she is willing to listen. The Hindus are gentle and quiet in their manners. They are fond of learning, but most of them have very little time for this because the richest of them likes doing her own household work. Some do keep a servant, but he is only meant for out-of-door work. It is sad to see how ignorant they are kept. For instance, during Kanagat, a festival of sixteen days in which the spirits of the dead are supposed to visit their living relations—on these days the Hindus feed beggars, jackals, and dogs, thinking this food will reach the dead, who, they say, are hungry only once a year. I went into one of my Hindi houses, and seeing the threshold covered with flowers I asked the woman what this meant. She told me that every night her dead relatives used to come and sit there. Then she asked me what festivals we had for our dead, and I tried to explain how that after death we should never be in want of food or anything we require now for our bodies. I think she seemed to understand this. In April I opened a new Hindi Zenana belonging to a very rich merchant. A little girl had been married from Kawriapul school, and I heard had come to this house. I asked leave from the head of the house to visit, and he said yes. When I went to teach her, four other women wanted to learn, and now I have five pupils there, but as soon as I begin the bhajans (hymns in Hindi) about twelve women collect. They have learnt a few, and join most heartily in them. They have also learnt to knit and tat. One day when I went into this house I found them in a state of great excitement. On asking the reason of this, they told me that in the night, while reading the newspaper, one of the men had read that the Judgment Day would be in November; and the natives believe that everything that is written in the newspapers must be true. I told them that we ought never to believe such things, as no one knows God's will. At present there is a great deal of fever here, I do not think there is one house free from it.

"In March, 1880, I also had the three Hindi schools to teach, under Miss Boyd. I like teaching the schools, and find some of the women and girls intelligent, while some seem as if they could never learn anything. I find this mostly amongst the women. In the Hindi Normal School there are eleven out of sixteen. Three left because they thought it was hopeless trying, as they felt they could never come up to the standard required. One died, and one was sent as teacher to one of the out-stations, the teacher of that place being ill. In Kauriapul Branch School I have seventeen girls, and in Ghee Ka Katra twenty-five. It is very pleasant teaching girls, but the great drawback is that as soon as they seem to be making progress they are either married or their parents think them too old to go to school. At the Ghee Ka Katra I have nice bright girls, the eldest is about twelve years old, and all are high caste Hindus. They are always delighted if I tell them that a visitor is coming. On the day she is expected they appear in all sorts of colours. We wanted to

have a Christmas tree last winter for the schools, but were not able to do so as we could not get sufficient toys for all. I hope we shall be able to have one this year. Their great delight is to come to our house and see us and our little possessions. The teacher of this school was baptised last Christmas eve—she, also, passed out of the Normal School. I hope before long we shall have some more coming forward for baptism, but they are so shy, and frightened of their people. Many of them have given up going to the river Jumna to bathe, and other Hindu customs. I am sorry to say that though I did my best to work up these schools they did not pass a satisfactory examination—I think they all lost their heads, both women and girls. I hope they will do better next year. This year I shall lose two of my cleverest girls out of the Normal School. They are to be sent away to their husbands' houses."

The next report is from Miss ORR :—

"I still continue to work among the Hindus in Delhi. The number of pupils taught by myself during the past year has been thirty-one, besides the little school at Pehari, where I have from eighteen to twenty-four pupils every month. Some of these are elderly women (widows), who are so anxious to be able to read, and write letters to their children or other relations, that they do not mind joining the last class in the school. They like being taught work—carpet work, crewel work, and knitting take their fancy very much. I have begun to teach the old women to knit socks, and find they learn readily. It is very amusing to see how pleased they look when they are able to make a comforter. The Panditani has thirty-one pupils also; her work has not been very satisfactory till lately. I have given up a good deal of time to visiting her pupils; they are almost all of them of the higher classes of Hindus, and some of them are still bigoted and superstitious, and in some cases very ignorant. I always carry my Testament with me and read aloud to the people in the house, and on several occasions when I have omitted to do this they say, 'Do bring your book with you next time Miss Sahib.' I teach the younger ones verses, and they learn them quite nicely, ready for my next visit to the house. There are two other teachers, Paro, and Chaoli, these have sixteen pupils each, the latter are very backward just now as they are all beginners. Paro works very well; this woman is a widow, and did not commence learning till she lost her husband at the age of thirty. Whenever I have time I visit a 'basti' at the Turkoman Gate, there are some 'Chamar' women there to whom I read."

MISS IDA HENDERSON describes more fully the work in which she is engaged :—

"This being my first year, my experience of Zenana work is very limited. Three months after the death of my dear sister (who was called home after a very brief labour in the Master's vineyard), I was appointed to the work God had so suddenly taken her from. Her loss, together with that of two other dear workers, makes the review of the past year one mingled with much sorrow, though, thank God, the work has not in any way gone back. I think it is one of the proofs how real a longing there is amongst the women

for knowledge and advancement, that their zeal for it has not flagged, even under the discouragement of losing one so loved and trusted. One pupil in whom my sister had always been much interested, a Mohammedan, not very long ago finally decided to acknowledge Christ in baptism. She was not, however, allowed to carry out her resolve; her parents took the opportunity of having her married, and she is living with her husband at a distance. I miss her very much, and she too felt the parting with me. I felt very much touched at the simple earnest way she begged me to remember her in my prayers, adding, 'Oh, I feel certain I will yet be *there*, with your dear sister, my Miss Sahib.' I gave her a Testament in Urdu as a parting gift, which she has promised me always to read. May God help her to read His Word aright with the aid of His Holy Spirit. Will the friends at home remember her sometimes at their meetings, and pray that the seed sown may not have been in vain? The Zenana visiting is certainly more encouraging than it was, and we are feeling our way into a great many houses, but I do not like to speak of them as regular Zenanas, as that always seems to imply pupils and regular lessons; we have this, of course, in many of the houses, but not in all. In some we pay only an occasional visit, until they know us better. I have now on my visiting list twenty regular Zenanas with twenty-five pupils, and five other Zenanas where I visit when I have time; and these, assisted by Rachel, the native Christian teacher, who has eight of her own pupils, are as many as I can conveniently get through, visiting them twice a week. They are all good houses of the upper class. The numbers vary, as one after another of the pupils leave us on a short visit to their fathers or fathers-in-law, and on their return we resume teaching. Nearly all of them learn reading, writing in Urdu and Persian, as well as plain and fancy work, and many of them take a real interest in the Bible. In these Mohammedan houses my greatest difficulty arises from want of steady application in the pupils. In a Mohammedan house there is no arrangement and no order; a separate room or even corner for lessons is generally an impossibility, and I have to make up my mind to give lessons under very trying circumstances at times. Perhaps in one corner an old lady will be cooking over a small fire, the smoke of which fills my eyes and throat; a servant helping her keeps up an incessant chatter, while the children in various stages of undress roam about exercising their lungs, or searching for their mislaid clothes, thus adding considerably to the discomfort. A parrot screams out that he is hungry, and whenever he is quiet the cocks and hens which invade every corner of the house take their turn to annoy, in which they are aided by a few ducks and goats; then old women of the lower class are constantly coming in and out, generally bringing crying babies with them, and often too they have such delicious morsels of gossip to retail to the ladies of the house. I must say that these old dames are a great trial to me; we are just in the midst of our lesson when I am asked by one, 'Why don't you get married?' 'How is it your waists are so narrow?' and so on: it is impossible for any who are taking their lessons to

confine their attention to their books. Then they have constantly to be hiding themselves from the waterman, or any of the men relatives who happen to come in. The other morning I felt so amused; the outer part of the house was being repaired where I was teaching, and they had hung up temporary curtains to hide themselves from the workmen. I was reading aloud; a number of begums were squatted round listening attentively, till one young lady to her horror discovered that the curtains were blown away, and they had thus been sitting exposed to the workmen. It is impossible to describe the frantic efforts made to hide themselves behind anything conveniently close by. This is all the dark side of the picture, and I am sure friends at home will sympathise with us in these minor trials, that often make us sad and weary. But there is a bright side too, for often one can in these houses get a more numerous audience after lessons are over, to listen to the Bible reading, with talk and explanations. In spite of all interruptions, the seed is sown, and though much of it falls by the way side, yet we trust that all the grains are not carried away. In April my work among the Zenanas was very much scattered. I then visited so many families that very often I found it hard to recognise some of my pupils' faces, but since June, with the assistance of the native teacher, I feel myself more settled, and can take a greater interest in the work. The last thing before leaving each house I generally read aloud a small portion from my Testament: I find this plan so much better than teaching only verses; reading out an instructive story I have noticed attracts many listeners. Sometimes I have seven or eight women visitors or members of the family who listen attentively, looking eagerly into my face as if they were devouring every word I said: this encourages me greatly. The choice of suitable Urdu reading books for women's reading is at present most limited, and I do hope in time we shall have more books prepared, such as will help in teaching them. The Mohammedan ladies do not seem to care for A.L.O.E.'s tracts (they are badly translated). One dear little begum of whom I am very fond, returned me a tract I had lent her to read in her leisure moments, with a very displeased look, saying, 'I read out all the nice parts and passed over all the parts I did not like,' meaning the recurrence of our Lord as the Saviour of the world. At present they are very much taken up with a book, the *Majalunisa*, written by a Mohammedan gentleman; it is a very sensible little book, full of their own idioms they are so fond of, the writer's aim being to impress upon them the necessity of educating their daughters at an early age, with some very comical illustrations, pointing out the contrast between Indian and English girls; and I think it is worth mentioning that many of the higher class Mohammedan gentlemen with whom I have had an opportunity of speaking, express the highest approbation of the system of Zenana visiting. Most of my pupils are very bright and intelligent, whilst others have a thorough dislike to the trouble of learning, and only make a pretence of learning just for the sake of seeing us, whilst others fear us as though by the force of magic we could turn them into Christians. A great part

of the work at present is striving to gain an influence here and there, and gradually to overcome their prejudices; by God's blessing these will be broken through in time I trust. Already some of the women laugh at their former notions. At the house of one of my oldest pupils the other day we had a hearty laugh over the remembrance of our first impressions of each other. She said, 'When I saw you I stood at a distance and trembled, and now——!' She had laid her hand on mine, and that was enough; I must explain that this dear creature had spent most of her life in the country parts, in fact they are all very loving if they once take to you. There was quite a commotion the other day because I told my pupils there was a possibility of my being sent away for a Missionary tour in the winter; they declared they would not learn with any one else. I told them that was very foolish, and they must try and like every one that is sent to them. Some of these begums are very clever and well-read in Persian and Arabic, these learn English and work with me. In one Zenana I have two singularly bright girls, so anxious to learn that it is quite a pleasure to teach them; they read small English books, do dictation, arithmetic, and write tolerably fair letters. They like learning pieces of poetry and hymns, and though they meet with much opposition because the men think that to teach their women English is the sure way to make them Christians, yet these girls are very persevering in their studies, they often tell me how they long to be free like us, and when they feel vexed with their people they shout out most savagely and most comically a verse that they have learnt.

"I would not in a cage be shut, though it of gold should be,
I love best in the woods to flee, and roam from tree to tree."

"One cannot help feeling sad at these poor young creatures destined to lead such dull monotonous lives. These girls are getting so nice and English in their ways, they like being called Miss, and Miss Begum. Once a week I make them write English letters to their brothers in college; they like this very much, their brothers are very nice gentlemanly boys. We were at our lessons one day when the eldest came in; he took up my English Testament, and after looking over some chapters put it down, saying, 'I like that book, madam. I have one too.' I asked, 'Why do you like it?' He answered, 'Because it is a good book, and I am glad you teach my sisters out of it.' Just now they are very busy making some fancy work for an exhibition, which is to be held at Aligur, I believe. I think the Mohammedans are so graceful and pretty in their ways and dress, and altogether more civilised than their Hindu sisters, though they are frightfully hypocritical. We are very anxious to get some of our Zenana people to visit us, but when we press them they say, 'Oh, how I wish I could, but it is impossible.' 'If it were anywhere but in Delhi,' one woman said, 'we could manage it, but not here.' In one Zenana there is such a dear little begum. She asks me a great many questions during the lesson about our religion; the divinity of Christ is the great stumbling block; their minds are so ignorant that they view everything in a

carnal light, and it is very difficult to meet them with proper and convincing answers; the only thing is to rely on a higher Word than our own. I told them I had read some of their Koran; they at once asked me if I thought it a good book. I said 'It tells you to do very good things, but does not show you the way to do them;' and then I told them the way of salvation. They fully allow with our Unitarians that Christ was a great prophet and holy man, but say that He never claimed to be the Son of God, that our New Testament is all lies, and that Mohammed was *the* Prophet, the last and greatest of all, who would save them and lead them to God. This lady grew quite animated whilst speaking about him. 'I am not a moulvie' (teacher), she said, 'but if you would hear them tell it so nicely and beautifully you would be quite silent.'

I trust this year has done something towards breaking down the barriers and deep-rooted prejudices which at first so chillingly repel one's efforts; and we cannot but hopefully look forward to God's blessing on the entrance of the Word, which when it enters surely giveth light. The Mohammedan field of labour in Delhi is immense; and as the work progresses I do hope more labourers will come forth, it is not such easy work as amongst the Hindus, nor does one see the fruit so quickly I think. Will it not be beautiful when the breath of the Spirit blows over this soil, and the seed springs up into everlasting life! In conclusion I would ask you to stir up people more and more to pray for us who are working amongst the heathen, that we may walk with God in secret, and may *live* Christ more and more among the heathen; and though it has pleased Him to call home so many labourers from the harvest, yet we rest assured that the Lord's providential dealings never really injure His own work; that it is far more precious to Him than to us, and that He will in His own good time send us the necessary help."

From REWARRI Mrs. ROE writes:—

"I wish I could tell you of some visible success in our work here, there have been no conversions yet among the Zenana women, and perhaps will not be for many years to come; still I fully believe many of them appreciate the religious teaching they get, especially those who have suffered much, for to such our Saviour's loving words are very comforting. I have seen a few affected to tears on hearing passages read from the New Testament, and hymns sung to them. They say, 'Yes, it is all true, your God and our Parmeskar are all the same.' When I ask them why they worship idols, for God forbids us to do so, they answer, 'We cannot help it, it is the custom handed down from our forefathers, and if we did not follow it we should be put out of caste, and no one would marry our sons and daughters.' In July last we lost one of our Christian weavers, Russa—he died of consumption. The poor man had been ill a long time, and Mrs. Parsons and I persuaded him to go to hospital, where he would be cared for. He went, and remained there for nearly two months. His cousin, too, Pauncha, was in hospital for nearly a whole month with pneumonia; the latter recovered, and is doing nicely now at his weaving. It was a pleasure to visit them in hospital and read to them, and they always

looked for us. Poor Russa would often repeat the words 'Come unto Me all ye that labour, &c.' His death was peaceful and resigned; he died in the full belief of salvation through Christ. His widow and two sons are here. He said he left them in God's and Padri Sahib's hands. These people are very simple and ignorant. The following will give you an idea of their simplicity. Some fourteen months ago a man threw himself down a well near our house, and was drowned; our Chowkidir (a Christian) got so timid after he had seen the corpse taken out of the well, that on no account would he go near the place after dark, for fear the ghost of the drowned man would lay hold of him. About nine months afterwards he had to pass this spot at night, near ten o'clock. He went with a lantern to see a gentleman to the Dak Bungalow; on his way back he put out the light to prevent the ghost seeing him; but notwithstanding, the ghost did follow him, but only its leg! This gave him such a fright that he was quite ill the next day, and remained so a long time. I got the assistant surgeon to see him and give him medicines, and I used to send him soup, &c., daily, but he had an idea he would never recover unless he conciliated the ghost, so he sent a plate of cooked food (meat and rice) by one of his friends to the well at night. Another incident occurred a short time after: a man was going into the city one day with a large plate of sweetmeats to feed the monkeys with; his cousin was very ill, and a Brahmin had told him if he gave the monkeys this treat he would recover.

"My schools are very much the same. The children are all looking forward to Christmas time, when they expect presents. I wish our friends at home would send us out some. We had 128 pupils last month. I am glad to say the number of pupils at Gurgaon is increasing: not so at Ulwar. They wish the teacher to teach them books about their own religion, and when she does not comply with their request they refuse to learn. This is in the Zenanas; the numbers in the schools stand well."

LETTERS FOR OUR WORKING PARTIES.

I.—ST. ALBAN'S, KAFFRARIA.

THE numerous friends who contributed to the boxes of clothing sent last year by the Ladies' Association to Kaffraria, will be glad to hear from the following letter from Mrs. Henry Waters how much their kind gifts were appreciated at one of the Mission stations. In November Mrs. Waters wrote from St. Alban's:—

"I am sorry to have been so long in acknowledging the large box of most useful clothing sent by the Ladies' Association this year. I wish our kind friends could have seen how eagerly their gifts were bought by both natives and Europeans. In less than a

month everything was sold, and all for ready money. The mealie crops this year have been unusually plentiful, so we determined to give no credit, and the people fell in very well with the new system. I was much struck with the number of heathen Kafirs who came to buy clothing for the first time. Women's dresses, winsey petticoats, white and unbleached calico chemises, were very much asked for by the natives; and serge and holland suits for the boys by the Europeans. I cannot express how thankful we are to our good friends for their valuable help in our work. The thought alone of the feeling which prompts the sending of these boxes does one so much good.

"You will like to know what we are doing here just now. Every morning at seven we have service, after which my husband has classes for candidates for baptism and confirmation twice a week. The men are taught reading, writing, and arithmetic; and on Saturday evenings there is a class for the eight native preachers. We have just returned from a sort of mothers' meeting. The women who are communicants met in the schoolroom and had tea, while my husband gave a short address on the duty of working for God. Many of the women, I am glad to say, agreed to look up the heathen women living here. My sewing-class numbers some twenty-six girls, who meet in our verandah on Tuesday and Friday afternoons. During the last half year they have made six princess-robe dresses, six men's shirts, twelve women's chemises, and some children's clothing. Our little church is being enlarged. The native carpenter hopes to finish the roof next week. We shall be glad to have a larger building. The heat in the over-crowded church yesterday was intense. The weather here is very trying just now. There is much sickness amongst the Kafirs; scarcely a day passes but people come to beg for medicines. All our medicines were taken during the rebellion, and my husband has not been able to get a fresh supply. If any kind friend would send us a small medicine chest it would indeed be a valuable help in our work."

II.—JAPAN.

JAPAN is a very distant country, and the Missionaries and their families have no doubt many difficulties to contend with. In a recent letter Mrs. WRIGHT gives the following picture of the exertions required to ensure a successful sale of the contents of a box sent to Tokyo by the Ladies' Association:—

"I must thank you and the other ladies of the Committee for so kindly sending the box of clothing, &c. But I must confess that when it arrived I was utterly hopeless of being able to sell the things. So many people have left Tokyo during the last few months, that there is really no one to buy; so I thought my only chance would be to try Yokohama, but it was very difficult to know what to do, as we are twenty miles by train to Yokohama, and it takes an hour to get there. I went to several ladies residing there to ask their opinion, and they said it was utterly impossible to get up a bazaar in Yokohama, the people were all so

apathetic, and that I should be sure to fail. However, I was determined to get rid of them by some means, and I knew this was my only chance. I first applied for permission to hold it in the Tennis and Flower Gardens, and received it on condition that I would have it within the next five days. This was very difficult, as I could not get any one to interest themselves in it, all thinking it would be a failure, so I had only myself to depend upon, and I was very poorly at the time. For the five days following I was constantly running between Tokyo and Yokohama; I hired a nice large tent which took in all the stalls, and I obtained the band belonging to the French Admiral then in port, who was extremely kind. Six ladies besides myself presided at the stalls, but these I only succeeded in getting on Thursday, and the bazaar was on Friday. I had all the arrangements to make entirely alone, so you can imagine what a toil it was for me, not being strong. We began at 3 o'clock and finished at 7. It was most successful, so far as getting rid of the things was concerned, but of course I had to mark them very cheaply to ensure their going off at all. We had a flower stall at which we took 6*l*.—all the flowers were sent by friends. I was very ill for a few days after it, and obliged to keep my bed. As soon as I was able I sent post cards round to a few in Tokyo, giving notice that I should have another sale for two days, to clear off the remainder; at this I took only about 6*l*. We have a few things left but not much. Since this I have been obliged to keep my bed again for two days. I tell you all this because I do not think I shall ever be able to undertake such a thing again, my health is so bad. I came back from England much too soon, my health was not fully established. In all we cleared about 37*l*. free of all expenses. This we think is excellent, far beyond our expectations. Mr. Wright is going to apply it to building a new school next to his new church; we have succeeded in getting a piece of ground. The present school does not increase much, so we intend moving the day school to the new building, and turn the present one into a dwelling for the boarders, the present place being too small. We shall hope to get a much greater number in the new place; they object very much to the distance to the present schools, the mothers are afraid to trust them so far by themselves, and they are not able to return to their homes to dinner. I wish very much that the Committee would grant me the keep of one or two girls, I am sure some ladies would like to undertake such a work if they only knew how much their help is needed. At present we have only two, while the American schools are quite full, all of whom are kept by ladies at home. I feel very grieved that our English schools are so much behindhand."

He Who in His infinite wisdom chose to make man's salvation depend upon man's exertion, He who committed the wonderful work of gathering in souls to Himself, not to the hands of angel ministers, not merely to the direct and unseen visitations of the

blessed Spirit, but to the agency and to the instrumentality of men, He has thereby made it an absolute law for those to whom He has given the boon of Christian faith, that they shall according to their means, make that faith known to those who as yet know it not. . . .

For us as individuals, and for us as a Church, if we would keep the truth of Christianity living and sparkling and moving in our hearts and in our Church, we must act upon that wonderful text, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Bishop Wilberforce.

SUBSCRIPTIONS AND DONATIONS.

NOVEMBER, 1881 (*continued*).

	£	s.	d.		£	s.	d.
By Mrs. Austen	8	10	6	By Miss Staley	4	18	0
Easton Royal, by Rv. T. W. Smith	4	4	0	By Mrs. Rawson	15	6	9
By Miss Hopper	50	15	6	Lichfield, by Mrs. Curtels	22	7	6
Mrs. Strickland	10	0	0	By Dowager Lady Buxton	11	0	0
Egham, by Miss Johnson ...	12	6	6	Malling, by Mrs. Currey ...	4	7	6
Stanwix, by Mrs. Dobinson ...	5	10	0	Bromham, by Mrs. Starky ...	1	7	6
Mrs. Stockdale	4	0	0	Richmond, by Miss Jowitt ...	12	16	0
Battleyford, by Mrs. Hebble-				Ramsgate, by Miss Cotton ...	8	10	0
thwaite	2	9	6	Brockworth, by Mrs. Bartleet	3	5	6
By Mrs. Thaye	20	16	9	Stanford, by Miss Williamson...	1	2	6
By Miss S. Williams	11	1	4	Tor, by Miss Godfrey	3	10	0
Stevenage, by Mrs. Jowith ...	2	10	0	Wetherall, by Miss Blake ...	1	0	0
Shepherds Bush, by Mrs. Collett	1	1	0	By Miss M. Stopford Sackville	8	10	6
St. Mary's, Wallingford	8	7	0	By Mrs. Atlay	10	2	0
By Mrs. McAllum	8	3	0	Boyne Hill	1	2	6
Winchester, by Mrs. McDougall	32	8	0	Horsham, by Mrs. Willis ...	7	5	0
St. Michael's, Paddington ...	13	11	6	Lady Harriet Warde	4	0	0
By Miss Watkins	1	8	0	By Miss Mount	2	6	6
Bath, by Mrs. Awdry	7	6	6	By Miss Ott'ley	12	6	6
Miss Charrington	1	0	0	Llandovery, by Mrs. Evans ...	2	5	0
Boroughbridge	6	0	0	By Miss Goodwin	25	3	6
Chardstock, by Mrs. Barlow ...	16	0	0	By Miss E. Smith	7	5	6
Hamerton	1	7	6	Astbury, by Rev. J. E. Colyer	10	17	7
Baling, by Miss Relton	2	13	2	Rivenhall, by Miss Hawkins ...	3	6	0
Miss Howl	7	0	0	Stannington, by Mrs. Jones ...	3	8	0
Routh Stainley	4	0	0	Mrs. Farey	11	0	0
Dulwich, by Miss Cheetham ...	9	5	0	Mrs. Man	1	1	0
Stainland, by Miss Holroyd ...	1	17	6	Windsor, by Mrs. Cunningham	2	3	6
Calne, by Mrs. Murray	4	0	0	Miss Barton	10	0	0
Strealey, by Mrs. Henham ...	1	0	0	By Rev. W. K. Mangan	5	0	0
Mrs. Armstrong	1	5	0	Aysgarth, by Mrs. Stow	4	7	6
Mrs. M. Barnard	1	0	0	Starcross, by Mrs. Bishop ...	3	0	0
Clapham, by Miss Pennington	7	3	0	By Mrs. Cooke Trench	8	8	0
York, by Miss F. Easley	20	0	0	Hornsea, by Miss Collinson ...	10	12	6
Edmonton, by Miss Prince ...	2	8	0	St. Andrews, Wells Street ...	17	6	6
Miss M. B. D. Wharton	5	5	0	By Mrs. H. W. Tucker	1	10	0
Willesborough, by Miss Brice...	2	2	6	Sileby, by Mrs. Shears	7	2	6
By Miss F. C. Trench	12	5	0	Haverin'-atte-Bower	10	15	0
Church Kirk, by Mrs. Collins...	1	2	6	Lacock, by Lady Awdry	1	6	6
Miss E. A. Sanders	10	0	0	Birch, by Mrs. Anson	11	8	0
Longdon, by Mrs. Vincent ...	4	9	6	Cricchowel, by Rv. B. Somerset	6	4	0
Leckhampton, by Miss Trye ...	7	15	11	By Mrs. Leach	9	10	0
Westminster, by Miss Frere ...	14	0	0	Dover, by Miss Flower	11	0	0
St. Mary Magdalene, Peckham	1	7	6	By Miss Lonsdale	6	17	0
By Mrs. Lee Steere	43	4	4	Mrs. Mant	4	0	0
By Miss Drury	5	19	0	Rev. J. Stantial	8	0	0
Miss Le Cornu	8	10	0	By Mrs. Goodenough	10	0	0
St. Michael's, Maidstone	4	5	0	By Mrs. De Winton	18	11	5
Lincoln, by Mrs. Venables ...	53	5	6	Burwash Weald	3	5	6
				Saffron Walden, by Mrs. Jelf...	4	6	6

SUBSCRIPTIONS AND DONATIONS—continued.

	£	s.	d.		£	s.	d.
East Molesey	15	2	1	Southport, by Miss Radcliffe...	4	9	0
St. John's, Ealing	12	0	0	Wavendon, by Mrs. Mayor ...	1	0	0
St. Leonard's-on-Sea, by Mrs.				Much Hadham, by Miss Wigram	2	10	0
Huxtable & Miss Bartlet ...	28	15	0	By Mrs. F. Douglas How... ..	2	14	4
Mrs. A. Williamson		10	0	Homerton, by Mrs. Blatch ...	2	12	0
By Miss Freer	80	0	0	Swanmore, by Miss Goodlad ...	2	5	0
Wath, by Miss Ward... ..	4	12	9	By Mrs. Pen-rhyn	16	9	8
Knight's Enham	1	10	0	Leamington, by Miss Fletcher	14	15	0
Moseley, by Miss S. Kynnersley	5	8	0	By Miss Durnford	27	10	6
Aldham, by Mrs. Bannatyne ...	45	13	0	Battersea, by Miss Cazenove ...	7	2	4
By Mrs. Wauchosse	15	8	9	Taunton, by Mrs. Caparn ...	15	6	8
Walmer, by Miss L. Day	1	0	0	Colchester, by Miss Carter ...	25	0	0
By Mrs. Eady	20	9	9	Lydney, by Miss Trollope ...	4	0	0
Reading, by Miss Hawker ...	16	4	0	Salisbury, by Miss Wilton ...	29	16	6
Broadway, by Mrs. Caffin ...	4	0	0	Eastbourne, by Mrs. Taylor ...	24	8	2
Earls Colne, by Mrs. Blackall...	2	16	0	Stoke Charity, by Mrs. Balston		10	0
Cambridge, by Mrs. Swainson	39	0	0	Wyese, by Mrs. Stanhope ...	7	5	0
Smethwick, by Miss Foley ...	3	0	0	Leicester, by Miss Vaughan ...	6	9	0
By Miss G. Townsend	2	12	2	Markington, by Mrs. Tute ...	1	0	0
By Miss Hussey	5	15	2	Ipswich, by Miss Master... ..	10	2	0
Checkley and Tean	4	10	0	St. Mary's, Newington	4	6	6
Childwall, by Mrs. Warr	84	10	11	Eastcombe, by Miss Newton ...	3	0	0
Collingham, by Miss Beckwith	4	0	0	Hursley, by Mrs. Young	4	5	0
Petersfield, by Lady Currie ...	18	12	0	Edgmond, by Miss Palmer ...	6	0	0
Cheam, by Miss Beck	3	6	0				

(To be continued.)

St. Peter's Association, by Mrs. Ellis. Miss Dallas, Bridgnorth. Miss Fitzroy, East Molesey.

Boxes will be sent in February to Pretoria, Maritzburg, and Kaffraria. Parcels to be sent before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post-free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post-free for 1s.

The First Volume may now be had, bound in cloth, for 1s. 6d.

The Grain of Mustard Seed.

MARCH, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

LIFE ON THE SEA COAST OF MADAGASCAR.

SOME account has already been given of Village Life in Madagascar, and we now proceed with the promised details of Life on the Sea Coast, which present a somewhat darker and less hopeful picture at the present time.

On the eastern coast of Madagascar lies a district about six hundred miles in length by fifty in breadth, separated from the higher central country by a range of mountains. This district is low, hot, and feverish, and is occupied by the Betsimisaraka tribe, a very different and in some respects inferior race to the Hova tribe occupying the capital and central district. It was, however, amongst the Betsimisaraka people that the first Missions of the Church were planted. The Society for the Propagation of the Gospel has three principal stations on the coast—Andavoranto and Vohimare, some five hundred miles apart, and Tamatave, lying between the two. Tamatave, the chief and oldest station, is a seaport of growing importance, the residence of all the foreign Consuls. Archdeacon Chiswell in a recent number of the *Mission Field* thus describes the present state and prospects of this town. "When I first went to Tamatave, in 1867, the foreign population was exceedingly small, composed of a few English, French, and Creoles from Mauritius and Bourbon. There were only about five wooden houses in the whole place. Now it is three times as large as it was then, and has all the aspect of a busy tropical town. It has stores, shops, hotels, streets, even a villa has made its appearance. What the capital is to the whole country, that Tamatave is to the eastern coast." It is not only a seaport, it is a centre to which much native produce is brought for

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exportation, and from which inland places are fed with foreign imports. And because it is a centre it is most important that it should be well and ably served and be made a real centre not only for merchandise and for those who go to seek the riches of this world, but a real centre of Church life, activity and influence. Its usefulness as a centre has oftentimes been proved. The Lamp there lit has shone out into many places surrounding it, penetrating even into the depths of the forest; and many passing to and fro have come to listen and to learn, and have carried away with them into their far distant homes, the 'good news' they have heard at Tamatave."

The connection of the LADIES' ASSOCIATION with Tamatave has been maintained since 1873, when a small grant was made for carrying on a girls' school under the care of Miss Percival, the daughter of the S.P.G. Missionary then stationed here. The school has been feebly carried on amid many discouragements, but now that Miss Lawrence has devoted her energies to the task of raising the female population of this place it may be hoped that brighter days are in store for it.

The following is an extract from a letter written by Miss Lawrence soon after her return to Madagascar in 1879, after a short visit to England for rest. During this visit she made herself well known to many who are interested in Missions by her untiring zeal in going wherever she was invited, to tell the story of work being done and of work to be done for the Church in Madagascar. She also acquired a good deal of useful knowledge on the subject of medicine and nursing, which, as her letter will show, is of great service to her in her present work at Tamatave.

She writes in January, 1881:—"On my return to Madagascar after the year spent in England, I went up to the capital to gather up the threads of my old work. I had a delightful meeting with my old pupils, and at the end of the first month after my return the number in the girls' school amounted to 345, and the daily attendance was over 300. This school is now managed by Miss Woodford and Miss Barker, and I returned to Tamatave just at Christmas, in the height of the hot season. I am sorry to say the School House is not nearly finished here, but it is impossible to hurry anything in this country, so I am living in the Mission House teaching the girls in the boys' school with the boys. The school is at a very low ebb, but I hope every week the numbers will increase. At present order seems out of the question, and fighting a frequent occurrence. The first week I had 17 girls, the second 27, many of them as tall as myself, and all take to needlework very much. Tamatave is the oldest seat of the Church of England Missions in Madagascar, and yet for want of proper teachers for the young it has dwindled away. The population is very large, and the town spreads far away along the shore. I have been sent for to visit several sick people both French Creoles and Malagasy, and this helps me to know the people well; there is always a great deal of fever here, which brings on all sorts of diseases amongst those addicted to rum-drinking.

"The medicines so kindly given me in England are of the greatest value, for the one chemist's shop here is a bad one, and the prices exorbitant. If the school succeeds it will be in a great measure owing to the care bestowed upon the people when they are sick.

"I have already the offer of two nice little girls as boarders, children of one of our catechists at Ivondronana, a station about half a day's journey from here. If funds will permit I hope to take six girls as boarders, girls of a good class, so that they may have the power of aiding their neighbours even if they do not become teachers. Some of these girls have slaves, and others belong to men in authority, such as judges. It is very desirable to introduce a better idea of the duties even of domestic life amongst these people, and for this reason they must be better lodged and clothed in the Boarding School than at home, not as Europeans, but as native women, with sufficient self-respect to keep themselves clean and decently clothed. I do not think our schools should be a mere refuge for poor children, but more like training schools, that will have a good effect upon the future of the country."

The following letter from the Rev. Alfred Smith, S.P.G. Missionary at Tamatave, will explain some of the difficulties with which Miss Lawrence has had to contend. Mr. Smith wrote on the 29th of August, 1881:—

"Miss Lawrence has asked me to 'give you' some information about her school here. The past history of the work done by the agents of the Ladies' Association on the coast is no doubt perfectly well known to you. You will remember that after Miss Strachan's death the girls' school was carried on with certainly very little success, first by a young Creole and afterwards by a Malagasy. When Miss Lawrence took charge of it there were about fourteen or fifteen girls who were really in attendance. There was scarcely any school material, and there was the additional disadvantage of having to take the girls in the boys' schoolroom. Now, however, Miss Lawrence has succeeded in establishing herself in her own house, one room of which forms the schoolroom. There are about thirty girls in average attendance, and this number seems slowly but surely increasing. It should be borne in mind that the work on the coast cannot possibly be compared with that at the capital. The two are as different as light from dark. At the capital one finds an intelligent race, quick and eager to learn, and one has only as it were to hold up a finger in order to get as many pupils as one likes. On the coast the opposite to this obtains. The people are *not* eager to learn, they absolutely dislike it, they distrust the teachers, and their intelligence is thereby proved to be of a lower type. Then again, owing to the importation of rum from Mauritius, the people are very much more degraded than they would otherwise be. It will be easily seen that the only way of rescuing some of the children from the misery and degradation surrounding them in their own homes is to take them into a boarding school; and this, as you already know, is what Miss Lawrence is proposing to do. The cost of living on the coast is, however, much greater than it is at the capital; and thus a boarding school, to be

any way successful, needs a great deal of support. I feel sure it will not be necessary to say one word in assuring you that all that can be done will most certainly be performed in order to secure the success of the girls' school. You know what Miss Lawrence is, and what her devotion to Missionary work of every kind. I will only ask you not to expect very much. Thirty girls rescued even for a few hours a day from their own homes means a great deal, and may under God's blessing be the beginning of a larger work for Him. No one who has not seen the evil rum can do to a native race can have any idea of the utter ruin both of body and soul which it works. God grant that even the feeble attempts we are able to make to stem the torrent may not be made in vain."

FIRST IMPRESSIONS OF CALCUTTA.

INTELLIGENCE has been received of the safe arrival at their respective destinations of the three Zenana Missionaries whose departure was recorded in the December number of the "GRAIN OR MUSTARD SEED." A few pages further on will be found extracts from the letters of the two ladies who went to Kolapore, and we now place before our readers an interesting narrative given by Miss TROUGHT of the novel scenes which met her view on her arrival at Calcutta, and in the course of a short visit to one of the neighbouring villages.

Miss Trought writes :—

"I arrived in Calcutta on Monday, December 11th, and found Miss Hoare and the other two ladies at the landing-place to meet me. Of course everything seems wonderfully strange, though I have read so much of India that I was prepared somewhat, but experience makes a difference. I am most anxious to be able to speak Bengali, and am doing as much as I can. I have been to one or two schools and Zenanas with the other ladies. I was much amused with one lady who asked to see my hair, and was much surprised it was black. They seemed very pleased to see us, and want us to go again; but their houses at first sight appear very comfortless. We are all going down to the country, and when we return I will write a little account of it.

"Friday, December 23rd.—We returned yesterday evening. On Tuesday morning we started at a little before nine, we drove down to the Ghat (landing-place), where we found the boats waiting, such strange ones, not more than a yard wide and very long. The scene all round was very novel too, the people all worshipping and bathing, and the hideous gods in their temples. We five ladies then went in

one boat which had an awning of reed matting, and long bamboo sculls, with our British flag flying most loyally. We could not possibly reach our destination for nearly twelve hours, so we took our knitting and our Bengali books, to do a little study on the way. We had two other boats with us, one for our cooking, and the other contained Mr. Hornby and Mr. Oswald, who were bringing a magic lantern to exhibit to the children of Dhanghatta. We saw several temples, and such peculiar boats and vessels on the river; we also saw the temple of Shalighat and the burning-ground. After a time we came to lovely scenery, such beautiful palm-trees and tamarind trees, and such splendid foliage of all kinds; we were delighted. I must tell you the two C.M.S. ladies who were with us have only been out a month, so we three were all novices. The houses of the people are all built of mud and thatched with matting, and not at all dirty inside, and not so dark as I expected, for they have no windows. We got out of the boat and walked for a little time at one village before the great heat came on, and the women and children crowded round us and expressed their pleasure at the sight of our white faces; I so wished I could speak to them; I can only say "good day" and a few words yet of course, but I am picking up all I can and learning my letters and little words. I was much amused with their mills for grinding rice, they are like our see-saws for children, only at one end a piece of wood is fixed like a foot-stool, which fits in a hole in the ground where they put the grain, and this piece of wood descends upon it and grinds it. Then we saw them cleaning their ponds, and emptying water from one to the other: they have a long hollow wooden sort of ladle hung upon bamboos fixed as we should put up a swing, and two men dip this large ladle into one pond, then tip it, and so the water goes into the other. We saw many fish-traps, they are like bird-cages made of straw: and some men throwing their nets in the river, which they do in a most graceful manner. We had our tiffin in our boat, not staying to land, as we wanted to reach Dhanghatta as soon as possible, and then when it became cooler we walked a little. The scenery is not at all unlike the marshes of Lincolnshire, flat fields of rice divided by dykes, and with the villages here and there nestling among the trees, but of course the foliage is very different. We saw some native bridges, oh, so frail! made of five or six bamboos fastened together, making a sort of hollow path to walk upon, not flat as a plank would be, and with a single bamboo as hand-rail. One felt glad not to be obliged to cross on *that* bridge. The stream is not very wide, it is a sort of natural canal, and winds very much, so it makes the scenery doubly pretty, you get such splendid little peeps and views. The setting sun was very beautiful, and the noise of the insects and croaking of the frogs was not unmusical; some of the trees smell so sweetly too. We called at a village and took up two young girls (natives) who were to go to the feast. They were married and had come from Dhanghatta originally, and belonged to the school. It was dark then, but such a splendid night, the stars shine so much clearer than in England. We reached Dhanghatta about twelve o'clock at night; then we were met by a crowd of natives, and one

baboo guided us, by means of a lantern, to his house. By this time we were joined by Mr. and Mrs. Harrison and Mrs. Grant a friend of theirs, so we were rather a large party. Then we had to arrange our beds; we had sent on bedding and bedsteads before us, but the bedrooms did amuse us, they were built of mud with one side open to the air, but we hung curtains across that part and had four beds in a row, which we made up as comfortably as we could. The rooms are raised from the ground about a yard, there are paths between; the cows were in the opposite room and the rice-stacks all round us. We divided into two parties of ladies, and the gentlemen slept in the School House. We had some dinner, then went to bed at about half past two o'clock. Next morning we got up at half past six, and had some tea, then arranged the prizes, the jackets and saris—such grand ones! This took some time. (I forgot to say that the natives were most interested in our toilet arrangements; the children came to watch us, and seemed greatly delighted with a little looking-glass we showed them, and at our tooth-brushes.) Then we went to the church for service. The church is also built of mud, and has no spire, and inside is spread matting (straw), and so we sat on the floor, the women on one side, the men on the other. Mr. Nath, the native clergyman, is a very nice man, and seems fond of his people, and interested in his work. He has a very benevolent face, and white hair. His wife is a nice woman, and has two dear little boys—they looked so strange dressed in English style! After service we had a baptism, a little baby; the service was most impressive, all seemed to join in heartily, and there was a good congregation. Then the prizes were given; we went to the clergyman's house, outside of which was erected an awning, most gorgeously worked with scarlet, and frilled, and then decorated with palm-leaves. All the children were seated on the ground, girls one side, boys the other, the mothers carrying their babies on their hips in a most uncomfortable fashion, and the fathers grouped around. Then they sang some hymns, and Mr. Drew questioned them, first on Scripture, then a little geography from a beautiful large map; then the prizes were given by Mrs. Grant, and they made most grateful salutations on receiving them. Pretty saris and jackets, made some in flannel (scarlet with lace upon it) and some in print, and each one a little shirt which they make themselves in school. They seem most intelligent, and all know the Lord's Prayer, the Creed and Ten Commandments, and many other things, but some look very young to know so much as that even. I like their faces, and they seem so gentle. After a few moments they appeared in their new garments, and looked so picturesque; it is a most becoming dress to them. After that we had a grand exhibition of gymnastics, and really I never saw such feats of strength, it is wonderful. Then came the magic lantern; they seemed delighted with it. There was the whole story of the Bible, from Adam and Eve to the Ascension of our Lord. We had some native hymns and a prayer, and then it was over. I wished I could understand the language, I only know the Gloria. Then we had dinner in Mr. Nath's house, given by him. We had a table-cloth on the floor, and sat

round on the matting ; we had a Bengali soup, curried duck, roast duck, then a composition of rice and milk, then fruit. We brought our own knives and forks. The house is built of mud, but has a sort of verandah, and is raised from the ground, and has steps to ascend to the door ; they also possess the luxuries of a four-post bed and a table and bookshelf. Mr. Nath speaks English. After that we took lanterns and returned to our temporary home. The sun goes down so quickly, and it gets dark all at once, which strikes one almost with awe on first arriving here. It was rather a long way, and very rough ground to walk upon ; we felt very tired after our day, and glad to get to even such a bedroom. Next day we were up at about six, and the atmosphere felt delightful ; just as I came out of the room the sun was rising. We packed up our beds, and then had some tea, and then all the other things were packed and we went down to our boats, and after the necessary arranging we started at about half past eight. Many of the people came to see us off, and hoped we should come again soon. I quite enjoyed it, and although I felt very tired, yet I was really very well. One of the other ladies was not well, and Mrs. Harrison and her husband and Mrs. Grant had to stay behind. Mrs. Harrison had a slight attack of fever, but we hope to hear she is better to-day. We amused ourselves with taking a bamboo and punting a little now and then ; and as soon as it got cool we walked. We called and left the native girls at their own village, and saw Modahan Church in the distance ; it is very pretty, like an abbey. After that it became dark, and we went under the awning, and did not arrive at the Ghat until eleven o'clock. I was wrapped up very much, so I stayed outside for a long time to see the lights on the canal, and to watch the stars ; I saw the Southern Cross very plainly. Altogether it was a weird scene, the strange shaped boats, the grotesque figures of our boatmen, and the outline of the buildings."

KOLAPORE.

A NEW ZENANA MISSION.

BOMBAY has for some years been the most important city in India. The Episcopal See has been established since 1837 ; but it is to be feared that in no part of India has the Church as yet made so little progress. The late lamented Bishop Douglas, the third in succession, was consecrated in 1869. He calculated the population of his diocese at about 23,000,000 of souls ; but the Christian converts, including the work of both our English Church Societies, could not, he thought, be put down at more than 2,000.

The Bishop applied his mind carefully to the subject; he surveyed his diocese, considering well its peculiarities, and formed his plan, which he detailed in a letter to the S.P.G., to be found in the *Mission Field* of 1870. In this letter the Bishop urges the concentration of Missionary effort at first on the Mahratta country—one of the five chief divisions of the Presidency—giving the following reasons for this selection:—

"This tract of country," the Bishop writes, "lies nearest to the city of Bombay, which is now the main point of communication between Europe and India, and is easily accessible by means of the railway and the roads which pierce it. The Mahrattas are among the finest of the races of India; the best native soldiers of the western army are Mahrattas. The population of this part of the country is tolerably dense in some parts, as, for example, in some portions of the native state of Kolapore, as dense as in England. Including Bombay, but excluding the north-east districts, the population of this part cannot fall far, if at all, short of 91,000,000. Towns of considerable size are numerous, and whatever good is done will be leaven in an immense mass, which may ultimately extend its influence to the limits of Mahratti speech. The greater portion of this territory, especially the places most suitable for Missions, consists of a high table-land, elevated from 1,500 to 1,800 feet above the sea, yet near enough to feel the sea-breeze which blows continually; and possessing several hill-stations, to which recourse for change of climate can easily be had. The climate, indeed, is about the best in India, exclusive of the high mountain ranges, and is such that Europeans of sound constitution, and capable of bearing moderate heat, would not suffer materially from it. In this tract of country the great majority of the European inhabitants of this Presidency are found. On this table-land lie Poona, Sattara, Kolapore, Belgaum: on the road to Madras, which is north-east from Poona, about seventy miles distant, lies Ahmednagar. All these are military posts: Poona, with a population of 80,000, being the head-quarters of the army, and during the monsoon the resort of the Governor and chief civilians; while Belgaum and Ahmednagar are also stations of considerable importance. The Europeans at all these stations would certainly contribute to the support of Missions if vigorously conducted, and would find in the active interests which Missions would awaken the chief or almost sole means by which their own religious life can be maintained and cherished. Poona and Kolapore, and, next to these, Belgaum and Ahmednagar, are the sites which I would recommend for first efforts. Poona, as a city, is inferior in importance only to Bombay. European influence is strong in it. In its ancient city important schools are rearing a great multitude of men who are almost as familiar with English as with their native tongue. European thought is permeating society. There needs but the Christian Church to step in, in order that the civilization of the West may have inserted in it the ennobling influence of Christianity. Kolapore," the Bishop continues, "about 140 miles further south, is sufficiently distant, and in itself sufficiently important, to become another centre.

Its climate is very cool ; it is the seat of very strong Brahminical influence, being one of the most sacred cities of India. Its young Rajah, though not disposed to become a Christian, speaks the English language, and is favourable to the diffusion of English influence. Under the administration of the political agent, during the Rajah's minority, training schools and other like agencies are providing for the education of the people. The soil is fertile, and, as a consequence of this, the population dense. For these and other reasons of a like kind, I have no hesitation in directing your attention to Kolapore as presenting a very favourable site for Missionary operations."

In pursuance of this plan, the first of the projected Mahratta Missions was commenced at Kolapore in 1870, the S.P.G. granting 3,000*l.* for the purpose. The Rev. JAMES TAYLOR, who still continues in charge of the Mission, and the Rev. T. WILLIAMS, now at Ahmednagar, were the first labourers in this new Mission field, and great and encouraging results have been vouchsafed to the twelve years of patient steady work which have been expended on it.

And now it has become evident that the time has come when the help of English ladies is required to second the efforts of the S.P.G. Missionaries among the men by undertaking the education of the native women and children. Dr. Mylne, the present Bishop of Bombay, clearly sets forth the need of this in a letter addressed to the LADIES' ASSOCIATION in January, 1881, in which he says, "In some of our villages which I am now inspecting all the men of the Mahar caste are Christians, and hardly any, in some cases none, of the women. The intelligence of the women is so low and they are so much less accessible than the men, that it will be long before we get over this difficulty do what we will, and it is not hard to see how terrible a drawback it is, how the next generation must suffer for it, and how the Christian husbands of these unbaptized wives and mothers must suffer for it now. The real work for English ladies in Western India is to help us to train Christian wives for the boys who are now in our schools. The circumstances of our Western Indian Missions make it desirable that all present efforts should be concentrated on raising the women in the caste which has already received the Gospel, namely, the Mahars of the Deccan. Half the money now spent in Bombay without any apparent result would serve of the good providence of God to build up a generation of Christians in Ahmednagar and Kolapore."

Acting on the Bishop's advice the Ladies' Association resolved to start a Zenana Mission at Kolapore, the good opening there for such a work being more fully detailed by the Rev. J. Taylor in the following letter, written in July, 1881. After expressing the pleasure with which he had heard that the Ladies' Association contemplated taking up work at Kolapore, Mr. Taylor continues: "We have at present about 20 girls, mostly orphans, whom we would gladly entrust to the ladies. They are all Christians, and they would doubtless benefit much under their care. They are wholly supported by us and we can maintain that number, though in the event of an increase we should require help from without. Besides

the care of these girls the ladies would find ample work among heathen[girls and women, for whom very little has yet been done in a religious point of view. There are now three schools in Kolapore city, superintended by an English lady who is also responsible for the education of the Ranees and the wives of the leading nobles; but the teaching is entirely secular, Christianity being wholly excluded. A Christian girls' school is therefore much to be desired, but with Christian teachers alone, for heathen teachers only retard our work if employed. In addition to this, Zenana work proper ought to be tried, though it will, I fear, be more difficult to carry out than in more advanced places. This will apply, however, more especially to the upper classes. The lower and middle class women will be more easily reached, and will I think always welcome the visits of English ladies." . . . "Houses are now scarce owing to the arrival of troops. 300*l.* ought to be ample to start the Mission with. Two can live almost as cheaply as one, having the same house, table, servants, Marathi teacher, and conveyance in common."

Miss SHEPHERD and Miss BOYD left England at the end of October, 1881, to begin this work, and their letters give an attractive picture of the country, and also show what a sphere of active and useful work lies before them. On the 19th of December Miss Shepherd wrote:—

"Miss Boyd and I have at last arrived at the end of our long journey—just seven weeks. The voyage was on the whole prosperous, though it was often very rough, and we had head winds against us all the way. The steamer that should have taken us on from Aden met with an accident and we had to go on to Kurrachee, and did not reach Bombay till the 12th of December. Mr. Ledgard was waiting for us and took us to the Mission House, where Mrs. Ledgard received us. On the following Tuesday we left Bombay by train for Poona, where Mr. Taylor met us; the next morning we left at half-past five, and travelled seventy miles. We had our breakfast at one of the traveller's bungalows, and stayed the night at the one at Sattara. We left the next morning at five and travelled seventy more miles, arriving at Kolapore that day (Thursday, December 15th), at four o'clock, where we were kindly welcomed by Mrs. Taylor and Mr. and Mrs. Priestley. The man who carries the mails supplies the carriages and horses; we had a very good one and changed horses every six hours. The scenery from Bombay to Kolapore is beautiful, in some parts wild and grand, in others beautiful roads with trees on each side, fields and mountains very like Ireland. Kolapore, and the country round, is called the England of India, and it is very like home. This is winter here, the people complain of the cold, but we find it as warm as the warmest day in summer at home. The nights are cold and the east wind I hear is very trying. Mr. Taylor has taken a house for us in the camp about two miles from the S.P.G. Mission House, it is considered to be in a healthier part of Kolapore as it is away from the river, where there is a great deal of fever. When we get into our house and know a little of Marathi the school-girls here are to be

given up to us. There will be room enough for them in our house. We can also have a school for high caste girls in the town; the S.P.G. have a nice Lecture Hall which they will lend us for a school. We shall have to do all we can to attract this class, and music is absolutely necessary. A piano can be bought at Bombay; about 35*l.* would pay for it and the carriage to Kolapore. Perhaps some of the ladies at home who are interested in our Mission would kindly make a collection and help us to get one; I can teach music and will gladly do so to gain influence. The piano is needed as soon as possible. While learning the language we can undertake to teach the few English children who are here, officers' children, also the children of civil officers, there are not many. These children should pay something, and the money could be spent on our Mission work. You see we shall have plenty to do and there will be need of great care and tact. I am very thankful to have Mr. Taylor to consult as he knows all the people and can always advise us."

A few weeks later Miss Sheperd wrote:—

"Miss Boyd and I are now in our new home. It is in the Camp (British ground), and the officers' bungalows are all near, also the British and native troops. The S.P.G. Camp Church for the military is very near. We and all the British Church people go there to service. On the other side of the road is the American Mission Station and the Roman Catholic Chapel. Our house is small, we have one large bedroom and off it two little rooms as dressing and bath rooms, a large room which will answer for dining and drawing room, and there are two tiny rooms for the butler to keep china and glass in. All the servants live in huts in the compound (garden). There is a verandah at the back and front of the house, each having three doors opening into the drawing-room. We hope to teach the school-girls in one of these verandahs when Mr. Taylor gives them up to us." . . . "Yesterday we opened school, or rather a class, for two hours every day for the English children here; they are very young for they are sent home when seven or eight years old. I have been asked to open a Sunday School in the Church for them, and I hope to do so next Sunday. I have also obtained permission to visit the Military Hospital, which is very near to us, whenever I like; no lady ever visits it. Mr. Taylor is the Military Chaplain here. I shall be very glad if friends at home will kindly send me newspapers for the Hospital, the poor sick soldiers are delighted to read news from home, and the people here do not get many papers from home, they seem to have lost all interest in the old country."

Miss Boyd also writes warmly in praise of the beauty of the country and the kind reception which they had met with, adding that she considered herself fortunate in having been sent there. In her second letter she says:—

"Of course there is little to tell you at present about work. I am studying hard at the language, and hope I am beginning to make a little progress; it does not seem quite so difficult as it did at first. I am most anxious to be able to speak it. Mr. Taylor has a Marathi service at the Mission Chapel twice daily, and we go almost every morning. We are obliged to drive, as his house is quite two miles

from here, and though we could easily walk there it would be too hot coming back. We had our English pupils for the first time this morning. They are all nice little children, and seem delighted to come to school. The people here are very kind, and some take an interest in Mission work and would gladly help us if they could by introducing us to some of the native ladies, but as their husbands hold political appointments they cannot do that. However, I have no doubt we shall succeed in gaining access to the ladies in time, at first it is sure to be difficult, but a Zenana Mission was evidently much needed here. We are fortunate in having very good servants, and they are all Christians. Two of them are Portuguese from the settlement at Goa, and of course they are Roman Catholics. One is positively obliged to have more servants here than in England, but then they are paid much less, and they have to keep themselves out of their wages, so I suppose it comes to about the same thing in the end."

Before closing our sketch of this youngest Mission of the Ladies' Association, it may be interesting to recall the graphic description of Kolapore given by Mrs. Guthrie in one of her works which will well repay perusal, *Life in Western India*, vol. i., p. 3:—

"It was a pleasure to drive through the picturesque town of Kolapore. The many-storied houses are so close together that they leave but one narrow ribbon of blue sky overhead. All around is colour, and carving, and life, for the population of the city is very large. The country in which it is situated is bare, but there is a place about two miles off that is charmingly pretty and highly interesting. Long ago it was a great centre of Buddhism, till their religious successors the Jains settled on the spot; but they also have vanished in the course of time, and the Brahmins have taken possession of their temples. They stand upon the brow of a cliff that overhangs the river Puneh-Gunga. The buildings, which are enclosed by high walls, consist of low halls with aisles of pillars. In the distance twinkles the light that is suspended in the cell of the idol. Many queer excrescences built of brick—the dwelling of the priests—were stuck on to the holy fanes. In the courtyard were numbers of tombs gaudily painted, on which the five-headed Nága flourished conspicuously. The glory of the place were nine fine monoliths of stone that stood before the temples, these being bracketed for the purpose of bearing lamps, go by the name of the Deepdams. The pillar is as true to the Indian temple as was the obelisk to the pyramid of Egypt. Quitting the holy precincts we sat down to rest under a group of fine trees. The spot commanded a view of the sparkling river, which here sweeps round in a graceful curve. Numbers of tombs and little shrines which in flood-time must have been partly submerged, were scattered on its brink. The broad ghâts were thronged with people busy with their morning's occupations, whose coloured dresses suited with the brightness of nature. It was a scene of peaceful gaiety."

LETTERS FOR OUR WORKING PARTIES.

I.—CHOTA NAGPORE.

LETTERS from various Missions have been lately received expressing much appreciation of the boxes of clothing sent out by the Association last year. The first is from Mrs. WHITLEY, who wrote in December, 1881 :—

“I must, through you, thank all the members of the Ladies' Association who have contributed to the very valuable store of clothing for our Schools which I have just unpacked ; this yearly box is a great boon. Of the articles for sale I have already sold the greater part of the warm knitted things ; the rest I shall keep till we have more people in the station. The number of skirts and jackets sent out for Chaibasa was larger than that for Ranchi, whereas in Ranchi we have about four times the number of children in our boarding schools, so I have written to ask Mrs. Krüger how much clothing she will require for the year, and then we will value the rest and send the rupees to supply other wants. I think that will be a better plan than sending more clothing than is required, as we shall be glad of it here. We are rejoicing that our rains are over and the cold season really beginning ; it has been a trying year, very hot, and then long continued rains. I have been troubled with fever and neuralgia, but hope the cold weather will brace me up. On Monday we start into the District, and hope to be able to visit four centres where a native priest is stationed. I have written to thank the South London Association for their beautiful work. The Altar Cloth from Mold will be used either in the Ranchi or the Itki Church. Mr. Krüger will be very glad of the Pede mat. My husband has just returned from Chaibasa ; he says the new Church is getting on very well indeed, and is very substantially built ; the walls, I think, are finished. We hope to see how the new church at Dorma is progressing next week, and on my return I shall be able to write and tell you something of what we have seen.”

II.—CAWNPORE.

MISS HEMING also acknowledges the box sent to Cawnpore, and at the same time gives a general sketch of the state of the Mission :—

“I received your kind letter with the annual set of bills for 4*l*. for support of a teacher in the Training Class last month, and I now hasten to thank you and Mrs. Waldron very much for this welcome help, and also to tell you that the box of sale things arrived a few days after. Finding it would be a good plan I had the sale as soon as the box was opened, and we have realized up to this date about Rs. 330, and this extra work in addition to my own has been the cause of my not writing to you before. I have been very busy indeed since my return from Cashmir. I forwarded Mr. Winter's package according to directions, and I have Mr. Hill's letter acknowledging the receipt of the parcel sent to them at Banda last year. I still keep the number of my houses about thirty-two,

including those at Oonao, and there are about sixty-five pupils in them all. I opened out a school in July for the daughters of high caste Bengalee and Hindu gentlemen in the Bengalee Mohul, where I have succeeded in hiring a house in a good position, and as I began the school by providing a conveyance the numbers soon reached up to twenty-five, but finding it a great expense I have done away with the carriage for the present, and we have now only fifteen pupils. Something has to be done, and our purpose must be kept steadily in view, as "success depends on effort." We aim especially at securing the affection of our pupils, and making the lessons as attractive to them as possible. I think I ought to be very grateful to Him who has prepared this great instrument for the religious teaching of the women of this country. Lukkiemonie, the Bengalee Zenana Teacher, continues to give great satisfaction; she works very hard, takes pains with her pupils, and has been exerting all her powers to increase the number of pupils in the school. Miss Hoare and Miss Harte spent two days with us on their return journey. The Bishop's visit to Cawnpore in September was a great treat"

" Everything is going on as well as I could desire. The teachers are doing their work well and we have opened several new houses, but from others leaving the station our number continues the same. My hands are as full of work as they can be, and what I long for very much is more time to study; for study one must, if one aims at all at leading the religious thought of the people. I could easily employ at this time five or six more good teachers, could I secure them and find means to support them, who would relieve me of a portion of the work, but I am deeply thankful that we are in no pecuniary difficulty, and the work of the Ladies' Association has steadily progressed during the three years I have been connected with it."

III.—ST. MATTHEW'S, KEISKAMA HOEK.

THE next letter is from South Africa, and many will be gratified to learn from Mr. Taberer that the proceeds of these boxes have so substantially assisted the work of female education in his Mission.

"I have great pleasure in enclosing you some photographs from St. Matthew's. The Mission Church, the native girls in the boarding school, the Lady Matron (Miss Lucas) and the six orphans who are supported by the proceeds of the boxes you have occasionally sent us. I wished to carry out some definite work with these proceeds, and it occurred to me that you would approve of a work of this nature, and I am only sorry that I am not able to receive a larger number on these conditions. The poor little girls are very happy here, and I have very little doubt that we shall be able to make them good and useful women. They are treated in every respect exactly the same as the other girls, with the same school advantages, and they are aware themselves that they are supported by the kindness of good friends in England. I am very anxious not only to continue, but to extend this particular work if possible, and I trust

that you will be able to send us additional help for this object. As it is now about a year since we received the last box you kindly sent, we are hoping for another, and I anxiously trust that you will have it in your power to thus support a work that I feel sure will commend itself to all friends of Missions. We are surrounded here by such a large population of natives that I feel I shall be obliged to increase the accommodation for boarders as soon as possible, as I am unable to find room for all the applicants for admission. It would be a great joy to me if I had the means to do this at once, but just now all my efforts are being concentrated on the boys' department as they could not possibly live any longer in the buildings they have hitherto occupied, and I am therefore doing my best to supply this want. As soon as this work is out of hand I shall at once endeavour to extend the girls' department, as (although their quarters are much better than those the boys have occupied hitherto) it is very necessary that alterations and additions should be made. The girls are all in high spirits to-day, as they are all going home for their Christmas holidays, to which they have been looking forward so long. I think I have written to you about my Mission Church, and the photograph will speak for itself. On Sunday next (Christmas Day) if we have our usual congregation it will be crowded from end to end, and I expect to have about 150 communicants at the celebration of Holy Communion after the morning service. I should be indeed glad if some lady friends of Missions would make some direct contributions to the native girls' school. For about 12*l.* per annum each, I could support an increased number of either orphans or the children of parents who might be too poor to pay the usual fees, and supply the requisite clothing. This is the only native girls' boarding school (of S.P.G.) in the diocese of Grahamstown, and this fact in itself is sufficient proof of the necessity for extending its usefulness as much as possible."

"HATH the Church of God received
This great promise from His Son,
'Go, and as thou hast believed
So it ever shall be done' ?
Why then has she failed to gladden
Hearts and homes with Gospel Light,
That in cheerless darkness sadden
Through the long unawakened night ?

Lord ! our sleeping souls awaken,
Lead us forth to work for Thee ;
And restore Thy long forsaken
To the land where they would be.
So, through us each Gentile nation
Thine Epiphany shall learn,
And her long-lost 'consolation'
Unto Israel return."

Spiritual Songs, by Rev. J. MONSELL.

SUBSCRIPTIONS AND DONATIONS.

NOVEMBER, 1881 (*continued*).

	£	s.	d.
By Miss Marshall	3	6	0
St. Andrew's, Manchester ...	4	1	1
Brighton, by Miss Smith ...	4	2	6
By Miss Branner	66	15	0
St. Giles', Reading	10	5	0
Miss Cole	2	6	
Kelvedon, by Miss Western ...	6	0	0
Sutton, by Mrs. Charrington ...	4	1	6
St. George's, Hanover Square, by Mrs. Capel Cure	186	0	0
By Miss Townsend	1	12	6
By Hon. H. Kenyon	16	3	6
Penzance, by Miss Jago	6	5	0
Market Lavington	5	0	0
Fallowfield, by Miss Dewes ...	12	11	6
By Mrs. Rogers	37	6	0
Teddington, by Mrs. Digby Rain	15	6	0
Northampton, by Mrs. Gray ...	4	17	6
St. Mary Cray	1	5	0
Rochdale, by Miss Brierley ...	8	6	3
Llanfairfechan, by Miss Madan	1	0	0
Andover, by Miss Wallis	3	15	0
Oxford, by Mrs. Lightfoot	73	15	0
By Miss A. Wingfield	7	15	0
Newland, by Mrs. Smith	2	2	6
St. John's, Clifton	3	7	6
Whinple, by Mrs. Sanders	1	7	9
Waterbeach, by Mrs. Chandler	7	7	2
Wigston, by Miss Roman's	6	0	0
Derby, by Mrs. Taylor	22	10	6
Manchester, by Miss M. Cowie	12	6	5
St. Mary Magdalene, Munster Sq.	10	0	0
By Miss Beresford	6	2	6
By Miss Longley	20	6	0
Mrs. Bloom	2	6	
By Miss L. Bullock	3	0	6
Grainsby, by Rev. W. Johnson	3	5	0
St. Barnabas, Pimlico	1	0	0
Weston-super-Mare	5	0	0
By Miss Cooke	23	17	0

	£	s.	d.
Newbury, by Miss Baker	26	10	0
Milton Hill, by Miss Bowles ...	12	0	
North Frome	3	16	0
Miss E. Sewell	5	0	
Ecclesfield, by Miss Smith ...	5	5	0
Nottingham, by Mrs. Yeld	1	16	0
By Hon. Eleanor D. Pennant ...	29	5	1
Miss Walton	17	0	
Truro, by Lady P. Smith	5	12	6
Chalfont, St. Peter	1	12	8
Dunster, by Mrs. Todd	3	5	0
Yeovil and Hendford	4	10	0
Northenden, by Mrs. Deacle ...	3	12	6
Ripon, by Mrs. Paley	82	19	0
Temple Balsall	5	3	4
Oswestry, by Lady F. Lloyd ...	13	15	0
Welshpool, by Mrs. Hill	27	4	6
By Mrs. Hutchinson	25	10	10
West Fife	10	7	0
Mrs. Harvey	3	0	0
Oxton, by Mrs. Duckworth	7	3	6
Staverton, by Mrs. H. Burnham	1	18	8
North Witham	2	10	0
Tong, by Rev. C. T. Wilson	2	7	4
Miss Huddleston	5	0	
By Mrs. Cameron Wodehouse ...	1	15	6
Wakefield, by Mrs. Alderson ...	4	0	0
By Mrs. Emery	4	12	0
Ross, by Miss Hawkshaw	4	8	6
Liverpool, by Miss Taylor	1	15	0
St. James', Clapton	3	15	0
Knaresborough, by Miss Collins	10	0	0
Mrs. Dickinson	2	0	0
By Rev. M. Osborn	4	8	
Yatton, by Mrs. Barnard	8	0	0
Gorton, by Mrs. Philpot	3	0	0
By Mrs. Selwood	14	11	6
Mrs. Claughton	1	0	0
By Miss Clarke	1	14	6
			£2,659 8 7

PARCELS OF WORK AND CLOTHING

Received up to February 2nd.

Andover Association, by Miss Brown. East Bournemouth, by Miss Powys. Much Cowarne Association, by Miss Graham. Leytonstone Association, by Rev. G. Woodward. Aberfeldy Working Party, by Mrs. H. Douglas. Herne Bay Association, by Miss Badcock. Chiswick Association, by Miss Dollman. Miss Codd, Bath. St. James', Norlands, Association, by Miss Lloyd. Miss Ray, Brentwood. Brighton (St. Nicholas) Association, by Miss Shuldham and Miss Hesketh. Miss Baily, Esher. Mrs. Sitch, Chiswick. Wendover Association, by Mrs. Smith. Sparsholt Association, by Mrs. Heathcote. Mrs. Eames, St. Martin's-in-the-Field's. Buckhurst Hill Working Party, by Mrs. Felle. Dawlish Association, by Mrs. Church.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street. Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

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The First Volume may now be had, bound in cloth, for 1s. 6d.

The Grain of Mustard Seed.

APRIL, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS; BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

PRESENT AND FUTURE.

IN the course of an eloquent address given lately by one of the most earnest and influential of our London parochial clergy, it was mentioned in connection with the subject of foreign missions, how intense was the sense of disappointment and deferred hope often experienced by the various Missionary Societies of the Church at home, when time after time appeals for aid from missionaries and bishops working in poorly endowed districts and sees in distant lands have to be rejected and unnoticed for want of the necessary funds. The work of the LADIES' ASSOCIATION, though we can thankfully record how much there has been in past years to encourage and aid its endeavours, has also not seldom been equally hindered from very similar causes, and its well-wishers and all who are interested in its success have often had reason to deplore, when year by year the financial arrangements came to be considered, how slight was the possibility of any decided extension of the sphere of its operations, how few of the urgent requests for increased aid could be prudently granted with due regard to the Society's estimated resources.

It is, however, gratifying to find that this year (and we hope it may not prove an exceptional one) the Association can be reasonably said to have made decided progress onwards, not perhaps by the "leaps and bounds" that we should have liked to witness, but sufficiently to enable it to look forward with greater certainty to the realisation of those schemes of mission effort which at times have seemed so hopeless in their chances of fulfilment. The greater interest felt generally in the subject and an extending knowledge of the details

of the work, furthered as we cannot but think in a great measure by those who have gone forth to advocate its claims in our provincial towns and rural districts where hitherto it has been little known, have, besides other reasons, this year led to an increase in the income of the Association, amounting to a sum which, though moderate in its dimensions, enables it to accord and sanction a few of the much needed grants during the current year. The exact particulars of this increase, of course, will be made known later and from head-quarters by those who supervise and direct the arrangements of the Association. It has been thought, nevertheless, that it may be as well to review some of the needs of those places whose requests for aid have been acceded to of late, in order to recall to mind how urgently such assistance was required.

In TRICHINOPOLY during the past year, as may be remembered by the readers of the interesting paper in the October number of this magazine, the salary of a lady who would go out to take charge of a native girls' boarding school, and in connection with this train a class of native school-mistresses and teachers (that most essential feature of any mission work among the women in India) was asked for by Mrs. Wyatt and the request reluctantly postponed. It is now encouraging to hear that it is found possible to grant the requisite stipend, and thus enable Mrs. Wyatt, who herself works so untiringly, to carry out her long cherished scheme of an organized educational movement among the women and young girls in Trichinopoly. There is no direct opposition in this part of India on the part of the natives to the education of their daughters, and Mr. and Mrs. Wyatt write again and again of the many opportunities for establishing girls' schools, of which they would gladly avail themselves. Most graphic are the accounts received from these zealous mission workers of the densely populated streets and quarters of the town and suburbs they have daily to pass through, and how their hearts are stirred within them by the sights and sounds of false worship, the carved temples, the glittering shrines, the unmeaning ceremonies, and worse, the rites and dances in honour of the very spirit of sin and incarnate evil (devil worship) that are known to take place there. Then comes, as in contrast, their visits to the girls' schools where bright-eyed and docile little Brahmin girls sit in orderly files receiving instruction, and who would come in greater numbers if only space could be found for them; and we can but rejoice to think that *now* so good and promising a work as this will be helped forward by the assistance of another lady, who will devote herself to the work of training and superintendence. The work of the DELHI mission has been but too recently recalled to the minds of most of us by the sad event that at present seems so irreparable a loss in its very midst, to need any enlargement on the topic of its pressing and constant requirement for the maintenance of teachers, schools, and institutions of all kinds. Yet here also the Association has this year found it possible to come forward with some definite help for defraying the salary of a teacher at *Rohtuck*, the capital of a considerable province or district about forty miles from Delhi, and included in the sphere of the Delhi mission. For the working

expenses of ROORKEE, a mission centre of the highest importance, where Miss Gray's insight into the work gained by her Calcutta experience of Zenana and school teaching has already proved most valuable, a slight addition has been sanctioned, in order to emphasise Miss Gray's position and to increase the efficiency of this promising mission. Those who have followed out in thought and hope Miss Hoare's work in CALCUTTA, who read of her undaunted attention to the labour of superintendence of the arrangements for visiting the schools in and near Calcutta, will be glad to learn that this year it has been found practicable to make such an addition to the grant as will defray the rent of the mission house, which inadequate as it is for the purpose, is at present the head-quarters of this Bhowanipore Mission till the funds are collected for the new mission premises. The satisfactory state of the eleven or more girls' schools set up by Miss Hoare for the children of the lowly rice cultivators (mostly Christians) inhabiting the deltaic fields surrounding Calcutta, in itself expresses how much work this branch alone entails on the mission. Still more would its arduous nature be apprehended were it at all realised what are the difficulties attending the carrying out of even one visit to these very inaccessible and remote situations. The mission ladies have in the absence of roads to reach the villages by water in rudely constructed native boats, furnished with few comforts naturally, and the journey is undertaken at the risk of exposure to alternations of heat and damp, of chances of malarious fever or ague-like chills from the often submerged swamps or forest brake, and even dependent for the time of their arrival at their destination on the very uncertain tides and currents of this changing Indian river and its tributaries. But here, as elsewhere, though the schools have not long been established, there are encouraging signs to cheer the workers along their self-chosen path of mission effort. Not only do they already perceive a difference in the brighter and improved aspect and intelligence of the children attending the schools, but "their influence," writes Miss Hoare, "also pervades by degrees the hearts and homes of the parents themselves and thence extends throughout the entire village." An addition has also been made to the grant of the Association for these schools. In BURMAH the Association has long desired, in compliance with the often expressed wish of the S.P.G. missionaries at Tounghoo to establish a girls' school there, chiefly for the children of parents belonging to the Karen tribes, whose simple and receptive minds have in many cases been quick to apprehend the truths of Christian teaching. Accordingly the Association has now been able to grant the salary for a teacher for the school about to be established. At the same time the whole of the salary of the superintendent of the school at Thayetmyo, instead of the half, will be defrayed by the Association. The extending mission work undertaken of late years by the Church in Western India led, as if in natural consequence, to some special effort being made here by the Association for the education of the women and young girls, a work for which the Bishop of Bombay gave assurance that there seemed to be an opening of the fairest promise. Two ladies are now established at

Kohlapore, another at Ahmednagar, and though we must not be too sanguine of immediate results, yet still even here, where much work has still to be done, we begin to feel at least within inmeasurable distance of anticipating some decided progress towards establishing a recognised centre of woman's work in these Western Indian provinces.

It has not been possible in the above brief sketch of what the Association has proposed to carry out during the coming year, to include the mention of other incidents that might have been touched upon regarding places in India and elsewhere where there are either fresh opportunities awaiting us or where the work has been lately strengthened or directed in newer channels. We have ventured rather to notice and lay some stress on the more salient features of actual mission life, gathered here and there from the narratives of the workers themselves, in the hope that it may bring home to the minds of many a fuller understanding and realisation of all that is being attempted, and of how much yet remains to be done, and may also awaken within us more practical sympathy in the daily lives of self-forgetfulness and cheerful endeavour led by the mission workers. And by all in this country, leading most of us sheltered lives of comparative ease and often luxury, there is also a share to be taken, though a humbler one, in this distinctive and yet ennobling work as Christian women. We can all give either in prayer or work, by work or deed, some assistance in establishing this branch of mission work, and thus unite more and more to send forth to other lands that true message of peace which is at once the watchword of the banner of our Lord and the beacon light of all nations.

S.H.

FEMALE EDUCATION IN BURMAH.

THE territory of BRITISH BURMAH consists of the lower valley of the Irrawaddy River with its delta, and a long flat strip stretching down the eastern side of the Bay of Bengal. Between the narrow maritime tract and the Irrawaddy runs a backbone of lofty ranges of mountains, an offshoot of the Himalayas. These ranges, known as the Yoma Mountains, are covered with dense forests, and have high peaks culminating in the Blue Mountain 7,100 feet high. A thousand creeks indent the seaboard; and the whole of the level country, both on the coast and the Irrawaddy valley, forms one vast rice-field. The rivers float down an abundant supply of teak and bamboos from the north. Tobacco of an excellent quality supplies the little cigars which all Burmese—men, women, and children—smoke, and affords an industrial product of increasing value. Arakan and Pegu, the provinces of the coast strip, and also the Irrawaddy valley contain mineral oil springs. Tenasserim forms a long, narrow maritime province, running from the mouths of the Irrawaddy southward to Point Victoria, where British territory adjoins Siam. It is rich in tin mines and contains

iron-ores, besides gold and copper in smaller quantities, and a very pure limestone. Rice and timber form the chief exports of Burmah, and rice is also the universal food of the people. British Burmah with Tenasserim has an area of 88,556 square miles, and a population of 3,075,000 persons.

In 1852 the province of Pegu was added to the British possessions in India, and soon after the Burmese war was ended, the attention of the Society for the Propagation of the Gospel was directed to the spiritual needs of this eastern portion of our Indian empire.

In the early part of the present century the American Baptists had introduced Christianity into some parts of Burmah, their labours being almost entirely confined to the Karens, a numerous tribe living in the woods and jungles. The life-long service of Judson in connection with these Missions will ever be remembered, and after his death, in 1850, the work was carried on by Dr. Mason and other Missionaries, and the number of these Karen Christians is between thirty and forty thousand.

But there was no Missionary of our Church in any part of Burmah until 1859, when the Rev. A. Shears was sent by the S.P.G. from England to commence a Mission in Moulmein, the capital of the province of Tenasserim. In 1863 another Mission was established at Rangoon, the capital of the province of Pegu, the Rev. J. E. Marks commencing a school there into which in less than a month 100 Burmese boys were received. And in 1871 the Rev. C. Warren was sent to begin a Mission at Tounghoo. At this time Burmah formed a part of the enormous diocese of Calcutta, but in 1877 the See of Rangoon was founded through a noble effort of the diocese of Winchester, in which £10,000 was raised for the endowment. Another £10,000 was added by the S.P.C.K., the S.P.G., and the Colonial Bishops' Fund, and on the 21st of December, 1877, the Rev. J. H. Titcomb was consecrated first Bishop of Rangoon. After four years of active superintendence of this new diocese, the announcement that Bishop Titcomb was obliged by the state of his health to resign has been received with great regret. The work so well and wisely begun by him will, there is every reason to hope, be ably carried out by his successor, the Rev. Dr. Strachan, whose long experience of Mission work in South India is so well known, and whose stirring advocacy of the Ladies' Association last year at Lambeth was recorded in the August number of "THE GRAIN OF MUSTARD SEED."

From this brief general sketch of the Missions of Burmah we turn to our more immediate subject—the state of female education. The circumstance that the women of Burmah are not, like Hindu or Mahometan women, secluded in their houses or zenanas, but occupy in the family very much the same position as women do in England, has rendered it a much more easy task to introduce education here than in other parts of India. Moreover, though uneducated, Burmese women are for the most part naturally clever, and show great readiness to attend the Mission schools.

In 1866, three years after the commencement of the Mission at Rangoon, a girls' school was opened there and carried on most

successfully for several years by Miss Cooke, now Mrs. Chard. In 1868 the LADIES' ASSOCIATION began its work in Burmah by sending out Miss Miller to assist Miss Cooke. A large number of Burmese girls have been educated in St. Mary's school, but in the course of years many changes have occurred in its arrangements, some of which are referred to in the report which will be given of its present state. Established, as already stated, by the S.P.G., its expenses have for some years been shared by the Ladies' Association, and the present head mistress, MISS LIBBIS, has laboured most indefatigably to render it as efficient as possible.

As this school is situated in the midst of Rangoon, it will be interesting here to recall the striking description given of this city and its inhabitants by Bishop Titcomb in his *Personal Recollections of British Burma*. Speaking of the variety of races amongst the inhabitants of Rangoon the Bishop says:—

"First we have the indigenous Burmese, whose dresses when grouped together in any large numbers form a perfect flower-garden, particularly on Buddhist festival days, when pink, blue, green, yellow, scarlet, mauve, and every intermediate tint mark both their turbans and their tunics. Besides which the women who walk about as freely as the English, constantly wear flowers in their hair, and that with an art which lends them a peculiar charm, a charm which is rather enhanced than lessened by their merrily pacing the roads with large cheroots, being smoked or thrust through a hole in the lobe of the ear. I use the word "merrily" because the Burmese are among the most happy, good-humoured people possible, perpetually laughing and joking, and often playing with all the joyousness of children. I grieve, however, to add with a taste also for gambling which constantly leads them into fatal quarrels. Secondly, we have a large Tamil population from the Presidency of Madras, who come over chiefly as household servants. The reason is that the Burmese are far too independent to act among the Europeans as household servants. Hence the force of circumstances has induced an influx of these Hindu strangers, who for the sake of the high wages, leave their own land, returning to their homes and families as soon as they can save enough to live comfortably. They are generally dressed in white, the men frequently with red turbans, and the women with scarlet linen carefully covering the breast, with one shoulder exposed. Thirdly there is a large and increasing number of Chinese settlers employed as gardeners, agricultural labourers, pig-breeders, shoemakers, and carpenters, whose neat coats either of black or white and long pig-tails increase the picturesqueness of the streets. Thus we have a mingled mass of people which gives to the roads of Rangoon a character almost peculiar to itself. Of Rangoon as a city, what shall I say? Undoubtedly it needs description, for among the greater number of our countrymen, nay, even among Anglo-Indians themselves, it is scarcely known either geographically or pictorially. Including its European and native suburbs it contains about 100,000 souls; it possesses a custom-house, law courts, government and private banks, a railway terminus, merchants' offices, public assembly

rooms, steam saw mills, rice mills, ship-building yards, steam packet offices, and several sets of government barracks. Its principal streets are wide, and all its roads so thoroughly metalled with granite as to preserve them from mud even in the midst of the heaviest monsoons; it has also a fine town hall, a public park, a museum and public gardens, a literary and scientific institute with large circulating library, clubs of various sorts, two daily newspapers, and at least nine places of Christian worship, besides Mahometan mosques, and Hindu and Chinese temples. All the roads out of the city are lined with beautiful trees, blossoming at certain seasons with variegated coloured flowers. The houses of the European residents are all detached, on roads intersecting one another in the midst of what looks a fine park, but which is really the relic of an old primeval forest, and beyond the chief group of these houses there are extensive lakes, whose banks are covered with tropical verdure of the most luxuriant kind, situated on an elevation of some sixty feet above the river, pre-eminent over the whole of which rises the Shway-Dagon Pagoda, 300 feet high, and gilded from the top to the bottom, the beauty and wonder of which must be seen to be rightly understood. This building of the Buddhists is supposed to cover eight hairs of the head of Gautama, the founder of their religion. It was commenced 2,000 years ago, and is now regarded as the most sacred building of Burmah. The astonishing verdure of the foliage in this country should be also noticed; almost all the trees are evergreen. Although the year is divided into two parts, the wet and dry seasons, which are regulated by the setting in of the south-west and north-east monsoons, and although the latter continue without rain for six months, yet the foliage on the trees is as luxuriant and green at the end of that time as at the beginning. True, the grass is burnt up with heat, but among trees where the roots lie deep, the soil is sufficiently preserved with moisture to make nature an everlasting summer."

In 1871 the Rangoon branch of the Ladies' Association resolved to establish a Girls' School at PROME, and it was opened by Miss Miller, who had then been for three years assistant mistress of St. Mary's School, Rangoon. Within six weeks thirty pupils were admitted, nearly all Burmese, or Chino-Burmese, and the payment of school fees was begun at once. Miss Miller continued to devote herself to this school until her health gave way in 1877, and rendered it necessary for her to return to England. The present head-mistress is Mrs. SIMPSON, and she is assisted by a Burmese Christian teacher, and by a young girl well trained in the school at Rangoon. Bishop Titcomb gives the following description of Prome, and of his first visit to it in 1878:—

"Prome, in the annals of ancient Burmah, is full of historical interest. It was taken by the British forces in 1825, in what is called our first Burmese War. Since then it has been much improved and beautified by our Government, though its drainage is still defective. Its very situation is lovely. It stands on the brow of a somewhat narrow gorge, through which the River Irrawaddy flows, rising and falling between the two monsoon seasons to the extent

of forty feet. The view of the opposite bank, with its conical-shaped hills, cultivated with 'sweet custard apple' gardens, trained like German vineyards, reminded me much of the River Rhine; while the Irrawaddy flotilla steamers and native Burmese boats enhanced the beauty of the picture. Prome possesses a fine pagoda belonging to the Buddhists; a good Mission establishment belonging to the American Baptists; an excellent Boys' School belonging to the Government; and a very efficient Girls' School belonging to the Ladies' Association. It has also a handsome court-house, and municipal bazaar. Both the size and cleanliness of this bazaar greatly astonished me, and no less the order of its business arrangements. Indeed, it was like a town of itself, full of streets, each having its own name; every article, moreover, which man can ordinarily want being found in it. A Church for this station had already been subscribed for and a site secured. Advantage was therefore taken of the presence of the Chief Commissioner, Mr. Aitchison, who had just arrived, to lay the foundation-stone; and stone, trowel, plumb-line, bunting, matting, bamboo-shed, &c., were all prepared in twenty-four hours. Everything passed off well, or as well as Burmese rain would allow. The devotional forms of the ceremony were taken by myself; the laying of the stone by Mr. Aitchison, speeches from ourselves, the Rev. Dr. Marks, and Major Plant, followed. The assembly of ladies and gentlemen then broke up, heartily thankful that a new and happy era had dawned, when Prome might hope to enjoy divine service in a duly consecrated Church."

THAYETMYO is a rather important frontier station of British Burmah, only twelve miles distant from the King of Burmah's territory. A large number of English troops are stationed there, and the Burmese population is about 12,000. In 1871 a school for Burmese girls was begun at Thayetmyo by the Rev. C. and Mrs. Chard; and in 1875 the Ladies' Association made a small grant for the salary of an English mistress, the Burmese teachers requiring more supervision than Mrs. Chard was able to bestow. The grant has been this year increased to 100%, and the present head-mistress is Mrs. HAMILTON, who was formerly in charge of a school at Poozondoung, a suburb of Rangoon, which has now been closed.

"The river route from Prome to Thayetmyo," Bishop Titcomb writes, "is far more beautiful than in the opposite direction. 400 miles away from the sea, this river is yet fully one mile broad, swift as the Rhine, and lined on its right bank by hills of fantastic shapes, which are belted and crowned with the most lovely verdure. The Irrawaddy sailing-boats, unlike anything one sees in Europe, add also to the picturesqueness of the scene. Having but one mast and one yard-arm for a sail out of all ordinary proportion to the size of the boat, with ropes and rigging of the most intricate appearance, they float along the stream, or against it with the wind, like river fairies. Some of these vessels are really large, and contain fine specimens of wood-carving, for which the Burmese are justly celebrated. Owing to the beauty of the wooded hills around Thayetmyo, this place far exceeded the expectations which I had

formed of it. The tamarind trees were exceptionally fine. The society was also most cheerful and hospitable—as it is indeed wherever I go in British Burmah. The state of the Ladies' Association Burmese Girls' School (then taught by Miss Barr) was highly satisfactory. It boarded twelve children, all Burmese, and was training them in Christian truth in a manner which could scarcely fail to produce some ultimate fruit. I left it under a conviction that it only needed enlargement in order to become a most valuable and blessed institution."

Another girls' school will soon be established at TOUNGHOO, the Ladies' Association having this year made a grant of 100% for the salary of an English superintendent, in answer to the urgent application of the Rev. T. W. Windley, the S.P.G. Missionary at this station, and of the Archdeacon of Rangoon, now acting as the Bishop's commissary. So long ago as 1874, an English schoolmistress was sent out, and a school was commenced at Tounghoo, but from various causes it did not succeed, and Miss Stanton was transferred to Rangoon, where she was for some time assistant-mistress at St. Mary's School, and the grant for Tounghoo was withdrawn.

The following letter from Archdeacon Blyth will give a good general idea of the present state of the Ladies' Association schools already established in Burmah, and also explains the great need of the proposed school at Tounghoo:—

"As I have lately made a visitation tour which includes the Ladies' Association schools in this Diocese, some account of them may interest you. I annex copies of my entries in the record-books of the different schools; and also extracts from the Government Report on Education lately issued, which will show the condition of the schools. From the Director of Public Instruction, Mr. Hordern, they have received every interest and appreciation. He is always to be depended on for any kindness and support which can be shown to them. The schools are all better than they were a year ago; financially they are all more satisfactory, but all need much extra expenditure on their teaching staff. The repairs and enlargements of buildings is at present a heavy charge. The Diocesan Ladies' Association Committee is stronger for a year's work; it has defined its position as a Central Committee in connection with the Home Society; and takes rank well amongst the Associations of this new Diocese, as in charge of female education in connection with the S.P.G. Missions. The Local Associations look to it for general direction: they are now more interested in their work.

"Of the schools, by far the best is that at Thayetmyo. The secretary there is Mrs. Chard, who is well known to you. She and her husband (formerly a Missionary of S.P.G., now Chaplain of that station) have done very much for the school, and they have gathered to them very active support from other ladies resident there. Considerable additions have been made during the past year to the school property, and the work of teaching is well carried on. The industrial work is very satisfactory; weaving and needlework (both

plain and fancy) are useful to the children, and aid the school funds. Several girls are able to make their own dresses, both the fabric and all ornamentation; many, who wear English stuffs, can make their dresses up. At Prome the school is better attended than it was; the attendance suffered from the introduction of a fee of four annas a head, which I urged on the local committee, and which is approved by Government, in preference to there being no fee at all. Most of the children are very young, but I am much more satisfied with this school than I was a year ago; there is more life in the management, and a better prospect. St. Mary's School, Rangoon, is on the road to improvement. The great change effected early in the year by the Bishop is a most important and judicious one. The school was much shadowed and injured by the Eurasian Boarding School attached to it; this has been discontinued. It is now a school of eighty-seven children, being not much less than formerly in numbers of Burmese children, though most of the present pupils are very young; it is, however, on a far more satisfactory footing, both financially and as a Mission School. There can be no doubt at all as to the wisdom of the Bishop's resolution, that St. Mary's shall be only a Vernacular Mission School, and that only Burmese Christian children shall be received as boarders. What we most want for these schools, I think, is what the Roman Catholics and Baptists have under different designations, 'Sisters.' If we had two or three of these, living together in Rangoon, and going out occasionally to inspect the other girls' schools, they would make the most valuable agencies of our Missions. Ladies are wanted for such work as this.

"May I now bring before you the openings for new work, in the hope that, with fair consideration of other claims, the Ladies' Association may be able to aid us? If we could establish girls' schools at Tounghoo under Mr. Windley, and at Moulmein under Mr. Colbeck (both of whom are anxious to effect this) I should be deeply thankful. But this, in full, would cost 200%. more than you have hitherto been able to assign to us. That would give the 100 rupees per month for the superintendent of each school; we could, with Government grant, fees, and local aid, manage the rest, and the buildings.

"Could your Committee take up one of these stations in 1882? Female education is very hopeful here as compared with India. There is no purdah restriction, and no caste. Burmese women, of all ranks and ages, come into public; they have great social influence, and are favourable to our schools. At Tounghoo, especially, there is a grand opening for a girl's school; the Karens are anxious for instruction, and there are large Christian communities amongst them. The Roman Catholics and Baptists have fine schools, which are well attended and popular. If you have improvement of income this year, I shall not need to urge you to help us; the Association will, I am sure, be as glad to give as we thankful to receive such aid."

The Reports of the schools referred to in the Archdeacon's letter, are as follows:—

"ST. MARY'S RANGOON.—I held an examination of the school this morning, spending two hours in going through the different classes; later in the afternoon I examined two girls who have offered themselves for the 'middle standard,' and will, I hope, eventually become useful teachers. They have been carefully taught in all the subjects in which I examined them. In the English class there were also two girls. In arithmetic one of them had nine sums in fractions all right, the other eight out of nine. Their writing was good and clear; their reading also good; their spelling excellent, but they were a little weak in giving explanations of words. The maps they showed me were very well drawn; and some papers on parsing and analysis of sentences in their copy-books, showed them well advanced. There also was a very junior English department, whose reading, spelling, writing, and arithmetic, I tested with satisfaction. Care has been taken with them, and they certainly promise well.

The first Burmese class is in three divisions. In the third division the arithmetic was not quite satisfactory. I believe, however, that it is generally so, and the pupils fairly well advanced. The writing is very good and firm, a passage by dictation was well done, seven out of nine had no mistakes. Reading and spelling were both very good, their text book was *Æsop's Fables*. In the second division in arithmetic two were right out of six; the reading, spelling, and writing were very satisfactory. In the first division, three girls worked correctly a stiff sum in vulgar fractions, which girls did a sum, in a short time, in compound fractions correctly; their writing was distinct and good, and their reading fair. In the second class the writing again was good, the reading pretty good, and correct in arithmetic. In the third class, six out of ten had a fairly stiff sum correct; their reading and spelling were fair. The little children seemed busy and bright over their work, but I did not take the "A.B.C." class. When I was examining the two middle class girls in the afternoon, Mr. Colbeck, who came in with me, gathered round him a class composed of children of the lower division of the first second and third classes, and was much pleased with their answers and general knowledge; they seemed much interested by their examiner, though this was long after school hours.

The school has laboured under great disadvantages. The Bishop closed the Eurasian boarding department last February, a step which has received the approval of the Ladies' Association and S.P.G. of England, who considered that the school should be developed as a vernacular mission school; that department had also used up funds of the Ladies' Association which were intended for a native school. The Bishop's action was certainly most necessary and judicious, though for a time (as he knew must be the case) the change at St. Mary's disturbed the state of the school. It is now recovering, and it gratifies me to place on record my sense of the careful work that Miss Libbis has done in reconstructing her school. She has given herself much more entirely to Burmese, and to vernacular work, she has also taken great pains, especially of late, to lessen the expenditure of the school. The numbers are nearly as high as they formerly were (there were I think, sixty-five out of

eighty-seven present to-day), and they are on the increase. The children are mostly young but they are being well grounded, and I think the school will be one of which we may by-and-bye be proud. I am glad to find Miss Libbis gives religious instruction regularly and carefully. There is a great want of a few maps, pictures and illuminated texts. I hope by-and-bye to manage the painting of the interior of the school; at present it is dusky and the walls want brightening."

"PROME.—I am glad to find that since I was here last the payment of a fee of four annas has been introduced. At first this had a bad effect on the numbers of the scholars, but these are increasing, though not up to the old standard; time must be allowed for this, perhaps it may be necessary to make exceptions in some cases, or to charge a lower fee. I think that the numbers might increase considerably, and elder children come to school if more encouragement was given to them; they have no prizes, whilst other schools in Promé give regular prizes. I was glad to be able to arrange with Mr. Richardson for an outlay of 50 Rs. for this purpose, and also for an increase of 3 Rs. and 5 Rs. respectively to two of the teachers' monthly pay.

"I examined the school with Mr. Richardson's kind help. The writing in the first class was very good, the reading good also, the children had learnt arithmetic to the compound rules; I gave two sums, not very long ones, they were done without a mistake by all. The spelling of a passage by dictation was good; Miss Johannes seems to have worked well and carefully, her knowledge of Burmese is a great advantage to the school. There are four pupils who are going up for examination in the "Lower Primary" standard; three of them seem intelligent and have fair knowledge of their subjects. I think the school has improved, and is improving; the discipline is good. Mr. Richardson manages the finances of the school to advantage and speaks well of the efforts of the teaching staff, I hope the numbers will increase."

"THAYETMYO.—I spent a very satisfactory morning at this school, commencing at 7.30. Several ladies of the Ladies' Association Committee were present, Mrs. Davies and Miss Davies, Mrs. Lloyd. Mrs. Jamieson, Mrs. Chard, and the Rev. C. H. Chard. This school is the most forward of the Ladies' Association schools of this diocese, and it owes very much of its efficiency to the systematic and regular attention bestowed upon it by the ladies, two or three of whom visit it every week, having certain times for this purpose. It has also the advantage of the Chaplain's care and oversight. A certain part of every day is devoted to religious instruction, further instruction is also given to the boarders. Needlework (plain and fancy) holds a prominent place in the course of this school, and the specimens shown to me, which included little bits of work from the youngest children, would compare favourably with work in many an English school. The elder girls can make their own clothes, and the lace work edgings and other ornaments of them also; some of them can weave the cloth of which some clothes are made. Their fancy needlework is much appreciated in the town; they show great taste

and skill in working. They are taught singing well. The discipline is good, and the children quiet and attentive. I examined the school in reading, writing, geography and arithmetic. I thought the classes had been carefully taught, and had much improved throughout the school since I last examined them. It has much increased in numbers, there being now 110 on the rolls. The Ladies' Association have since I was last here engaged a second teacher, a young Burmese girl, Mary. She has been well trained, and is bright and quick as a teacher, her manner with the children is kind and encouraging. The buildings and property of the school have been much improved. The school is no longer held in the old school-house, but in a new and commodious building, formerly a Government school, and made over by Government, on the kind representation of Colonel Davies, the Deputy Commissioner. I have strongly advocated the increase of the Government allowance to this school, and I hope that the Home Ladies' Association Committee will also be able to aid it. The prospects of the school are very hopeful, especially so when viewed in connection with other openings for good in this district.

"Mrs. Hamilton, the matron and head-mistress, is at the head of a school which is successful and useful, but I must impress upon her that without increase of effort, and of systematic and regular effort, on her part, it will soon pass beyond her powers."

[Extracts from Report of Public Instruction in British Burmah.
1881.]

LADIES' ASSOCIATION SCHOOL, PROME.—"The attendance has risen from forty-five to sixty-nine pupils, but the result of the teaching appears to be still not very satisfactory. The inspector is silent concerning the school, but the Archdeacon, whilst deprecating any proposal for its being closed, reports that it is almost exclusively an infant school, and that it cannot be said to teach even up to the Lower Primary Standard. Unless further advance is made, it is very doubtful if the school can continue to receive aid from Government."

LADIES' ASSOCIATION SCHOOL, THAYETMYO.—"The returns show that the attendance has been doubled during the year, and eighty-seven pupils now attend. This increase is due to its amalgamation with a neighbouring indigenous school late in the year under report. Simultaneously with that change the school has been transferred to new premises belonging to Government (made over to us), and the teaching staff has been strengthened by the appointment of an assistant-mistress, trained in Miss Haslam's school at Moulmein. The pupils passed the lower Primary School Examination in December last, and with its present staff the school should teach fully up to the Upper Primary Standard."

BLOEMFONTEIN.

A KAFIR KRAAL.

THE second teacher sent out under the auspices of the Ladies Association was MISS FANNY WILLIAMS, who joined the Delhi Mission in 1868. After three years she was transferred to Bombay, to begin a Zenana Mission, in which she laboured indefatigably for three more years, and then returned on furlough to England. It was not thought advisable that she should be again exposed to the heat of India, but her ardent love for missions after a time led her to offer her services for Bloemfontein, where she has since joined a community working there under the guidance of the Bishop, and as Sister Frances Mary she has sent the following interesting report of her labours for the improvement of the native women at a village near Bloemfontein.

She writes in December 1881 :—

“Before speaking of my work, I must apologise for my long silence, and promise to write more regularly in future. The Industrial School here was closed soon after the big girls left to go out into service. We kept it on for a while with a few small children, but as they came from the neighbourhood, and so could attend the day school, it was thought better to discontinue the School for a time, and devote ourselves to more general work amongst them. Accordingly, last March it was arranged that I should visit and teach the women and girls of an outlying native village called Wai Hoek. It is half an hour's walk from the Home, and consists of a number of mud huts of various shapes and sizes, some being quite round like bee hives, and into which you can creep on your hands and knees, others are round but upright, and others are the ordinary cottage shape. You would be pleased to see how nice and tidy the Christian women, as a rule, keep their houses, and several of them cultivate flowers, though the place is utterly barren of even a bush. We have a Schoolroom there, just such another round hut only larger, with a sloping roof. It is a single room with six nice glass windows, and it is not the bee-hive shape; it is fitted up with forms, tables, and maps.

“I was formally introduced to my work by Canon Crisp, who got up a tea at this schoolroom and invited as many as could come to meet me. The room was quite full, and after tea there were some speeches, Canon Crisp explaining what my work was to be and the Catechists replying and giving me a kind welcome.

“It was settled that I should visit the houses at Wai Hoek twice a week in the afternoon, hold a Confirmation Class on Wednesday nights, and have night classes for secular instruction for women every Thursday and Monday nights. At Whitsuntide the Candidates were confirmed, so for the present we have no Confirmation Class on Wednesdays, as there are but two new candidates, and they find it more convenient to come to me at the Home on Fridays. It is an understood thing that I am at liberty to see any one who likes to come to me on Friday afternoons. The night classes for secular

instruction at Wai Hoek are from seven to nine, and are well attended by young servant girls who work in the town, but sleep at their parents' or friends' houses at Wai Hoek. Through this Night School, I have got to know several who now come to me on Fridays with a view to being received as Catechumens, others come who are preparing for Baptism, others for their Communion on the following Sunday. Sometimes only two or three come, but on other days seventeen or eighteen, as was the case last Friday. The attendance at the night school is much the same. Often there are sixteen present, but a shower of rain or a little indisposition easily keeps them away. There is a day school for boys and girls in the schoolroom mentioned from nine to one, and a teacher from the Home goes there regularly and works under my supervision. The children are quick and bright, and about twenty-five or thirty attend daily. They learn to sew as well as to read and write and count. This is all done in English, as Mrs. Pauncey does not understand the language. But several of the women and children understand English, which is a great drawback to my getting on very fast with Sechuana. On Sunday mornings Mrs. Pauncey collects the little ones and takes them to the Service. I also attend the native Services on Sundays at the little Church of S. Patrick's, and have a class for women at the Sunday School, when a lady from the Home always comes to assist with the little ones. They have a weekly Celebration at eight A.M., and when Canon Crisp comes in from Thaba Nchu, as he does once a month, they have two Celebrations, one at day-break and one at eight A.M. It is an easy language to read, but very difficult to speak. My former connection with the Industrial School has been very useful, for I have now several old friends among these people to whom I should otherwise have been an utter stranger.

"I am thankful to say that all our old school girls, with the exception of one, are going on well. They dress just as poor English girls would, with the exception of the head dress, generally a scarlet handkerchief bound round the head. Some are very dear affectionate women, and I think when once you gain their hearts there is a great depth of true affection, but they are easily offended, and as a rule very proud.

"I have but little to say of the work at Thaba Nchu, as I am myself very ignorant about it. You are aware that it came to a stop on account of the war, about the new chief, but lately two of our associates have left us for the native work there, and the accounts from them are cheerful and encouraging.

"I hope the Ladies' Association will still continue their kind support and interest, which I will do my best to keep up by writing to you every half year."

SUBSCRIPTIONS AND DONATIONS.

DECEMBER, 1881.

	£	s.	d.		£	s.	d.
Prestbury, by Mrs. Wilson ...		10	6	Hanwell, by Miss Baker ...	3	0	0
Donacomper, by Mrs. Kirkpatrick	5	16	0	Eton, by Miss Goodford ...	3	6	6
Mrs. Cowley Brown ...		10	0	All Saints', Scarborough ...	8	0	0
By Hon. Mrs. E. Talbot ...	14	1	6	By Sister Frances ...		5	0
Dacre, by Miss Hasell ...		1	5	Macclesfield, by Miss Turner ...	1	0	0
Wilmslow, by Mrs. Bates ...	2	15	6	By Rev. Dr. Strachan ...	33	7	2
Stratton, by Mrs. Carnesew ...	4	7	6	Currieglass ...	1	10	0
By Mrs. Hutchinson ...		5	6	Bardsea ...		14	10
Bibury ...	4	0	0	Askham Bryan ...		7	0
Beeford, by Miss Trevor ...	7	13	3	West Horsley ...	4	3	6
Rowsley, by Mrs. Arkwright ...	15	2	0	By Miss Buckle ...		5	0
Newport, by Miss Burgess ...	1	0	0	Coatham, by Miss Appleby ...	2	0	9
St. Cyprian's, Marylebone ...	1	1	0	Kidlington, by Miss Brain ...	1	7	6
St. Mary Abbots, Kensington	1	16	0	Ely, by Mrs. Merivale ...	4	15	9
Donnybrook, by Mrs. Ryder ...	1	0	0	Mrs. R. Byre ...		5	0
Longbridge Deverell ...	2	5	0	By Mrs. Rogers ...	3	3	6
By Rev. A. R. Wilson ...	3	0	0	Thurnby, by Miss Freer ...	5	1	0
Bilbrough ...	2	6	0	Mrs. Wynn Griffiths ...	1	0	0
St. Peter's, Pimlico ...	10	0	0	Leckhampton, by Miss Trye ...		5	0
Mrs. Goschen ...		10	0	Honiton ...	28	17	9
Lady Frederick Cavendish ...	2	2	0	St. Leonard's-on-Sea & Hastings,			
Mrs. Geldart ...	2	10	0	by Mrs. Huxtable ...	170	0	0
Lady Trelton ...		2	6	Tiverton ...	5	15	6
Mrs. Mackinnon ...		2	6				
					£362	13	0

PARCELS OF WORK AND CLOTHING

Received up to March 9th.

St. George's, Hanover Square, Association, by Mrs. Capel Cure. Hulme Association, by Mrs. Woodhouse. Ludgershall Association, by Miss Seife. Bardsea Working Party, by Mrs. Sunderland. Thurlton Working Party, by Mrs. Goodwin. Uttoxeter Working Party, by Mrs. Abud. St. Paul's, Battersea, Association, by Mrs. Ellison. St. Mary Abbots' Association, by Miss Clarke. South Malling Association, by Mrs. Currey. St. John's, Ealing, Association, by Mrs. Summerhayes. St. James', Norland. Working Party, by Mrs. Williamson. Lady Robinson. Beaminster Working Party, by Miss Keddie. Anonymous. Bangor Association, by Hon. Eleanor Pennant. Tydd, St. Mary's, Association, by Miss Lowe. Tulse Hill Association, by Mrs. Cree.

A Box will be sent in April to the Madras Orphanage. Parcels to be sent before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post-free for 1s. 6d. a year. two for 2s. 6d. a year. Twelve copies of any single number will be sent post-free for 1s.

The First Volume may now be had, bound in cloth, for 1s. 6d.

The Grain of Mustard Seed.


MAY, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

THE DAY OF INTERCESSION.

ROGATION TUESDAY, MAY 16th, 1882.

BY THE DEAN OF YORK.

F the many things which we can offer for Mission work—and there are *many* things, many things besides the customary dole which some think is all they are called to give, and can give—none perhaps is more valuable and efficacious than intercessory prayer; and a word thereon may not be out of place at a time when Rogation season is drawing near.

First, it is efficacious because God has been pleased to make it so. He has not only commanded us to pray for others, but, both by word and by example, He has taught us that our so doing is efficacious for those in behalf of whom we pray. Many instances will occur to us as illustrations of this, but principally, I think, one from the old Testament: Moses on the rock at Rephidim with his hands supported in prayer by Aaron and Hur, and Israël (fighting against the Amalekites beneath) prevailing or retreating in proportion as Moses prayed; and one in the New Testament: Peter in prison, and prayer being made without ceasing of the Church unto God for him, and, anon, Peter (delivered by the angel) standing and knocking at the gate.

It is one thing to acknowledge and to practise intercessory prayer as a duty, another thing to offer it as those who believe that if it be only sincere, it will have some definite and practical benefit for

those in whose behalf it is offered. This is simply a matter for faith, and not a matter for reason. If we regard it as the former it is very simple. God, the great possessor and disposer of all things, says, "Is it not lawful for me to do what I will with mine own?" And if it is His "*will*" that the benefits required by one should be granted in consequence of the intercessory prayer of another, who shall say Him nay? That this is the teaching by precept and example of Holy Scripture is very plain, and there is no need that I should fill the short space at my disposal with further quotations to prove it. But when entertained as a matter of reason it is full of difficulties. And it is because it is considered too often in the light of reason that it is so frequently neglected altogether, or so feebly used. How can God answer prayer at all? *i.e.*, how can He divert the courses of nature for the sake of any one person? Is God likely to hear and to attend to the prayers of one individual amongst such millions of human beings, and that one so humble, so insignificant, so unworthy as myself? If anything is really needed by those who are labouring to do God's work, will He not know it without my telling Him, and better than by my telling Him, for He sees them and I do not? Will He not give to them what they need, for their own sakes, who are doing so much for Him, rather than for mine, who am doing so little? These are natural questions, and common questions, and I do not know that reason can answer them. But faith does not heed them, and therefore is not perplexed and troubled by them. Does God bid me pray for others? Does God permit me to pray for others? Does He indeed give His blessings to those for whom they have been asked by others? That is enough for the faithful soul, and then the prayer is prayed, not *said* merely—prayed by those who believe that in so doing they are actually taking part in the work of God, and helping it, according to their opportunities, as truly as those who are bearing the burden and heat of the day.

What a privilege! but, if so, what a responsibility! If God's work is flagging, may it not be, not because His labourers in the vineyard are not working, but because many at home are standing idle in the market-place, who, not called to this special work, should nevertheless be on their knees for those that are. It is no mere fancy, but a solemn fact vouchsafed by God, doubtless as an encouragement to us to pray, that the "Lord of the Harvest" has granted special and remarkable answers to the days of intercession for Missions which have so happily been lately observed, not only in increased success to the work which had been undertaken, but in opening new spheres of work, and in sending "more labourers into his harvest." Let us then gird up our loins to pray more earnestly, more confidently, more systematically. Every day let us include this subject in our prayers, at least when we say "Thy kingdom come," and, at least, let us set apart one morning or one evening in each week, when some special intercessions may be offered for the Mission field in general, for some definite portion thereof, or some particular labourers therein, who for some reason may be personally known to ourselves.

But there are indirect as well as direct results accruing from faithful intercessory prayer for Missions, results most valuable and important to ourselves.

First it is the best test of the reality of our own interest in Mission work. Depend upon it, we never take real interest in it until we pray for it. Interest of some sort is, in a measure, the fashion of our day. No one who professes and calls himself a Christian would be content to be utterly indifferent thereto. "Am I my brother's keeper?" we all feel to be the utterance simply of Cain; and a mere superficial recognition of what is being done in this matter in other portions of the world is at least generally entertained by all nominal disciples of Christ. Everybody, I suppose, is glad that something is being done, pleased when tidings of success are announced, and hopes that the efforts will increase and be more successful. But this will be only a languid, conventional sentiment, unless we are really praying for it. A mere passing interest costs us nothing, and is worth nothing. A mere utterance of "God speed you," sounds very consistent, but it is only sound. When we really pray for anything, then, and then alone, we really take interest in it. It is so with our own individual affairs. If we really want anything, or really fear anything, we pray about it; the times when we have been most in earnest have been times of prayer. Those times when we have felt that if God did not give us something or remove something life would be a blank and desolation, and there could be no more peace for us. Those times were times of prayer; we did not then merely repeat forms of prayer, we *prayed*, aye, as the patriarch prayed who wrestled with the man, in the agony of that night of dark forebodings, and said, "I will not let thee go until thou bless me." And if we would ask ourselves the question "Do I really take the interest which I should take in Christian Missions?" the best answer will be, not merely "I give so much," or "I wish them success," but "I do really pray for them, I feel so strongly the need of those poor troubled souls who are in darkness and the shadow of death, I sympathize so deeply with the dangers and the anxieties and the toil of God's servants labouring amongst them, that I pray to God in their behalf, for I cannot have peace myself while I am troubled with the thought that they are lacking that which is so essential to their peace." Yea, when we realise that it is a question of life or death, sorrow or joy, misery or happiness, strength or weakness, despondency or confidence, that souls for which Christ died upon the cross, and for whom He has gone to prepare a place in the Father's house, are strangers to the covenant of promise, having no hope, and without God in the world, or are hanging, as it were, between belief and unbelief, between light and darkness, between holiness and sin, between Christ and Belial; men, women, and children of our own flesh and blood, with trials to meet, and sufferings to bear, and temptations to encounter, and the dark valley of the shadow of death to be trodden at the last, aye, many who have gone out from us, because the land was too strait for them to find employment therein, and are now far away from those means of grace which we enjoy so abundantly—hungering and

thirsting now for what they never, perhaps, adequately appreciated when they had it—when we think of this, dwell on this, realise this, then we shall pray for them, and whenever we pray for them, we may be satisfied that we are really loving them as brethren, and caring for them as the Lord Jesus Christ cared for us.

Secondly, our earnest prayers are the best gauge for the sufficiency of our own contributions or efforts in their behalf. Alms and prayers are continually united in the Bible, and why? May it not be for this reason? Because the one is the best incentive for the other. When we really take sufficient interest in anything to pray about it, the question as to how much we can do for it, how much we can give to it, will answer itself. It will no longer be the conventional dole which men may or may not applaud. It will no longer be the crumbs which fall from our table and with which Lazarus may be content, or for which he may even be grateful; it will then, it must then, bear its relative proportion to the means or the opportunities which we have at our disposal. The measure of our self-sacrifice will then be settled, the cost to ourselves will then be properly appraised, the moot question "what we can afford," which is so often regulated by mere selfishness, will then be determined upon some consistent principle, and the widow's mite or the 10,000 talents, whichever we may give, represent the same great, true, and only acceptable value in the sight of God. The Christians who, rising from prayer, make their offerings to God, do so on a very different principle from those who are simply anxious to give only what they can spare. In the minds of the former, their own individual wants have dwindled into nothing under the sense of the far greater wants of others, their own individual enjoyments can be so easily surrendered for the sake of the far higher and more lasting enjoyment of others, which they feel they are privileged to promote. They have appreciated these so keenly that they have asked God to give them. Can they then withhold that which they themselves have to give towards the same end? Nay, giving cannot be to them a duty which they would gladly evade, or which they would *compromise* with an offering which costs them nothing. They are "ready to distribute, glad to communicate," and their only regret is that the utmost which they can devote is so far short of what they would willingly contribute.

"I exhort," said St. Paul, "that first of all prayers, supplications, and giving of thanks be made for all men." In what can we better obey this apostolic precept, in which he gives such prominence to intercessory prayer, than in sincere and habitual intercessions for the great Mission field. We may not be permitted to see the answers to all our "prayers and supplications," but as life goes on, we shall not lack causes for "humble and hearty giving of thanks" that our poor, unworthy, but faithful intercessions have not been offered in vain.

A SCHOOL AND MISSION HOUSE FOR AHMEDNAGAR.

THIS Mission is becoming so important, and the demand for help to it is increasing so rapidly, that some account of an effort recently made in the parish of St. George's, Hanover Square, to spread the knowledge of its present work and urgent needs, may not be without interest to our readers.

On Saturday, April 1st, a Drawing Room Meeting was held by the kind invitation of the Earl and Countess of Aberdeen, at their residence in Grosvenor Square, and the room was entirely filled by an attentive and interested audience. After prayer, offered by the Rev. E. Capel Cure, rector of the parish, the Earl of Aberdeen, who most kindly presided on the occasion, opened the meeting by giving some account of the St. George's, Hanover Square, Missionary Association. He stated that this Association was commenced in the year 1877 by the formation of a working party in connection with the LADIES' ASSOCIATION, to which it contributed a small sum annually, but that in 1880 it acquired more life and energy, when it was agreed by the working party that they would furnish the required amount for the expenses of MISS DYER, who was appointed Superintendent of the Native Female Orphanage at Ahmednagar. Lord Aberdeen told how Miss Dyer's work had grown until the accommodation of the school had become quite insufficient for the scholars, and it was resolved to raise funds to build a new school. As much as £244 had been collected when news arrived from Miss Dyer that a large and most suitable stone building was to be had for the comparatively small sum of £800, to be paid in two equal instalments. As this would place the Mission on a permanent footing, and provide it with what was necessary for the performance of its important work, Lord Aberdeen concluded by asking all present to contribute liberally to this purpose.

Miss F. Patteson next addressed the meeting. She dwelt first on the miserable and degraded condition of heathen women, and told many sad stories illustrating their suffering under the cruel tyranny of their masters, by whom they were considered as mere chattels. She pointed out that the happiness and well-being of women were secured only by the teaching of the Christian religion; and then dealt very forcibly with the ordinary objections raised by those who refuse to help in the work of elevating the women of India, in which it was so clearly the will of God that England should heartily assist. It was not true, she said, that there were no results; the results were fully proportionate to the efforts made. It was not the case that giving to Missions paralysed our home work. None cared more for the troubles of those in our own land than the very persons who were the most liberal supporters of Missions. The meeting was then brought to a close by the Rev. E. Capel Cure, who urged that the thoughts suggested by Miss Patteson were such as we ought not to suffer to pass away without effect. How could we bear to enjoy the happiness and refinement of our homes while there was such utter wretchedness among those who were the subjects of our Indian

Empire? Did not God give us this blessing that we might communicate it to others? And if it seemed to any of us that it would be a wiser plan, first of all to concentrate all our efforts on making our own cities and villages full of light, and replete with the knowledge of God, that there might be no place among us for unholiness of life, and then, and not *till* then, to go out abroad when this work was completed, in order to spread an ever-widening circle of religion—what was this to us who believe that God's work is not to be performed by man's wisdom, or in man's ways, but only in strict obedience to the Divine method, and to Divine commandment? We ourselves owed our knowledge of Christ, and our high civilisation—our English ladies owed the high honour in which they were held, and the blessed sanctity of their homes, to the command of Christ, which had not suffered the apostles to spend their labours on their own land alone, but sent them out into all the world to preach the Gospel to every nation. After a vote of thanks to the Earl and Countess of Aberdeen, the meeting dispersed.

In conclusion, we are happy to state that the sum of £400, which was the amount of the *first* instalment, has been completed since the meeting, and will be forwarded without delay by the Ladies' Association to the Mission at Ahmednagar.

G. C. C.

A VISIT TO ROHTUCK.

THE important and ever-growing work of the Delhi Mission it is well known is not confined to the city of Delhi. A perfect network of branch Missions has been established in the country for miles round, and for the better organisation of the work these country districts are now divided into ten circles, each central town having its neighbouring villages attached to it. One of these centres is ROHTUCK, an old town forty-three miles to the west of Delhi. A native pastor, Padre Yakub Kissen Singh, carries on his work well in this very large district, which is reported by those who know the country to be the most hopeful field for influencing the natives in this part of India. In Rohtuck itself a little congregation of some forty persons has been gathered together, and work has been commenced among the women by the establishment of girls' schools and zenana visiting. This district, like all the others, is superintended and periodically visited by one of the Delhi Missionaries.

In the recent notices which have appeared of the late lamented Mrs. Winter, it has been remarked that she had shown an unusual anxiety to revisit, and, as it were, pass in-review, the various branch Missions in which work was being carried on amongst the native women. One of these stations was Rohtuck, to which she accompanied Mr. Winter last September; and of this visit she wrote an interesting narrative which we now proceed to lay before our readers.

"ROHTUCK, Sept. 12th, 1881.—This town of 29,000 people is forty-

five miles from Delhi. I have been here twice before. The magistrate wrote us such a bad account of the road that I was very nearly coming in a dooly (that is, a canvas box with a pole through it) carried on men's shoulders. Fortunately I determined to make the best of the bad road, and I came in the dāk ghārri. The horse is changed every ten miles or so, and sleep is not possible, for they invariably determine not to go; three or four men push the wheels, then two beat the horse, and the great difficulty is for the driver, who has to jump up after the horse has started. We kept in company with the letter van, for there are sometimes dacoits on the road, and a police constable with a big sword goes with it, but we met with no adventures, and it was a bright moonlight night. At one of the stages all the people were sitting up for the night, hearing a man repeat poetry in praise of Rām. I want our Catechists to learn the life of Christ in rhyme, and one to go to each of the roads leading out of Delhi, and repeat it to the travellers. On moonlight nights each inn in Delhi might be visited in the same way. We took only eight hours coming, instead of fourteen, as the magistrate had said. We went to the Government Rest-house, the charge is two shillings a head for rent each day.

Early on Friday morning Mr. Winter went out with the native clergyman, but I am only going to write of my own doings. The conveyance I had been promised was broken, so I had to stay at home in the morning. In the afternoon we managed to hire one of the posting gharries, with such a horse! It *would* stand up on its hind legs; but that was only to be expected, the natives said, for was it not the afternoon, and the flies were teasing it. Off Mrs. Y. Singh and I started, the horse rushing as if it never meant to stop, and the driver blowing a huge brass bugle, to make people get out of the way. At the first Zenana we found three pupils, one of them is only on a visit, her husband's house being near Mongyr. She is able to write letters to him. The wife of the head of the house used to live at Ulwar, so we had a good topic in common, for I have been to Ulwar. This lady said how dreadfully sick she was of a secluded life; she told me to look round the house and see to what a small space she was confined; she said she envied her relative who on the way to Mongyr had a chance of seeing something of the world. She tried to persuade the native clergyman's wife to go a railway journey with her. They have very little to do; the one who lives at Mongyr showed me some very pretty baskets she had made from reeds that grow near her home in the rains. We then called to see a Bengali lady whom I have known for seventeen years; her husband has settled down here on his pension; her children are now scattered about, at Lucknow, Bareilly, etc.; she knows how to read and write her own language well, but cannot get her little daughter-in-law to learn, though she sent all the way to Calcutta for reading-books for her. We then called at the house of the Head-Master of the Government Boys' School. One of the pupils (there were two) asked if she should go and change her clothes—I suppose the teacher had desired her to do me honour by wearing her best. I said I had only come to hear her

reading, and not to see her clothes. Her home is at Rewarri, where our Zenana teachers visit her house. It is a great advantage having a group of Zenana Missions. Though Kurnal, Rewarri, and Delhi are so terribly wide apart, the habit of paying visits to their parents' houses for months at a time is no hindrance to their studies when at each of these towns we have teachers. The head-master had a speech to make to me in English; in vain I told him 'as I was only for a few days in Rohtuck I wished to give all my time to the ladies, and as the pupils covered their faces completely when he was there, it would be better for him not to come to that part of the house,' he was determined to deliver his speech, so I, who had given upwards of twenty years to the work of female education without taking a cawrie, had to sit and listen to a long harangue on the self-denial of Miss Carpenter in coming to India for a few months. I was glad when it was over. We then went to another part of the town. There was a mother who had lost three children one after another; the one just dead was a fine child of two and a half. A little girl of eight seemed extremely fond of her lesson, it was really too dark for her to see it well, but she insisted on my hearing her read. Then home to the Rest-house, Mr. Winter coming from his work soon after.

I determined to go in a palanquin after this, the post-horse being so tiresome. Started at about seven the next morning, and stayed out till eleven; sun very hot as there has been no rain for ten days. Went to the Mussulman Girls' School; we have lately changed the mistress, who was past work from old age. There were eighteen pupils present, nice bright girls, of the right age for learning, but it seems they are not regular in attendance, most of them have only been a short time at school. If I were staying here longer I would have a meeting of all the old pupils, for the school was opened in 1873. I never can get the natives to understand the duty of keeping up an acquaintance with the girls after marriage; we must try and have some yearly meeting of the old girls in each station. If those who sent the china-headed dolls from England could have seen the rapture with which they were received! All over the town the news of these dolls has gone. We sent for three shillingworth of sweetmeats for distribution. The native clergyman's wife is supposed to visit three times a week for Scripture and sewing. I told her to leave off the Old Testament and begin the New. I had a nice time in the school, the mothers gathering round. It is a great misfortune that the teacher is a secluded woman, who will not stir out of the house without a covered conveyance. I am trying to get hold of a set of women less strict in this. Delhi, from having been the place of the Mussulman court, is most difficult to work in this respect. When our teachers go to Amritsar and other towns where seclusion is not so strict, they put on a burka (a veil) which covers them from head to foot, and do without any conveyance. I promised the girls some jackets; one yard of print, the teacher said they would take, with long sleeves, the pattern you have, the colour most approved of was turkey red (salu, we call it), a fast colour, and a binding of pea green. We went to some more

Zenanas. A Mussulman gentleman who is tutor to a Nawāb not far from Rewarri, has his family here, and as he had acted as honorary secretary to the school for some time, I thought it right to call; so we went to the old fort: the young women of the family have a private governess. We then went to hear the lessons at a Brahmin's hut; it was one of the fifteen days of the year that they keep the funeral ceremonies for their father, feeding Brahmins, crows and ants. However, they were anxious to show off their reading. I did not care for one of the books used, and found the native clergyman's wife had only introduced it because it could be bought here; there is a book-shop at Delhi connected with the Mission, but she had not written there for suitable books. Then we paid a visit to a house where there were three pupils, all seated on a bed and reading out of one book, a blind young woman sitting near and longing for a talk, she got in a sentence whenever she could, and was delighted to find I had been to Rewarri, she described the lessons given there. Books for the blind in Nagri are published; I must try and get her one. Then we called at another Zenana; there were six pupils, and some visitors from Delhi, pupils of ours, there. There was still one more Zenana, but owing to a recent death we did not go there. At the last house they also knew the Kurnal Zenana Missionary; every place seems linked together.

For twelve years Rohtuck has been crying out in vain for European ladies—not a farthing of money, or the offer of one volunteer who would teach without money! With towns like this waiting for teaching, I cannot think how Englishwomen can rest happy at home. Plead before God, 'Two ladies for Rohtuck—how long, how long?' I was in several places asked for medical advice; in one the oldest lady said I must give her something for her eyes, she was losing her sight with grief. It seems her only son is in jail for two years; the family are employed a great deal at a native rajah's court, and the lad of eighteen took home a little glass cup to use, meaning to return it before the crockery was again counted (I fancy the supply is kept for English visitors). The value was about 1*l.*, and the fine was £20, and two years imprisonment. All the ladies declared if the affair had taken place in English territory the lad would have had a warning not to repeat the offence, and would have been discharged. It is very seldom one hears any praise of English justice, for there is a tremendous amount of bribery in the courts of law; the judges are constantly changed, and all the power gets into the hands of a few natives. I called in the evening on several people: a Rajpoot family who became Christians some years ago, and on another Bengali lady. Very lonely her life is; she, however, went to Calcutta on a visit, and took daily lessons from a native Christian teacher, and now amuses herself with fancy work. She has been with her husband to a great number of towns in the Punjab; and said, though only allowed to lift one little lath in the cab shutters, she had made a point of seeing all she could through that little slit. There seems to be an opening for a school for Hindu girls; and I am going to see all the empty houses fit for Europeans, so that we may know which is best, when God sends us the workers and the money.

On Sunday I went to the native service; a Catechist's baby and an orphan were baptised. Mr. Winter generally asks the names beforehand, and, if English names have been chosen, a severe lecture in the vestry makes the parents change their minds. On this day fever was on him badly, so he had not asked beforehand, and Grace was the name given by the Catechist; Mr. Winter, however, added its Urdu equivalent—Fulz Elihi (Grace of God). I received a letter from a Zenana lady saying my visit to her had been too short, I must spend four hours at least with her; another lady sent me a plate of sugar-candy. Mr. Winter and I sat in the public garden and admired the white convolvulus, as large as a breakfast cup; the large flowers of the datura were beautifully out. Mr. Winter was very shaky from fever. There is a hideous platform on which the English people sit for air; it is a pity Government do not keep a book of designs, instead of allowing such eye-sores to be erected. We had been much disturbed at night by the arrival of other travellers; and we had to put up with sour milk and bread, and had difficulty in getting anything cooked suitable for Mr. Winter. On Monday he had his fourth service for Christians. I went off for a grand expedition alone, but I had to jump out of the conveyance, the post horse determined only to go to Delhi; four men came to the rescue, but it turned about, and its heels were too near my face. It was a great vexation, and I have written to a Hindu gentleman to see what horse he can lend me. I have brought a supply of books for the Zenanas. Though allowed a sum every month for working materials, Mrs. S—— allowed the school children to work without thimbles (you can never send me too many thimbles). I must send her a pattern of a sock; those she had were only suitable for club-footed children. Her three girls, who we are willing to take into the Central School at Delhi for a nominal sum, are all idling at home. I do not say all this by way of grumbling, but there are people at home who delight in having Missions carried on cheaply by natives only. Well, here the numbers of women and girls taught, and that not regularly, I fear, is just what it was in 1874; whereas in Kurnal we have 69, and in Rewarri and out-stations 128. A native friend urges us to trust to fees and send ladies; but our experience in Delhi, Rewarri, and Kurnal, does not justify us in doing this, and the work among the women already costs over Rs. 32,000 a year in our Delhi and South Punjab Mission: the Ladies' Association giving only Rs. 6,300 of this. Besides this ordinary expenditure, there are buildings, furniture, journeys of sick, &c., to which they give nothing. I enclose with this one of the Rewarri bills for a month, so that any one wishing to take up Roh-tuck and support it, may know the expense it would be for two European teachers. I visited the Christian weavers, and four English houses which are available—the rent about £36 a year, unfurnished.

I want you all to pray that God may put it into the heart of some one of business habits to come to Delhi and help me with the office work: looking over the accounts, examining the station and other schools, going over the labour returns of orphanage, refuge, industrial schools, looking after buildings, helping with the very heavy corre-

spondence; there is full work for a man, but there is no pay, a retired officer would do. Mr. Winter and all the other Missionaries have their own work, and beyond conducting a weekly Bible meeting, cannot help me with the women's work. Every night I go to bed with my work only half done, and the office work prevents me calling as often as I ought on the members of the native congregation. You know I have frequently to visit the Refuge and Orphanage, the Station School, the two Zenana Mission houses, and the Hospital. I have neglected the Lock Hospital terribly lately. Then in a large Mission like this there is often some one sick, who I, of course, must at least visit daily, if I do not have them at our house to nurse. I ought to go oftener to the day schools and Zenanas. My work would be much lighter if we had cleverer workers. The matron at the Refuge writes, wanting to go off for a fortnight to a niece's marriage, and only gives me three days in which to find a substitute. A German, when I am away, thinks she requires for her own bed seventeen pillow-cases, and the calico I meant for the orphans is used in that absurd way. The Industrial schoolmistress charges a lady 5s. instead of the advertised price, 3s. 6d., for antimacassars, not meaning to cheat, but thinking it a clever way of increasing funds. I have to put matters right. However, the life suits me; I find scope for all my energies, and, I hope, the blessedness of one who has found her work."

It would seem that the prayers of Mrs. Winter have already been partially answered. The Ladies' Association has this year been enabled to extend its aid to Rohtuck, and has made a grant of the same amount (£60) as those already given for Kurnal, Rewarri, and Simla, towards the expenses of an English lady to superintend the work of female education in this town.

CHRISTMAS IN JAPAN.

THE Islands known under the general designation of JAPAN, are said to contain a population of not less than forty millions. Until a very short time back the edicts promulgated 200 years ago against Christianity were still enforced. Now, however, a universal toleration is proclaimed, the interior of the islands is opened to foreigners who submit to native law, and civilisation is said to be making fresh advances. The Buddhist religion is fast decaying, and with it temples and other outward signs.

Soon after the appointment of the Day of Intercession for Missions in 1872, the Society for the Propagation of the Gospel was supplied by two special benefactions with the means of beginning two new Missions—one in China, the other in Japan; and from the clergymen who at that time offered their personal services for Missionary work, two were selected to go to Japan, the Rev. W. B. WRIGHT and the Rev. A. C. SHAW, who arrived at the end of Septem-

tember, 1873, and are still labouring amongst the Japanese at Yedo, or, as it is now usually called, TOKYO.

In 1875 the LADIES' ASSOCIATION, in response to urgent appeals for a lady to help in teaching the women of Japan, sent out Miss ALICE HOAR, who arrived in November of that year, and soon after commenced her work in connection with the Mission of the Rev. A. C. Shaw. Although the number of Miss Hoar's pupils has never been large, the following letters will show some encouraging results of her six years' work amongst the Japanese.

In 1880 Miss Hoar writes:—

"I have lately had to part with four of my girls, who have been with me some time, but the day school has increased a little, so our number of scholars is still about seventeen. . . . While I was away for my summer holidays, O Take San, my first pupil, was sick only for a few days and then died. She had been living at home for some time, but had lately become my teacher, coming to give me Japanese lessons every morning. On the Tuesday she came to Mr. Shaw's house with some things she had made for the children of Holy Trinity, Haverstock Hill, who always send our children a box of toys every year. On this day she seemed quite well, the following Sunday she died. Her father has always been averse to Christianity, and for that reason I think they never sent for Mr. Shaw, although she was continually asking for us. It was very sad to be called back just to her funeral. At first we were afraid the father would not allow a Christian funeral, but he willingly consented, and is now more inclined to become a learner. We formed quite a long procession at the funeral, and first met at O Take San's house, where we stood outside and sang a hymn while the coffin was brought out. I felt very sad, but not without hope, for I believe she was a sincere believer in our Lord Jesus Christ. . . . Our school goes on as usual; Mr. Shaw thought they did very well at the summer examination. O Kuwa San, the Japanese Christian woman who lives with me, will I hope become really a useful Mission woman. With her help I have just commenced a needlework class for Japanese children who cannot go to school. I also have a Bible class for women, to which I hope the mothers of these children will come. It is astonishing with how little opposition we can work here, but this very indifference to their own religion causes them to hear the good news of salvation with indifference also."

In the following year we hear of the commencement of another useful work:—

"Mrs. Shaw and I have begun a soup-kitchen, helped by subscriptions from the English congregation. About twenty-five very poor women came twice a week for the soup, and afterwards we asked them if they would like to hear about the 'teaching.' One of the women gladly lent her room, and some of the meetings we have had there have been most interesting. The result so far has been that three of them have become Catechumens—a man and his wife and a poor old woman—O Kuwa San's especial care. She has put away her idol shelf, and says she never feels lonely now, but repeats the little prayer she has learnt, and thinks over what O Kuwa San

has taught her. The school continues just the same, about twenty children, and nine are baptised. There have been sixteen baptised altogether. . . . I felt very much strengthened by the prayers that were being offered for us by those at home on the Day of Intercession. I trust we may have faith to receive the blessing."

And in January, 1882, Miss Hoar gives the following interesting picture of Christmas in Japan :—

"I think about this time you may perhaps be expecting to hear from Japan. There is nothing very new to tell about my work here. Two more women have just been prepared as Catechumens who are attending the women's class I have on Fridays. One of them has been here to-day, telling of the persecution she is receiving from her friends. She is obliged to send her little girl away. I do hope her faith will stand the test. Some time ago there was an old woman admitted as a Catechumen; unfortunately she listened to her friends and neighbours, and cast away her faith. A few days since O Kuwa San met her. She said she was indeed miserable, for her friends were all as unkind to her as ever, and of course she has lost her hope of the life beyond. Three of the elder girls and two of the women were candidates at the Confirmation held by Bishop Williams on St. Andrew's day. Two of the girls are sisters of O Take San, my first pupil, who died about eighteen months ago.

"Yesterday I had the usual Christmas tea-party for the women. O Kuwa San and I made our long table look very pretty with flowers—narcissus, and scarlet berries, and white blossoms—and different coloured Japanese cakes. When our guests arrived we all had a capital game at ball in Mr. Shaw's garden. It is quite the custom here for grown people to play children's games during the first week of the new year. You may even see soldiers playing battledore in the streets, so you see it was nothing remarkable for all us O Ba Sans to be playing ball. I must tell you O Ba San means "old lady," or "grandmother," and when the women get about thirty or forty years of age they are O Ba Sans. We finished the evening by all going to our beautiful little church for evening service. This year the decorations are very pretty. It looks prettier to me, I think, because I did not see anything of it till Christmas morning. Two of my little girls and I spent the greater part of the week before in a darkened room, as they had sore eyes, but continual washing soon set them all right again. My other Christmas party was for the children. On both days we had the beautiful sunshine we get here in such abundance, and then, of course, everybody must be bright and happy. I have four girls living with me now from Bonin Island. When Mr. Plummer was here he visited the island—it is about 500 miles south of Yokohama—and he was much interested in the people, and has interested his friends at home, and started a Bonin Mission Fund. The girls improve wonderfully with a little careful training, and when we know what ignorance and sin they would grow up in at home, I think we cannot but be thankful for the opportunity given us of rescuing them."

LETTERS FOR OUR WORKING PARTIES.

I.—ERUNGALORE.

IN the February number of the *Mission Field* is recorded the death, on the 3rd December, 1881, of the Rev. C. S. Kohlhoff, a veteran Missionary who has served since 1835. "He was stationed," it is further stated, "at Erungalore where the church was built in memory of his father, the Rev. J. C. Kohlhoff, who laboured as a Missionary at Tanjore for fifty-seven years, and in turn was the son of the Rev. J. B. Kohlhoff, who went out to India in 1737 in connection with the Royal Danish Mission, and laboured as a Missionary at Tranquebar for upwards of fifty-two years. Thus in this good stock the Missionary succession has been unbroken for 144 years in three generations of labourers in the Indian field."

A boarding school for girls was opened at Erungalore in 1845 by Mr. and Mrs. Kohlhoff, and their youngest daughter has been in charge of this school for some years. In the following letters Miss Ada Kohlhoff expresses her thankfulness for the assistance given by the Ladies' Association to the school.

"The fancy articles so kindly sent by the Ladies' Association have nearly all been sold by a kind friend of mine in Trichinopoly. The clothes were very useful, each girl was provided with a new jacket out of the box, and though the petticoats were not quite sufficient for every girl to have one, still I have bought and made a few to complete the new set of coloured print petticoats."

A few months later she wrote again:—

"Thank you very much for your kind letter and the remittance of 31*l.* 5*s.* The little girl I have chosen for the new scholarship, St. Mary Cray, will be called "Mary Cray." Her parents are anxious for her to be educated, and have brought her a long distance to put her in school; she seems bright and intelligent and already knows her letters, so that I hope she will be able to read and go up for examination at Christmas. The girls are in great want of clothes, and although I sold the fancy articles you so kindly sent me and bought them some jackets, still the material is so inferior to the beautiful strong and pretty prints sent us annually, that we are all anxiously looking forward to the arrival of the next box. The number of girls including day scholars, is over a hundred, and so we find more clothes are required than formerly."

The last reports of the school state that several slight improvements have been effected. All the girls' fathers have been requested to pay a small monthly fee, and the men belonging to the Erungalore district have done so cheerfully. There are a large number of fatherless children who cannot be expected to pay fees. Two girls left after passing the highest Standard Examination, and one of them has taken charge of the girls' day school at Colamanikam, which has at present an attendance of twenty-four girls. The total number of boarders and day scholars in the Erungalore Girls'

Boarding School is 101, and the accommodation being insufficient, a new room has been built.

Twenty girls have been preparing for Confirmation at the Bishop's visitation in February, 1882.

Since her father's death Miss Kohlhoff, now Mrs. Clarence Smith, has resigned the charge of the school, and it is superintended by Mrs. Wyatt, the Rev. J. L. Wyatt being in charge of this Mission as well as of Trichinopoly, which is only twelve miles distant.

II.—CAPETOWN.

LETTERS of acknowledgment have been received for the boxes sent to Capetown in November. The first is from Canon Lightfoot, who wrote in January :—

"For the box intended for my own work I desire to tender my very grateful thanks to the Ladies' Association. Their sympathy and assistance is indeed of great value to us. The articles of clothing in the box are just of the kind specially valued by many, of the coloured folk connected with the Mission. The "Church Shirts," as they call them, are in great demand. We are thus enabled to interest and help many of various tribes and races who have here become connected with our Church, and also to assist materially our Church funds. And as we are almost entirely now dependent on our own resources, this assistance is of great value. Since the new Mission Church was completed the work has much extended. The debt on the Church is now paid, and the people are contributing by weekly subscriptions towards building a bell-turret and erecting a boundary fence."

The box sent to St. Michael's Home, in which it appears there are now over seventy poor destitute children, is thus acknowledged by Sister Caroline Mary :—

"We are very grateful for all the help sent us. Many things, such as the children's linsey petticoats *with bodies*, will be most useful, and many things we shall be glad to sell; for we want money very badly, not only to support the children, but to keep our houses in repair. There is one article of dress which, if I may say so, is not of much use at Capetown or the civilized parts of South Africa—that is, a garment often made of good galatea, which in shape is neither a pinafore, nor a shirt, nor a frock, nor a chemise. We think it must be intended as "*the garment*" for natives who are only just being taught to wear one at all. Little print jackets are not of much use here either,—in the hot season the children wear nothing extra, only their frocks, pinafores, and sun-bonnets; and in the winter, from April to October, when the weather is cold, raw, and damp, warm comfortable serge or flannel jackets are needed."

SUBSCRIPTIONS AND DONATIONS.

JANUARY, 1882.

	£	s.	d.
Sundford	12	6	
Miss Pul'er	10	0	
Miss Rodd	2	6	
Miss E. M. Sewell	1	0	0
Lancaster, by Miss Hinde	12	0	0
Bebington	3	5	0
St. Mary's, West Cowes	4	0	0
Alvechurch	8	0	0
Miss S. M. Tolson	5	12	0
Mrs. Gray	2	6	
Miss Christie	10	0	
Greensted, by Miss Ray	6	0	0
B. Rev. Dr. Strachan	16	0	8
Miss Rickards	2	6	
Mrs. H. B. Strangways	10	0	
Blackmoor	15	0	
Mrs. Foster	8	0	0
Levtonstone	2	10	0
Ottery St. Mary	7	6	
St. Ives	7	6	
Havant, by Mrs. Pigott	3	0	0
Broughton	15	0	
Mrs. F. J. Coleridge	10	6	
Clifton, by Rev. F. V. Mather	5	0	0
By Hon. H. Kenyon	4	16	7
Miss Budeock	10	6	
St. Saviour's, Battersea	5	3	6
Wimbledon	6	15	6
St. Michael's, St. Albans	3	10	0
South Col'ingham	5	0	
Rev. Canon Ridley	10	0	
M. S. L.	5	0	
Christ Church, Bath	3	10	0
Mrs. G. L. Bridges	3	10	0
Miss E. Hussey	2	2	0
H. W. Prescott, Esq.	5	0	0
Rev. J. Dolphin	10	6	
Miss H. Churchill	1	0	0
Mrs. Parry Watlington	2	2	0
General Turner	1	1	0
Miss Jane Hussey	1	1	0
Miss Clark	1	0	0
Mrs. Armstrong	5	0	
Miss Staunton	2	6	
Miss Jackson	1	0	0
Mrs. J. H. Moore	2	6	

	£	s.	d.
Salisbury, by Miss Wilton	5	5	0
Ely, by Mrs. Merivale	5	0	0
Misses Drury	5	0	0
Christ Church, Sydenham	15	0	
Miss Hoare	3	3	0
Miss Ward	4	0	0
Mrs. Cotton	1	1	0
By Miss E. Jacob	2	0	
By Hon. A. Othea Lawley	4	19	0
By Miss Cooke	15	2	0
St. Mary-the-Less, Lambeth	4	7	0
Miss L. Watson	10	0	
E. L. J.	5	0	0
	177	10	9

FEBRUARY, 1882.

By Miss L. Phillimore	1	11	0
Misses Bally	10	0	
By Rev. Dr. Strachan	3	1	0
Liverpool, by Miss Jones	20	1	0
Mrs. Townsend	5	0	
Hereford, by Mrs. Atlay	12	8	0
Putney, by Miss Hughes	2	15	0
Dawlish, by Mrs. Church	5	0	
Mrs. Parkinson	1	0	0
St. Mary Abbott's, Kensington	21	2	6
Holy Trinity, Brompton	6	0	0
Bowdon, by F. G. Whittall, Esq.	5	0	0
Upper Tooting, by Miss Harper	1	17	2
Mrs. Woolley	10	0	
Ludgershall, by Miss Selfe	3	0	0
Millbrook, by Lady S. Blunt	3	0	0
St. Peter's, Pimlico	23	1	3
Hornsea, by Miss Collinson	5	3	0
By Mrs. Russell	8	0	0
Kettering, by Miss Garratt	15	0	0
Mrs. Bourne	5	0	0
By Miss Palmer	2	6	
Tulse Hill, by Mrs. Cree	5	4	5
Wrockwardine	1	8	6
By Miss Cooke	4	16	0
Miss J. Durnford	5	0	

£153 6 4

PARCELS OF WORK AND CLOTHING

Received up to April 6th.

Miss Johnson. Tunbridge Wells. Lancaster Association, by Miss Hinde. Oakham Association, by Miss Neilson. Longdon Association, by Mrs. Vincent. Hackney Association, by Mrs. Brook. St. Peter's, Belsize Square, Association, by Mrs. Trammlett. Wolverley Working Party, by Mrs. Rowland. Holy Trinity, Brompton, Association, by Mrs. Pearson. Mrs. Livesay, East Dulwich. Mrs. Russell, Seend.

All letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

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The First Volume may now be had, bound in cloth, for 1s. 6d.

The Grain of Mustard Seed.

JUNE, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

TWO YEARS' WORK IN TRICHINOPOLY.

THE following interesting report of the progress already made in establishing schools for native girls in Trichinopoly, has just been received from Mrs. Wyatt. It was written in March, 1882:—

"It is known to most of our friends that in January, 1880, on our return from England, Mr. Wyatt was appointed to work in the large and important town of Trichinopoly and the surrounding district, and thus was severed our connection with Edeyengoody and the Tinnevely District where Mr. Wyatt had laboured since 1866, where my father, Bishop Caldwell, had planted and watered and reaped with God's blessing since 1841, and where all my own personal interests and work had up to that time centred. Mr. Wyatt has described in his reports how dark all seemed at first, but how the way was gradually and surely opened before us; how a suitable house in a suitable neighbourhood was found; then how we were enabled to purchase a large and substantial building close to our house in a good-sized piece of ground as a Boys' Boarding School to train up our Catechists and Schoolmasters of the future. This building was formerly a Court-house, and the large room in the front of the building in which the Court was formerly held, is now turned into the Chapel for the use of the school and for the Christians residing in the neighbourhood. It reminds one of the Basilicas of the ancient Church. Our next care was how to get suitable buildings to open a Girls' Boarding School, and while we were looking out for them we employed our time in opening Day Schools in the town for heathen high caste girls. Four of these have been opened in

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different parts of the town with marked success, and as funds come in we hope to extend this good work not only in the town of Trichinopoly, but also in towns in the neighbourhood. At length some suitable buildings joining on to our own compound became vacant by the removal of the East Indian Orphan children who had occupied them to another part of the town, and we were, therefore, enabled to rent these for our Girls' School. On October 1st, 1881, the longed-for day arrived, and we opened in these buildings a Training Institution for Female Teachers, together with a Boarding School for educating Christian Girls. We had already experienced the want of female teachers, as those whom we had employed in our Day Schools were nearly all from Tinnevely, and consequently we had to pay them higher salaries for coming so far, besides their travelling expenses. We commenced our Institution with sixteen girls in the Training Class and four in the Boarding School department. Five girls went up for the 3rd Grade Schoolmistresses' Certificate Examination in December, out of whom three passed, one in the first class and two in the second. With the new year our numbers rose to thirty-one girls in the Training Classes, and fourteen girls in the Boarding School department, which also serves as a Practising School for those who are being trained as Mistresses. Nearly every week we are having fresh applications for admission as the Institution becomes known, so that we have every hope with God's blessing that it may prove a blessing to this neighbourhood. Several of the girls come from Tinnevely, some of them my old pupils in Edeyengoody Boarding School, who have come here to join the Training Class. Others formerly were in the Erungalore Boarding School under the care of Miss Kohlhoff. I might mention that the mixture of northern and southern blood seems very beneficial. The southern girls seem to me more warm-hearted, the northern girls brighter and naturally more intelligent. A most interesting event occurred some little time ago. A heathen high caste man in Government employ, hearing of our school, wrote and asked me if I would receive his sister whom he had taught well, and whom he now wished to be trained as a mistress: also a younger sister and daughter. I replied I should be happy to do so, and at the same time explained to him that ours was a Christian Institution. I heard no more of him for some time, and supposed he had thought better of it. But at length he appeared, having brought his mother, two sisters, and a young brother with him. He lives in a large town about sixty miles distant. At first he intended to take a house in the neighbourhood, leave the young people in charge of his mother and let them attend school daily; but when he found it not an easy matter to get a house in the neighbourhood, he asked me to allow his mother to have the use of one of the small rooms inside the Girls' School compound. To this I consented, as the mother seemed a nice, amiable woman. The boy, however, it was arranged should live in the Boys' Boarding School. So the mother lives in the little room, and cooks for the girls; but they sleep, and learn, and play with all the other girls. The eldest girl is a bright nice-looking girl not quite fourteen years old, and has joined the class of girls learning

for the higher grade. The first night, when all our girls knelt for their private prayers, these sat still looking on wonderingly; the same in the early morning, when they all sang a lyric on first waking, before praying. Soon we noticed the wonder giving place to interest; and now they join heartily in the singing, though they do not kneel at prayers. They come of their own accord to Chapel daily, and also on Sundays, but sit behind the girls, and retain their seats during prayer, but listen to the Lessons, and join most heartily in the singing even of the Psalms. Besides the brother of these girls there are five other heathen high caste boys in our Boys' Boarding School, who come from various places at a distance. Have we not every reason to hope that the Christian influence by which they are constantly surrounded, and the seed daily sown in their hearts, will bring forth fruit to God's glory in themselves, and through them in their relatives? Prospects are opening out of more heathen girls seeking admission, and before I close this report I may be able to give an account of one more at least of whom we have heard. I had at times hoped to be able as time went on to get non-Christian girls to come to us, but I never thought the happy opportunity would occur so soon; and I pray that this may only be the beginning of a good work in such an important direction. The girls are all taught by two Masters, and a thoroughly competent Mistress, who received her training in the C.M.S. Training Institution at Palamcottah; and also quite lately Miss Taylor, the daughter of one of our old S.P.G. Missionaries, who had passed her 2nd Grade Examination in Madras, and wished to study for her 1st Grade, has come to us and is living in a small house inside the girls' compound, and teaches the various classes English and map-drawing, besides being present at other classes, and is also herself helped with her own studies.

"I should mention that hitherto we have received no grant from any society for our Institution; we have trusted solely to help from private friends to carry it on. By last mail we received the welcome intelligence that the Ladies' Association, in London, at their last financial meeting had generously responded to an appeal from Mr. Wyatt, and had sanctioned the salary of a qualified lady to assist me in the Institution and generally in female education in Trichinopoly. The selection of the lady has been left to us, and we shall be thankful to hear of any suitable person. Miss Bullock also kindly says that she is prepared to receive subscriptions on behalf of our Girls' Boarding School and Institution and forward them to us. We shall be very grateful if friends who may read this will kindly undertake to support a girl. We find the cost of boarding, clothing, and educating a girl will be from 4*l.* to 5*l.* a year to the close of her stay in the school.

"Since the death of Mr. Kohlhoff and the marriage of Miss Kohlhoff, the district of Erungalore, in the Collectorate of Trichinopoly, has been placed under Mr. Wyatt's care also; and the Girls' School in Erungalore I have undertaken the charge of. Erungalore is twelve miles from Trichinopoly, and as there is a good road we can drive out all the way in about two hours. All the big girls have

come to me in Trichinopoly to join the Training Institution, as I mentioned before, while all the little girls belonging to the four lower classes are still in Erungalore. I have just returned from a stay of several days with them, making arrangements that they shall be well taught and cared for in every way. The native Clergyman of the place, who has been transferred there from Trichinopoly, takes a great interest in the children, and keeps me well informed of all that goes on, besides checking the accounts before they are sent on to me. The Ladies' Association has always taken an interest in this school, and several Branch Associations and private friends support girls in it. I am very anxious that the long years of patient work and unflagging interest taken in this school by Miss Kohlhoff, and her mother before her, should not be thrown away; and I earnestly request all old supporters and friends to continue their interest and assistance still. I have to thank the Ladies' Association heartily for a large box of native clothing sent out by them for this school, which I received in February, and also for a box of clothing for the Girls' School in Trichinopoly, which we hope to receive ere long.

"The Bishop of Madras paid us his triennial visit on February 15th, accompanied by his Chaplain, Mr. Morley. On Thursday, the 16th, he kindly consented to preside at our prize-giving to the girls of the Training Institution, and also to the Hindu girls of our Day Schools in the town. The prizes were to be distributed in the spacious schoolroom of the Training Institution, and long before the hour, bandies laden with bright-faced little children began to arrive. For two days previous I had had hard work to prepare the prizes for so many; for, although only those who had passed the examinations and had attended regularly were to have the real prizes, still some little thing must be prepared for every one, that none should go away empty-handed. All our girls were dressed in their bright Sunday uniform, and all had flowers in their hair, in accordance with the Hindu holiday custom, and had taken their seats on the benches at the back of the schoolroom, so as not to hide the little Hindu girls who sat in front. Nearly 120 of these had arrived by three o'clock from the four different Day Schools in the town. What bright rows of faces, and what gay-coloured clothes and jewels were to be seen, row after row! On one side of the room were arranged seats for native gentlemen, and behind the tables on which the prizes were arranged were placed chairs for the European visitors. At four o'clock the Bishop arrived, and soon after Mr. Sewell, the Collector of the District, and Mrs. Sewell and other European friends. The proceedings commenced by the girls singing a Tamil lyric, after which Mr. Wyatt gave a short account of the schools to the Bishop: how backward he found female education to be in Trichinopoly when he arrived here two years ago; how he had established one school after another, and how much he found them appreciated, not only in Trichinopoly itself, but also in adjacent towns. The Bishop then gave an address in English on the importance of female education, and the necessity of liberally supporting it; and then addressed the children themselves through an

interpreter. The little Hindu girls were evidently much interested in looking at the Europeans, so many of whom assembled in one place they had never seen before; and when the Bishop began to address them they were all attention, till, unfortunately, carriage-wheels were heard, and soon another European lady or gentleman entered, when in a moment all the little ones were on their feet, saying 'Salaam' in every key. Neither the Bishop nor any one present could refrain from smiling, as this occurred three or four times; and the Bishop most good-humouredly would pause till each excitement was over, and say, 'Do you think I may venture now to proceed?' The prizes were next kindly given out by Mrs. Sewell, and each girl as her name was called out came up to receive her prize. The Institution girls first received their prizes for Scripture knowledge and good conduct, and then came the turn of the little Hindu girls of the various schools. Two little girls, one from the Fort School, and one the daughter of the Native Deputy Collector, were dressed as little boys, in gorgeous coloured silk jackets and silk trousers, and one of them with a gold tissue cap on her head. Several of the visitors inquired why this was, and we told them that it was done because there was no boy in the family, so the parents dress their girl as a boy to express their great desire to possess an heir. Mrs. Hutchins, of Alderbury, had been most kind in sending us dressed dolls, little looking-glasses, boxes of beads, and mounted pictures for prizes, and Miss Hope, of Derby, a number of dressed dolls, &c.; and besides these, we had provided some nice wooden workboxes from Madras, and a quantity of books with short Bible Stories brightly illustrated, and others, for the more advanced girls, called 'Women of the Bible,' 'Children of the Bible,' and coloured picture books. But of all the prizes none were so coveted as the doll. It was most amusing to see how these were sought after, even by the bigger girls. After the prizes were over another Tamil lyric was sung, and the Bishop pronounced the Benediction. Sweetmeats were distributed to all the girls, and then all adjourned to our house to watch the girls amusing themselves. A large circular swing with four boats had been provided for them, and a juggler also had been ordered, but the latter disappointed us at the last moment. Some of the girls begged me to let them look over the house before they left, so I showed them over. It was most amusing to see how they rushed to my looking-glass, they had never seen such a large one before. They were also much taken with the piano. As dusk came on the little ones hastened home, and thus ended our second prize-giving day. There was such a marked difference in numbers and in behaviour this year to our first attempt last year, that we have every reason to be thankful and take courage for the future. Subscriptions are much needed to keep up these schools. We calculate that about 12*l.* a year will support one Day School, but if any one cannot give so large a sum, subscriptions *towards extending female education* will be thankfully received.

"On Saturday, the 18th of February, the Bishop held a Confirmation in our Fort Church, when sixteen girls from the Institution, who had been carefully prepared, were confirmed by him. The

service took place at half-past five in the evening, and was a solemn and impressive season. Two Sundays after, having had further special preparation, the girls were admitted for the first time to the Holy Communion.

"I cannot close this Report without saying a word about the Biblewomen's work. Through the kindness of friends we have been enabled to support two Biblewomen during most of the past year. For a short time their work was much retarded by the severity of the outbreak of cholera through which we have just passed. It was a most anxious time for us, surrounded as we were by the disease, and hearing daily of numerous deaths quite close to us, yet by the goodness and mercy of our God not a single case occurred among our boys or girls. The Biblewomen continue to meet with the greatest encouragement, and they are now commencing not only to sing and read to groups of women and girls collected in houses, but to teach reading and sewing to several women in their houses who have asked to be taught. I hope friends will kindly help us in this work also, as I am very anxious that one or two of these women should be in connection with each of the Day Schools, to follow up the good done in the schools in the girls' homes, by influencing the mothers and relatives of the pupils. I am about to employ one woman for this purpose at once, in connection with our most promising school in the town.

"Thus far I have endeavoured to give a cursory account of our work in this large and important town. Can any one look round at this great city, with its crowds of living souls, without being moved by a desire to try any way and every way to bring Christian influences to bear upon them? I earnestly appeal to those in England enjoying the light and liberty of that favoured land, to stretch out helping hands to their sisters here."

MADAGASCAR.

DEATH OF MRS. KESTELL-CORNISH.

THE sad news of the death of Mrs. Kestell-Cornish at Antananarivo on March 7th after only four days' illness has filled the hearts of her friends with sorrow, and occasioned deep regret to all who are interested in the Madagascar Mission, where her loss will be widely felt.

So suddenly did this sad event occur that only a brief and hurried notice of it could be sent by the mail which reached England in April, and which brought at the same time to her sorrowing relatives "happy letters, full of life and energy," written before the commencement of her fatal illness. Another mail has now come in,

bringing fuller particulars; and the following touching narrative of the funeral, which appeared in the *Weekly Gazette* of the French residents in Madagascar will be read with melancholy interest by many, while it affords a valuable proof of the universal esteem which the departed lady had won from all classes and creeds in Madagascar.

"If there is a time when the differences of sects and nationalities vanish, it is when death comes with his terrible grasp amongst our small foreign community, and carries off unexpectedly one of its members. It is impossible to depict the consternation and grief which struck the heart of every inhabitant of Antananarivo at the news of the sudden and unexpected death of Mrs. Kestell-Cornish, wife of the Right Reverend R. Kestell-Cornish, Bishop of Madagascar, who after only four days' illness died of pleurisy, on Tuesday the 7th instant. Mrs. Kestell-Cornish had been some seven years in Madagascar actively devoting herself to the labours of Mission work, and making herself beloved by every Malagasy who knew her.

"The funeral took place on Wednesday the 8th, at 7 a.m., and the service was read by the Rev. F. A. Gregory, in the Anglican church of Antananarivo. Almost all the foreigners of the capital were present, the principal French residents, all the English inhabitants, and all the Norwegian Missionaries. From the church the body was carried to Ambatoaranana, a town about fifteen miles from the city, but the funeral procession through the city was a sight which in itself bore better witness to the esteem and love felt for the deceased than any words can give. About 800 Malagasy followed, and the crowd of women with dishevelled hair—which is the Malagasy form of mourning—the respect which the most indifferent passer-by seemed to bear towards the plain and simple coffin strewn with flowers, the intense silence which reigned throughout a crowd of some thousand people traversing the city, all this was far more heart-rending than ever the ceremonies and pomp of the most civilised funeral could have rendered it. If Mrs. Kestell-Cornish could have seen the reward of all her labours here it would have been to see that every head was bowed in grief and awe at the Supreme Will which has thus suddenly severed her from her husband and family.

"When the procession arrived at the suburbs of the city, the Rev. G. Coles made an appropriate address in Malagasy to the crowd, which had already doubled in numbers, thanking them for the respect they bore to the deceased in thus silently accompanying them. From thence the *cortège* continued to Ambatoaranana, arriving at one o'clock, when the Burial Service was completed in the presence of all the members of the Anglican Mission, joined by Messrs. Laborde and Coombs and about 500 Malagasy. Ambatoaranana Church is the burial ground of the Anglicans in Madagascar, and, after the Roman Catholic Cathedral, is the finest edifice in the island.

"To the Lord Bishop of Madagascar thus left alone in a foreign country, in the midst of his work, what can we say? May he know that every heart sympathises with him, not only here, but also in

Mauritius and England, and may that to some extent be a consolation in his intense grief at the loss of one whom every one loved and respected."

NATIVE FEMALE TEACHERS IN MADAGASCAR.

THE warm, active interest which Mrs. Kestell-Cornish ever took in the schools and general work of the Mission is abundantly manifested in the following letters respecting the native teachers which she had addressed quite recently to the ladies in England who kindly contribute to their maintenance through the Ladies' Association. The first is written to a lady at Wells :—

"Accept our best thanks for your kind subscription just received for Ratavy; she still continues to be a teacher in our school, and we are very glad of your help towards her support; she teaches the third class, and I believe Miss Woodford is satisfied with her work. Since you first began to send us money for her when she was Miss Lawrence's pupil, she has been married, and has two little children, very great pets in the family, her husband being an only son; he is called Samuel, and works in our printing-house. I think you would be pleased and amused also if you could see our girls' school. We have two large rooms full of classes, five in the upper room of girls and women numbering about 100, and in the lower school 180 little children, some of whom are boys, and we have such a good infant schoolmistress in Miss Barker, that the little boys are to be prepared by her until they can read. They look such bright happy little things in the gallery going through the routine of black-board and other lessons. Ratavy's class is in the upper division; they read, write, cipher, learn catechism and hymns, and work; now they are making an elaborate patchwork quilt."

Another is addressed to the Scarborough Association :—

"Accept our best thanks for your kind subscription for our native female teachers. Razafimanitra, to whom the money has been specially appropriated, is married now and has gone to live in the country, however, I hope we shall not lose sight of her, as she has promised to come in to church and Holy Communion when she is able, and her family belong to our Church, though her husband does not. In her place we have the wife of one of the boys' school teachers, who is a bright little woman. She has a class in the infant school, and though not yet much accustomed to teaching, Miss Barker has hopes of her improving. Rahamina is her name. She is always at daily service with some of her class, and seems to take a great interest in them. The infant school is very happy just now under Miss Barker, who joined us from Ravensthorpe, so Yorkshire should have a special interest in this school. All are learning reading and spelling, counting, and writing on slates, besides hymns and catechism, and easy Scripture lessons. A great many who live near come to morning service before school, and are much improved in their behaviour in church."

The third letter is written to a lady at Chester :—

“Accept our best thanks for your kind contribution through the Ladies' Association for our school teachers. We are very grateful for the help this year, and indeed always, for the new work opening on the coast under Miss Lawrence costs a great deal, and the schools in this great town increase always. There is always a great demand for school materials of all kinds, and this has just been put upon a new footing, which we hope will be less expensive in the end, though at the cost of a considerable outlay this year. I think we may now report a steady set of teachers, they are punctual at church and school, and teach pretty well as long as they have an English woman to set and keep them going. We meet them every morning at church at half-past seven, with a certain number of the girls. After prayers they go down to the schools and work until eleven o'clock. Two afternoons a week the schools assemble again at two o'clock for needlework until four, when they go to evening prayers ; and two afternoons the teachers assemble for instruction, and to prepare the work for their respective classes. One afternoon they are at the Bishop's Communicants' Class. I think this is a brief outline of their week's work which may interest you and those who kindly contribute towards their support.”

And the last letter, addressed to the ladies of Sedbergh, is as follows :—

“We wish to express our gratitude to you for the sum received through the Ladies' Association for our schools in Madagascar. There has never been a time when we were more in need of help, for besides our staff of English teachers being full, now Miss Lawrence is at work on the coast, and Miss Woodford and Miss Barker in our large school here, we have an increasing demand for native female teachers, both as our numbers in the town school increase, and as fresh stations are taken up in the country where the Catechists' wives or daughters, if they are capable of teaching, may do great good. I think you would be pleased if you could see the schools at work, and would not feel your kind efforts thrown away, and the training up of good Christians among the women is a real help to the advancement of that work which we trust all have at heart.”

MISS LAWRENCE'S WORK AT TAMATAVE.

MISS LAWRENCE'S work at Tamatave, though full of discouragements and difficulty, is yet evidently beginning to bear some fruit. The following letter, written in January, 1882, will be read with great interest by all who have followed the course of her energetic and valuable work in various parts of Madagascar :—

“Thank you very much for your kind letter of October 12th. The box of clothing arrived the week before Christmas, just in time to supply nice rewards for our breaking-up day. All the things

were gladly received and much admired, but especially the dolls, which were nicely dressed; they will serve as patterns for all future doll-dressings. I beg to send our sincere thanks to the ladies who contributed such a large supply of pretty, useful things. I have delayed writing in order to be able to report as to the probable future of this school. As far as I can judge, I fear it will never be successful in point of numbers, owing to the migratory character of the inhabitants of Tamatave, and the utter indifference of the people with regard to education, fostered by the debasing habit of rum-drinking that prevails in nearly every house. Yet, with all these drawbacks, I am thankful to say some progress has been made, and the children who have been looked up and brought into the school attend now much more regularly, only absenting themselves when obliged to go with their friends into the country to see to their rice. During the last six months the average daily attendance has been about thirty. There are more than forty in the school. We have also a sewing-class for Betsimisaraka women, who join the girls' school every Wednesday afternoon—there are generally ten or twelve present; they stay after the class and have a cup of tea, and then go to Church for Evening Prayer. Most of these women also come on Sundays to my Sunday Class, as well as all the children, both boys and girls. They assemble in my own room and sit on mats, and some on low forms; they look upon it as a visit, otherwise the women would not come. We sing hymns and talk a little till Church-time; the women come back after Church, and have a cup of tea in a friendly way, not that they care very much for tea, but by this means I learn a great deal about them and their children, all of which helps me to know them better.

"The week we broke up Mr. Smith asked the Government officers to visit the school; four of the chief officers came, dressed in their uniforms—amongst them was the governor's son. They examined the school in reading, writing, and arithmetic; each child had in her hand her own copybook, and several specimens of needlework. Ten of the girls had made print jackets for themselves, with the button holes and crochet trimmings. The Malagasy officers said that they thought the writing and needlework very good, and the general work of the school gave them pleasure. Mr. Smith has asked the officers to visit some of the district schools. I hope also to go at the same time and give out some of the clothing you have sent as prizes. I have six nice little girls living with me in the house—four Betsimisaraka and two Hova; the youngest is about ten years old, and the eldest twelve. They are all bright and happy, and seem to like school very much; for, although most of them have their parents living in the town, they never ask to go home, or care to do so even when they are told. On the Saturday before Christmas Day they went home for the holidays, and were told to return on the Monday week; during the holiday they came to daily Service, although they had not been asked to do so. On the Thursday they came back for good, without any explanation as to why they had returned before the time. One of the girls came in to see me as usual, and then went up stairs and changed her clothes; soon after the rest came and

followed suit. I took the whole as a matter of course, as I thought it would discourage them to ask questions; it is, however, proof that they know where they are well off. I hope I have not led you to suppose they are model children; one can hardly expect them to be so, taken as they are for the most part from such bad homes. Their worst fault is lying, which is so habitual to the race that they do not regard it as a fault; hence they require a great deal of watching and intelligent care, especially as they improve so fast as far as external manners are concerned. Out of school hours they all take their share in the industrial work: make their own beds, brush the room, set out the table for their meals, wash up after, wash and iron their own clothes. I have secured a good native woman to help me with the children, who was for some years nurse to Archdeacon Chiswell's children; she is like a good nurse to them, teaching them to do their work well, and looking after them when they walk out, &c. I have had much anxiety during the past week owing to the serious illness of one of the boarders from dysentery. It is very prevalent at present, and many have died from it—amongst others, the governor's little granddaughter. We suppose the excessive damp heat which we are now enduring, and the badness of the water, has brought it on. I am happy to say that our little girl is better, and I hope she will be all right in a few days.

"The Boarding School promises to be a success; the house, however, is too small to admit of more than eight, unless we get a little money to build a native house in the ground for the Day School, which would leave the schoolroom free for another bedroom. There is only one room down stairs besides the room used for the School-room. There is a great deal of general work always waiting to be done here, which takes up all one's leisure, but which cannot be passed over, such as the visiting and attending to sick people, of whom there are always so many in such a climate as Tamatave; and the people come with all sorts of strange requests. During the long illness of the Governor he sent for me constantly, to help the nurses about his food and nursing; he was always grateful for any little attention paid him. I have now a pretty good supply of medicines. Miss Manning kindly sent me some a short time ago, and I have also received some quinine from Archdeacon Chiswell; the latter, unfortunately, is in such great request that we seem to be always in want of it: I have used during the last week thirty grains a day for children suffering from fever. I hope I may be excused if I say that I am greatly in want of a hand sewing machine, *lock-stitch*; if you know any lady who has one she can spare, I shall be very glad to have it. The large sewing-machine here that the ladies of the Association of Torquay sent out some years ago is still in the Mission School at the capital. I do not care to have a chain-stitch, as I only want a machine for better kind of work. I should perhaps mention that, owing to this school being so recently re-opened we have four boarders, for whom I have not as yet found supporters, so I have taken them on faith."

(To be continued.)

LETTERS FOR OUR WORKING PARTIES.

I.—SPRINGVALE.

THE transmission of boxes of clothing from the sea-ports where they are landed in South Africa to the distant Mission stations for which they are destined is always a tedious and expensive process, and the boxes acknowledged in the following letters were additionally delayed by an unfortunate mistake of the agents to whom they were consigned. But Miss Fox's letter will show how acceptable the contents proved when at length she had the pleasure of receiving the one sent for; the benefit of the Girls' School at Springvale in the diocese of Maritzburg, of which she is Lady Superintendent.

"I have now received the long-delayed box of clothing. I was so glad to get it at last; it was a very nice box of things; we return our best thanks to all who contributed. There were such a nice number of handkerchiefs, which were most acceptable. The people are very ready to buy the clothing, and I think it is a much better plan than giving away all. I think I told you in my last the new plan we have in the school; that if the children are at school every time in the week before prayers, they have a ticket, the value of threepence, on the Friday afternoon, to be exchanged for clothing. I gave, I should think, about £2 worth of tickets last half. I should be glad of any number of men's and boys' shirts; the men always prefer the coloured ones; I charge them three shillings for those, and two shillings for the unbleached ones. My sister, I am sorry to say (for my own sake), has left me. Miss Usherwood was opening a Branch School at Greytown, and asked my sister if she would superintend it for her, and she consented. They have opened under very favourable circumstances. I believe they have over twenty pupils. I miss my sister sadly, though I must say I never expected to keep her longer than Christmas. We commenced our school again on the 16th January, after five weeks' holiday. I think the school is in a little better order than it used to be, and the children improving. I have just given up the night school, as I found I could not give proper attention to it, though one of the men comes occasionally as he is so very anxious to learn; he is here now, as I am writing this. I am just about to commence teaching the harmonium to another, as he wishes so much to learn; I do not know how he will get on, but we must try. Now I must tell you how the school flourished last year. I had altogether sixty-seven names on the register, but some of those were only here for a short time. The average attendance was morning, thirty-eight; afternoon, thirty-two. We have now opened with twenty-two girls, and about twenty-three boys, so many of the latter are away herding, &c., those that we have are coming very regularly. I do not know the numbers of the Sunday

School, for I have lost the register for the first part of the year, but the attendance varies very much; last Sunday I had eight, the Sunday before ten, the Sunday before that nineteen. I do not reckon my own three boarders, because I take them separately. I should be most thankful to any kind friends who can send me out Scripture pictures, as I always show a few to the children on Sunday, and Albert Oakes, my eldest boarder, explains them to them. I am afraid they would not understand my Zulu, and I have explained them all to him, and know what he says to them; they are very fond of pictures. . . . We have had some extremely warm weather this summer, and I have felt the heat more than in previous summers. I suppose the longer one stays in the colony the more one feels the heat. Last Sunday afternoon we had a tremendous thunderstorm, the rain coming down in torrents. The river bed close here was quite dry before the storm began, but when it had finished (it lasted about an hour or little more) the water was rushing down; that is the peculiarity of these rivers. But we were very thankful for the rain, for the ground was very dry, and we were getting anxious. We occasionally have a night visit from a baboon or monkey. One night we found he had paid a visit to my larder, and helped himself to some cream that I was going to make into butter the next day; he also tried the taste of a little white paint. I am afraid he did not find that quite so nice. He must have entered by the door, for the string with which we fastened it together was broken, but he escaped through the window, leaving some of his hairs on the bars. Another evening we were sitting in the room very quietly when we heard a noise in the larder again. We both rushed out, I guarded the door, and my sister ran and called Mr. Greenstock, but the creature had escaped again through the window before Mr. Greenstock could get there, so you see we have our little excitements occasionally. We had a midnight celebration this year on Christmas Eve, just for ourselves; the native Catechist came. We had previously decorated the Church as usual, when we used that nicely made text that you sent out. I hope by next Christmas we shall have our new Church finished.

"I hope you are not having such a severe winter in England as the last. I sometimes think I should like to come home again for a month or two, but I am quite sure I should want to go back again to my work here. I am afraid I am not doing so much as I ought to here. I wish I could go and visit among the people more, but my duties at home prevent my doing much in that way. Then again I cannot sit down and hold a conversation with them, and I am quite sure that is what is needed. I often wonder why poor Mrs. Greenstock was taken, when in all probability she would have done so much good here. It is hard to believe that it was for the best, but I know we must believe so. We must all do what we can, and leave the result in higher hands."

II.—CLYDESDALE.

IN December, 1881, Mrs. Button thus writes to acknowledge the boxes sent by the Ladies' Association for the benefit of the Mission at Clydesdale, in Kaffraria :—

"You must have thought it very strange that we have not acknowledged the receipt of a box kindly sent to us by the Ladies' Association I believe nearly a year ago, but as my husband will explain to you, through some neglect on the part of the agent, who gave us no notice of the arrival, the box was put into a warehouse at Durban, and we have just this last week had the great pleasure of unpacking the two cases kindly sent. May I ask you to accept and express to those who so kindly work for us, our warmest thanks for their valuable contribution of clothing? It seems such a splendid large supply having the two cases together, and I am glad to say the contents of the former one, although packed up so long, were not in the least damaged. We shall just be able to clothe all our out-station school children for Christmas, which will be a welcome gift to them, and the fancy articles from the cases will be for sale, the proceeds being applied to the Boys' Industrial Institute, upon which building there still remains a debt, which we are anxious to clear. I am not able to thank any one individually for their kind help, but I should like them all to know how very acceptable everything sent proves. The pieces for patchwork, cotton, needles, &c., are a great help to me for my sewing class—I have about thirty girls twice a week to teach. And then the scrap-books are so much appreciated by the children; one of the teachers at an out-station school has one of them given to him occasionally for the use of his children, and others serve for prizes."

Archdeacon Button gives the following account of the general state of the Mission, which appears to have suffered much in the late war :—

"I wish to thank you very much for your kind letter. The help of the Ladies' Association is very welcome indeed. You will be sorry to hear that our work has during the past year stood still. The war has disorganised all our plans, but I hope now that we have peace all will come right again. The school at Umfulamukle has suffered with our other work. Titus, the husband of Joanna Astute, the teacher kindly supported by the Ladies' Association, was here the other day asking me to go and help him in collecting his scattered children. I have to go in another direction for a few days, and then I shall see what can be done for him. Poor Joanna has had a great loss in the death of a nice native woman who was her companion and near neighbour. She was taken ill very suddenly and died before I could go and baptize her. I am always anxious in the heathen locations to get several Christian families together if I can, for mutual help and comfort. I fear very much that we shall now have added to our other troubles a famine next year. For

nearly a month we have had hot suns every day, and the crops are withering away. Next Sunday we shall both here and at the out-stations have prayers for rain. You will I expect hear that though the Bishop's health is somewhat improved we are still very anxious about him. I fear he will need absolute rest for a year or two; this he will not take, so it is very difficult to know what should be done. I fear that our many troubles have weighed very heavily on him. Each of us have had troubles during the last year, and he has had to bear the burden of all our difficulties. We hope all to meet at the Umtata in July, when I trust we shall find him better and stronger."

ANNIVERSARY SERVICES.

THE Anniversary Services of the Society for the Propagation of the Gospel will be held in St. Paul's Cathedral, on Wednesday morning, June 14th, at eleven o'clock: Holy Communion, with Sermon by the Lord Bishop of Carlisle. The Service at Westminster Abbey will take place on Wednesday evening, June 21st, at 7.30 P.M., when the Sermon will be preached by the Rev. Canon Knox-Little.

The LADIES' ASSOCIATION will be represented by the special attendance of its members and friends at both these Services.

The Service at St Paul's having been fixed for the morning of June 14th (the second Wednesday in the month), the day for the usual monthly meeting of the Committee of the Ladies' Association, the meeting will be held on Tuesday morning, the 13th of June, instead.

ANNUAL REPORT.

THE Annual Report is now printed, and has, we trust, been already received by our Correspondents and Branch Associations throughout the country. If any members have not received a Report, or if any additional copies are required, they will be forwarded on application by letter or postcard to the Honorary Secretary, at 19, Delahay Street, Westminster, S.W.

SUBSCRIPTIONS AND DONATIONS.

MARCH, 1882.

	£	s.	d.
Mrs. Blunt	1	1	0
Mrs. Mooyaart	1	1	0
Mrs. Taylor	1	0	0
By Miss Ollivant	2	2	6
Ilkley, by Mrs. Rawson	4	0	0
Newport, by Miss Burgess	1	0	0
Batheaston, by Mrs. Dingle	4	0	0
St. Mary Abbots, Kensington	5	11	0
Fryern Barnet	6	2	0
Swaffham, by Mrs. Plowright	5	2	6
Lyndhurst, by Miss L. Burrard	7	0	0
The Bishop of Toronto	5	1	11
The Rev. Canon & Mrs. Barker	2	2	0
Mrs. Tennant	2	2	0
Brockhall and Kingsthorpe	7	5	0
Farnborough, by Miss L. Loveday	1	7	6
Liverpool, by Miss L. Ashton	5	2	0
St. Paul's, Battersea	1	15	0
Tunstall, by Miss M. Moore	9	0	0
Betteshanger, by Mrs. Bliss	1	12	6
Mossley, by Mrs. Bull	10	0	0
Tenbury, by Mrs. Norris	3	3	0
Miss Welch	2	6	0
Wolverley, by Mrs. Rowland	5	18	0
Ashby-de-la-Zouch	5	10	0
Mrs. James Findlay	10	0	0
Misses Shuttleworth	10	0	0
Great Chart	3	0	0
By Miss Cooke	13	19	0
	107	9	5

APRIL, 1882.

	£	s.	d.
Mrs. Alexander Duff	2	2	0
Mrs. Harvey	3	0	0
Miss Harrison	2	2	0
By Miss Patterson	7	4	0
Ickham, by Mrs. Gilder	2	11	0
Lancaster, by Miss E. Hinde	15	0	0
Loughborough (Emmanuel)	3	0	0
St. Mary-the-Less, Lambeth	2	18	6
Upper Clapton, by Miss Longley	13	11	6
Miss Dallas	4	0	0
Miss Heath	5	0	0
By Mrs. Wauchope	1	6	9
St. Mark's, Hamilton Terrace	15	0	0
Mrs. Croft	2	6	0
Kemerton, by Mrs. Mercier	5	0	0
Southport, by Miss Radcliffe	11	10	6
Miss E. Birley	5	0	0
Cannes, by A. Barton, Esq.	45	0	0
Hamerton and Buckworth	1	17	6
Tenbury, St. Michael's	4	0	0
By Miss Croft	5	0	0
By Miss A. Birley	10	0	0
Blymhill and Weston	4	0	0
Kimcote, by Miss Cox	6	7	3
Miss Beazeley	4	0	0
Lady Monteagle	1	1	0
Torquay, by Miss Martyn	50	0	0
Liverpool, by Miss Jones	2	13	6
Lee, by Miss Beaumont	7	7	6
	£209	3	10

PARCELS OF WORK AND CLOTHING

Received up to May 4th.

Ilkley Association, by Miss Maude. By Mrs. Strachan. Warmington Working Party, by Miss Berkeley. East Molesey Association, by Mrs. Smallwood. Lady Boothby. Speldhurst and Ashurst Association, by Miss Watson. Maidstone Association, by Miss C. Allan. Stourpaine and Stapleton Working Parties, by Miss Watts. Englefield Green Working Party, by Miss Charrington. Clifton Association, by Miss Swayne. Askham Bryan Working Party, by Mrs. C. Smith and Miss Hebden. Lincoln Association, by Mrs. Venables. Church Lawford, Frankton, and Arley Association, by Mrs. Wauchope. Waterloo (Liverpool) Association, by Miss Jones. Newland Association, by Mrs. Smith. Miss C. Temple, Exeter. Whitburn Working Party, by Miss Wilcox.

Boxes will be sent in June to Edeyengoody, Nazareth, and Bloemfontein. Parcels to be sent before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Volume may now be had, bound in cloth, for 1s. 6d.

The Grain of Mustard Seed.

JULY, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

FEMALE MISSION WORK IN BENGAL.

BY ANGELINA M. HOARE.

MY experience as a Christian Missionary to the women of India is confined to work in Bhowanipore, a suburb to the south of Calcutta, and to the agricultural districts to the south of that, for six years.

I have been asked to write something not only on the needs of Indian women, but also on the needs of the Christian Missionary herself.

First of all, then, I must say that a keen faith is necessary in the command of God to preach the Gospel to all creatures, not merely such a faith as one constantly finds in good God-fearing people, both in India and England, but a faith which spiritually sets at naught the mountains of difficulty and disappointment with which one is met, and a trust which makes one feel that God, in His own way, is working for the personal good of the particular Missionary, and other members of his very large family, even when one's prayerful exertions have but succeeded in accomplishing a failure. This sort of faith would be sure to find ways of doing good in the Mission field, even though the possessor might not have a special aptitude for learning languages, teaching needlework, music, &c.

And now let me describe some of the difficulties in Hindu zenana teaching proper. The Missionary is asked to go to a house, probably feeling rather business-like, certainly very pressed for time. What happens? The inmates of the house (grandmother, great

H

aunts, mother, aunts, sister-in-law, and maid-servant) crowd round, and instead of beginning at once to settle what is to be taught, and what fee is to be paid for the secular instruction, the Missionary is asked whether she has any children, whether her father and mother are alive, whether she is married, why she is not married, &c., and if she laughs and talks over all this, she is very nice, and almost sure to be pronounced beautiful, very beautiful; but if she begins business before this is over, they cannot think "why she won't talk." What is to be taught is easily settled; but the fee in seven cases out of ten puts an end to all the secular instruction. However, if the Missionary has made herself pleasant by talking before business began, that zenana is probably open to her for religious instruction, i.e., hymn singing, music, pictures, and *Peep of Day*. If, however, terms can be come to with regard to a fee, they are, as a rule, very exacting to get their full money's-worth of instruction, and quite right too, only they should be more willing to give the fee when it is demanded, instead of delaying and delaying till one is quite ashamed to ask for it. A pupil learning needlework scarcely ever finishes a piece of work unless it be for one of her relations, and the influence of that Missionary must indeed be great if it check the habit of beginning and not finishing. In the Mission with which I am connected the religious instruction is always begun with *Peep of Day*, the first few chapters of which are of universal application, being about our bodies, parents, &c.

My experience has been that new comers find the hours for zenana teaching very trying at first; in fact, for all work; and I now thoroughly appreciate Bishop Milman's words, "that he was in no hurry for a month or two for me to begin work"; but by degrees one's constitution accommodates itself to the new situation, although care has always to be taken not to overtax poor nature's accommodating powers. Another trial in this country is the slowness of the people, and the number of very tiresome mistakes they make through heedlessness and want of properly understanding orders given in broken Hindustani or Bengali.

I have said the hours for Hindu zenana teaching are trying, as well as for all other work, but I have not described in what that work consists.

First, there is the superintendence of schools. As there are five different kinds of schools, so the superintendence differs. There are schools for Christians, schools for heathen, mixed schools, schools in the district, and schools near the Mission-house. To the schools near the Mission-house the European Missionary goes every day to give the religious instruction to the upper girls, and generally see that things are going on right. The schools in the district can only be visited occasionally, when each girl is examined separately, and a record kept of the result, so that the progress made is accurately ascertained, and if no advance has been made the teacher is confronted with the registered fact. In mixed schools the secular instruction does for both alike, but not in the religious instruction, and there lies a difficulty. In heathen schools this difficulty does not arise; but as far as it can be taught those outside the fold, the

girls receive daily instruction in the Christian faith and practice. Very little English can be taught, owing to the girls leaving between ten and twelve years of age; but in Christian schools the girls learn to read, understand, and talk English.

Secondly, there is the training of already appointed native teachers—that is to say, classes for the improvement of the secular learning; for there are many who have not had a good general education; and also Bible classes.

Thirdly, the preparing of new teachers. This includes those who volunteer their services, and those who propose to take to teaching as a means of livelihood.

Fourthly, the superintendence of Mission work among Christian women. This is a very important branch, and it requires a good deal of care and discrimination to settle which party is to blame, the teacher or the pupil, if the pupil does not make progress; a register is kept of the result of each person's examination, made once in three or four months.

Fifthly, general visiting among Bengali, Hindustani, and Madrassi Christians. Although in the country districts only the people naturally belonging to that country will be found, yet in Calcutta all nations are to be found, and "district visiting," as it would be called in England, is quite as necessary here as there. I am not prepared to differ in a general way from the maxim that division of labour is good, but at the same time I think it is not good for a Missionary to have to work always among heathen. No one who has not tried it can appreciate the want there is when the common bond of one faith, with its hopes and fears, is lacking. Therefore, I say that every Missionary, when it is possible, should have some work among her sisters in the faith. Women, if they have always the same kind of work, with no variety, are likely to become dull. Being quite absorbed in their own work, they think of nothing else, and seeing what a hopeless task it seems to be, they become depressed, instead of "rejoicing in the Lord alway," and "manfully fighting under His banner." Whereas, if they had systematic variety of work, though much discouraged in one, they might be greatly encouraged in another, and so, by the blessing of God, a cheerful spirit retained. This reminds me that it may be well to repeat the late Bishop of Bombay's warning to those who propose to join the Missionary staff. His words are to the effect that when women leave their homes, they should not leave their pretty manners behind them. People living together have duties towards one another which the fact of being bound together for a particular purpose does not annul.

For the information of any one who might think of joining us, I will add that £100 a year would cover board, servants, and stable expenses, where two or three live together.

With regard to the needs of Indian women I have two or three things to say which may be matter of surprise to some who are interested in Indian women.

I. In their seclusion women are not unhappy. The reason is that they have been taught from their infancy that after marriage only bad people go out and about, even among the lower orders, and

among the upper classes the quite old people even do not go out in public. The consequence is that the young people have no wish to go out, any more than a nicely brought up English girl is unhappy because she is not allowed to do what fast girls do.

II. They have plenty of interests. Their minds never, having been cultivated, they are happy in their cooking, looking after their children, and hearing the gossip which the servants bring in from the bazaar. Some of the children are very fond of their fathers' horses, and have pet dogs, birds, &c., in the compound. Apart from this, they do go and visit their friends in shut-up conveyances, either to return before night, or to stay a few days.

III. Widows are by no means always miserable; true they have to fast and wear plain clothes, but there are other things in life besides food and clothing. If they have children they have the interests and cares connected with them; if they have not, they often become like the unmarried daughters in their fathers' houses, and now, owing to the spread of education, some few have the resource of reading and working. The really dreadful thing for the women of India is, I think, the early marriages, the law forbidding re-marriage, and the obligation of marriage on all women. The law forbidding re-marriage is in some respects more fatal to social happiness than the one enjoining early marriage, because a man of forty-five years of age wishing to marry a second time is restricted in his choice to children not more than thirteen years old at the outside. With such a disparity of years their married life can scarcely be happy according to Christian ideas, and the wife is nearly certain to be left a widow.

Under these circumstances it is absolutely necessary to have women teachers, for women Hindu by religion, and nearly as necessary for Christian Hindus (or Christian inhabitants of Hindustan), if they are really to be effectively taught. I do not mean to say that Christian women know nothing, but there are very many who know very little; the only means they have of learning generally being through their husbands, unless indeed they have been at school. The crying need, therefore, for women teachers and girls' schools is apparent. The women of the country can do nearly all the routine work under careful superintendence, but at the present time very few have sufficient enthusiasm for the cause to enable them to persevere under adverse circumstances without the moral support and sympathetic counsel of a European. This defect may be remedied in time, when the educated Christian Hindu will look upon a European as a sister, instead of as a "mother and father." The European has an influence which no one born in the country can possibly have, from the fact that she has left her "father's house," and come six thousand miles in the hope of improving the religious and social condition of the women of this country, and on that account she will be received in heathen or Mussulman houses, and her religious instruction listened to with interest and attention, even where secular instruction is not required. I say social as well as religious improvement, because many heathen women have freely confessed to me that there are

social abuses amongst them, and they look upon the Missionaries as social reformers, as well as publishers of a pure religion.

I must again remind my readers that I have but a very limited experience, but I do not believe there is any particular reason for a woman's medical Mission in and near Calcutta. I have been told that the family doctor is sometimes called "Uncle," which is convenient for the ladies of the household; and for extreme cases English medical men are called in. In the north-west provinces and the Punjab, *i.e.*, in and about Delhi, Cawnpore, Lucknow, &c., this, however, is not the case, I believe; and the medical woman Missionary may be of great assistance to a patient, and may so far soften the feelings of the family generally, that on recovery she may receive the visits and instruction of the ordinary Missionary.

It is generally recognised now that a strong central Mission is better than dividing the forces. The particular Mission with which I am connected consists of four ladies living in Calcutta, and twenty-two Bengali teachers; but there is work enough in our present sphere for quite double that number. If any one reading these pages feels at liberty to volunteer for foreign service in our camp, or should be moved to subscribe, so as to do the work by deputy, I shall be very thankful.

A NATIVE BOARDING SCHOOL IN TINNEVELLY.

PICTURE to yourselves a sandy waste, over which beats the hot sun of Southern India, its surface dotted here and there with clusters of native huts, irregularly built, the whole forming a mean looking village. Dark-skinned natives are grouped about, but there is only one white face to be seen in all the neighbourhood; look up into that tree—he is there—a Missionary lately come from England, surveying the ground, and planning in his own mind the future of Edeyengoody. A street here, a school-house there; and see, this is just the spot for a noble stone church to witness for Christianity in this heathen land. At present there is only one Christian family in the place, but the Missionary has faith; he has just bought the whole village for £40, and is living himself in a mud hut, both sides of which he can touch at once with his hands.

Now shut your eyes, and open them again upon the Edeyengoody of the present day. See, here are regular streets of well-built native houses, each one with a courtyard in the centre, and rooms opening into it; rows of trees on each side of the road, and plantations here and there. More than that, just in front of us rises a handsome stone church of decorated Gothic, with beautiful tracery in the east and west windows, and farther on is a large cluster of buildings, comprising the Mission-house and the boarding-schools,

both for boys and girls, in which latter we are more particularly interested. The solitary Missionary is now Bishop Caldwell, and he and his family have been permitted to reap something of the fruit of many years of labour.

Two or three generations ago the women of Tinnevely were not only heathen, but utterly untaught, and ignorant of the simplest womanly accomplishments; they could not even use a needle, for this has been mainly the function of the men in India. But the wife of one of our Missionaries, seeing the moral good of establishing some industry among them, took the trouble to master the art of Buckinghamshire lace-making, herself, when at home for a holiday. She returned to Tinnevely with pillows and bobbins, and many of the women soon became clever lace-makers. The result was they were much sought after in marriage, as they were able to add something to the family income by their earnings.

It was, however, felt from the beginning that really to raise the standard of an Indian woman's life she must be taken quite away from home influences as a child, and brought up in a boarding-school by the Missionaries. Still, so great was the prejudice against the education of girls that when the school at Edeyengoody was first started the greatest difficulty was found in inducing parents to send their children; they thought some harm would happen to them, and if a death took place in the family while a child was at school, it was ascribed to that fact; so at first they were obliged to amuse the children and give them cakes, in order to make them happy. After a time the school began to prosper, the number of girls gradually rose to over 100, and the much despised sex showed great capability for learning. Some of the elder girls were even receiving voluntary lessons in Euclid. It was proposed to change this for English history, and they were asked to write down on their slates which study they preferred, with their reasons. Most of them chose English history, and one girl of about fourteen said that it was because she wished very much to know why the English were so great a people, and conquered wherever they went, and also why they took the trouble to leave their own homes and go so far to make the heathen Christians. Many English girls of the same age would scarcely give so thoughtful an answer.

But the greatest point has always been made of Scripture studies, and at one time the daily Bible lesson was given to the elder boys and girls by Dr. Caldwell himself. They take great interest in the Bible, and having very few books in their own Tamil language, they read it quite as a story book, the manners and customs being so like their own. One year Mrs. Wyatt, Bishop Caldwell's eldest daughter, offered a prize to the girl who could best repeat the epistle of St. James. Ten girls came forward, and each repeated it without missing a word, so that she had some difficulty in finding rewards for all. The scholars are taken from various castes, but all have their meals together, and no distinction or difference is allowed on that account. Their dress is simply a print skirt and a light jacket of the same material, no shoes or stockings, or other

accessories such as we consider indispensable in England. The elder girls, instead of a jacket, have a cloth of about eight yards long, of coloured calico, which is wound very gracefully about the body. The younger ones would present an odd appearance to the eyes of our English children, for their heads are shaved, and only one tuft of hair is allowed to grow. They are quick and skilful at needlework, the cotton for which is spun by themselves, and some of the little girls are set to wind it, which they do by twisting it round the knee and over the big toe, after which they cut it into lengths for the workers.

In the early days of the school the custom was to marry them at a very early age, and the bride and bridegroom met for the first time in church. Now, owing to Missionary influence, the marriage is often deferred till eighteen, and the girl is asked beforehand if she is willing to marry the man who has come forward for her; she generally says, "If my parents are willing, I am."

Much good is hoped for from the influence of these girls in their new homes, and some are able to take the management of schools in their own villages. Of one who died during an outbreak of cholera Mrs. Wyatt speaks thus:—

"The wife of one of the schoolmasters died on the same day as her husband. I mention this particularly, as she was educated in our Boarding School, and was only married five years ago. I think of her again and again as I last saw her, with her bright happy face, holding her only child by the hand, and telling me with motherly pride of all the hymns and verses the child could repeat. When she was in school she was always one of the first in the Scripture class. After her marriage she kept up her knowledge more than many do, and tried to do good among her untaught neighbours. At the time of her death she was carrying on a girls' school in her village, which was attended mostly by heathen girls."

Many of the children, as our readers know, are supported at school by friends in England, who from time to time receive interesting letters from their protégées, beautifully written in Tamil characters, with of course an English translation appended. A few extracts from these letters may prove interesting and characteristic:—

"Dear and honoured Lady,

"This is my first letter to you: I have never written before. Mrs. Wyatt wrote about me before, but I am very glad that this time I may write myself. I have a father and mother, two brothers and one sister. My father is Catechist in a village about three miles from this place. My mother formerly learnt in this school. Honoured Lady, I have just passed my examination in the 2nd class, and have been promoted to the 3rd. The Scripture lessons I learn are St. Luke's Gospel for Scripture knowledge, and 30 of the "Bible Stories," and the whole of 1 Cor. 15, as repetition. My other secular lessons are arithmetic, geography, grammar, 2nd Reading Book and English. I am trying to learn them well"

Five years later, in 1881, the following was written by the same scholar:—

"Honoured and dear Lady,

"The letter and picture you so kindly sent me reached me safely. Miss Caldwell put it into my hands and I received it joyfully. Thank you very much for them both. The Scripture examinations are over. They that are first will get prizes; you will be glad to hear that I am to get one." She next speaks of her Confirmation and First Communion, and of the Consecration of the new Church, and then continues: "On the 25th of March the Bishop of Calcutta and his chaplain came to this place. Then the boys went out to meet them with flags and banners and torches, for it was dusk, and brought them in with joy. On the following day, Sunday, the masters and boys of the choir entered before the Bishop into the church, wearing surplices and cassocks for the first time. It was a very beautiful service, and there were present for it 1,700 native Christians. The Metropolitan then preached to them in English, our native pastor, the Rev. D. Samuel, translating his sermon for us into Tamil. On Thursday evening his chaplain preached to us, Mr. Samuel translating that as well. One day we went to see them, taking with us garlands of sweet-scented flowers for their necks, and read an address, composed by us in English. He gave us much good advice, and in the evening came to see us play. We played many English and Indian games; we all enjoyed ourselves very much—you too will be pleased, I am sure, to hear about it. On the 10th of April Bishop Caldwell ordained one priest and two deacons. Loving Lady, a master that taught us, the girls in the higher classes, on the 8th of January entered into the rest of God—his name was Samuel. On the 13th of the same month one of our schoolfellows, a little girl called Soondaram (the beautiful one) also died. These deaths are a great grief to us all; you will be sorry to hear of it as well."

The death of this child brought out strikingly the changed tone of thought that the school had gradually worked on the parents of the pupils. She was of the Shepherd caste, one in which there existed great prejudice against female education, and the neighbours had prophesied all manner of evil when Soondaram's parents sent their children to the distant school; but though they were heartbroken at the loss of their child, they showed true resignation and faith in their sorrow. The mother, an uneducated woman, instead of wailing, tearing her hair, and throwing dust on her head, spoke of faith in God, and her trust in the joyful resurrection of her child.

But perhaps the best testimony of all to the influence of the school is to be found in the account of an association formed among the Christian women who had been educated in it, with the express object of doing good among their heathen neighbours. The following was written by Mrs. Wyatt, Bishop Caldwell's daughter, before the removal of Mr. Wyatt to Trichinopoly:—

"An association was formed about three years ago in the village of Edeyengoody among the women who had been brought up in our Boarding School, to undertake visiting and teaching among the ignorant women of our congregation, and among heathen women in the neighbourhood. Mr. Wyatt had a meeting of all these. About fifty were present, and after addressing them on the duties

of Christian women, and telling them of the noble work done by ladies in many parts of England among the poor, not only without any salary for so doing, but often giving of their own substance, he invited any who were then present to offer themselves to do likewise, in their degree. Twenty-two women joyfully offered themselves, the rest retired. We then had a special service together, and Mr. Wyatt explained to them their new duties, and the village was divided among them, to visit and teach appointed lessons during the week. The various villages in the neighbourhood were indicated, where groups of women were advised to go when they had leisure, to converse with heathen women and girls, and leaflets, &c., were given them to read to them. A monthly meeting was also arranged when all should meet and report progress; and that the workers themselves should keep up the knowledge they were trying to impart to others, they had to repeat a portion of Scripture, about ten verses, which they had been advised to learn, and were questioned on the part of the Bible they were then reading. They are now going through the Epistles of St. Peter. At first the meetings were rather quiet, every thing seemed so new, and there did not seem to be much zeal among the women, they had not ventured into any heathen village. But soon a band of women one Sunday evening visited a small village about a quarter of a mile from Edeyengoody, where there was not a single Christian. They went straight to the house of the principal man in the place, whose wife at once invited them into the open courtyard, and gave them betel nut. The women soon asked if they might sing, which was gladly acceded to, and soon the sounds of the Christian Lyric, recounting Christ's life and death, attracted nearly all the women in the village to come and hear. This was just what they wanted, and after a conversation about Christianity, its meaning, and its benefits, they left, highly pleased with the success of their first endeavour, not without promising the heathen women to come again. This visit was succeeded by many others, made by parties of women, to all the villages within easy distance of Edeyengoody. Everywhere they met with the greatest kindness and attention, and even interest shown in the object of their visit. By this time the Association of women was on fire with zeal, and women, who could leave their families for a day or two, or who could leave some near relation in charge of the house, began to go to the farther villages, spending two, and sometimes three days there, visiting from house to house, addressing or reading to women assembled, either in one of the principal houses, or taking advantage of the daily meeting of village women under the largest tree to spin, sitting with them there, to talk and read. The singing is a great attraction, and always draws a group together. The women tell us that almost invariably they are asked at once, 'What do you get a month for coming to speak to us in this way?' and when told, 'We don't get a farthing, we do it out of pure love for your souls,' the scornful look is at once changed into pleased interest. In only one instance had the women to suffer any indignity, and that was in passing down a Mohammedan street, the Mohammedan women threw up the sand in the street at them. Our women said they walked on as if

they did not see it, and some Mohammedan men ran out of their houses and scolded the women who threw the sand, and said, 'How come you to touch women who are moved by God to come and speak good words to you?' and in the evening many Mohammedan women came to hear them sing and speak. In one village, inhabited by high-caste people, the women heard them gladly. They said they had never before heard a word of this religion. How could they? European ladies cannot go about in this way, and respectable Hindu women cannot be taught by a man! One woman especially began to speak most earnestly to one of our principal workers, and begged her to teach her a prayer. The Christian woman told her our God was a Spirit, that she might pray to Him anywhere, that He was great and good, and had sent His Son to die for her sins. She taught her how to kneel down, to close her eyes, to fold her hands, and then repeat a prayer after her, one which Bishop Caldwell has composed for such use. The heathen woman was most impressed, and learnt the prayer. She, and many others like her, who have heard the truth from our Association of women, may have received lasting good, though they may never become actual Christians in name, through the overwhelming difficulties in their way. After a time the elder girls belonging to our school came to me and asked to be allowed to join. I gave my most joyful consent. I consider it an excellent thing that they should be instructed in the method, and gain some experience, before leaving school for their homes, perhaps in some distant place. Of course I never allow them to go by themselves, always with the matron, and the other women who intend coming. I have heard most interesting accounts of their endeavours, especially in a village about half a mile from Edeyengoody, where there is a sad number of once professing Christians now lapsed into heathenism. The work there is more trying than among purely heathen families, as they are more hardened, and resist any efforts made to do them good. Notwithstanding this, we hear that one family has returned quite lately to Christianity, in consequence of a visit paid to their house, where eighteen women from various houses were assembled, and where prayer was made with and for them. Some time ago, when cholera was in that village, a heathen woman died, but full of hope, saying she had secretly been a Christian at heart from hearing about Christ from our women, and was only waiting for the consent of her parents to allow her to come to Church, when she was seized with this illness and died. I think we should regard this movement among our women, of endeavouring to do good to their own sex who are lying in darkness and in the shadow of death, with great thankfulness. I think we may regard it as the prompting of the Spirit of God. And He has shown us His approval, by blessing the work done, not only by the evidences of an awakened interest in, and desire for, the blessings of Christianity amongst the heathen women in the neighbourhood, but also by stimulating the hearts of the Association of workers, and the girls in the school, to greater Christian zeal and higher Christian life."

R. H.

MISS LAWRENCE'S WORK AT TAMATAVE.

(Continued.)

THE last letter received from Miss Lawrence contains an account of the daily routine of the school and of a school-treat which may interest the younger readers of the "GRAIN OF MUSTARD SEED." It was written at the end of March :—

"You have doubtless heard ere this the sad loss our Mission has sustained in the death of Mrs. Kestell-Cornish, who died at her house at the capital on the 7th of March after an illness of only three days' duration. The sad news reached us just as our last English Mail was leaving. I wished much to write to you, but was so pressed in answering letters and oppressed with the dreadful suddenness of the loss we have sustained that I could not do so. I shall feel her loss very much, for she never missed writing to me and letting me know all about the work at the capital and the people in whom I am interested.

"You will be glad to know that the school is gradually growing and improving in most things, the boarders, however, are the staff. My eight little girls are as happy as can be, indeed, it seems that both children and parents appreciate the Boarding School, though as a general rule they are too much given to rum-drinking to value anything beyond. If we had more support and a larger house we might have many more children, the people living in the villages near would send them, while at present they have no chance of anything beyond the darkest heathenism.

"Perhaps some of the friends whom I met in England who were interested in what they heard about the children in Madagascar would like to hear a little more about them. The Mission School is now large enough for some of the girls to be brought into the house and live comfortably, and I am glad to say that these little brown girls like their new house and are very happy in it; they are also fast learning clean tidy ways, such as native children can never learn in their own houses. The children are of different ages, the eldest being about twelve, and the youngest about six, so they make quite a family—eight in all; they all wear print frocks and pinafores, but when they go out for a walk or to Church they must wear their lambas, a native dress about as large as a sheet that natives wrap themselves in, many having no other clothing. I have made however for the Boarders nice little print lambas so as not to hide their nice frocks that were sent to them by their kind friends in England. Our house, even with the alteration, is not very big, as I have only one room down stairs, so the girls spend their evenings with me. They are just as fond of games as English children, and sometimes they play merrily till bedtime. Perhaps you would like to know how they spend their day. They all rise with their nurse about half-past five or six, they turn down their sheets to let the air get to their mattresses and then go down to the little bathing-room and have a bath; after this they do their hair tidily, the elder girls helping the younger, as we do not follow the Malagasy system of letting their

hair go a whole week without combing. Then they put on their working frocks and pinafores and set to work, some sweeping and polishing the floor of the schoolroom, others making the beds and brushing the floor of their own bedroom, whilst another girl does the stairs; in this way they employ themselves till the half-past seven bell rings, when we all go into Church for Morning Prayers. After this the girls have what they call their little breakfast of boiled rice, and at half-past eight the Day School commences, which the Boarders join. Lessons go on in Malagasy till eleven, when the children have what they call their great breakfast, which consists of beef, rice, vegetables, and fruit. Sometimes as a treat a piece of bread is added. On fine days they sit at a large table under the verandah to dinner; after this the elder girls wash up and put the place tidy. Then they all go up stairs to their bedrooms, spread thin mats on the floor and have a sleep, till nearly two P.M. when they come down to afternoon school. At four we go to Church for Evening Service, which is shortened, and then they all go with their nurse and have a good game by the seashore, which can be reached in five minutes from this place. At half-past six they have dinner, and after that they either have a good romp in my sitting-room or play at dominoes or read their story books till bedtime.

"We have broken up this week for Easter; yesterday we took all the boys and girls belonging to both schools for their school-treat to a place about ten minutes' walk from here, and where the trees are so thick that even the scorching sun of this hot country does not pierce through. The dinner was cooked here at home, and when ready carried by men in large iron boilers like camp-pots to the place where the party had assembled. First came the rice in a large iron-pot as high as a washing-copper, then other pots containing stewed beef and vegetables with plenty of gravy; all nice and hot. There was no trouble about spoons or plates or mugs, for the large leaves of the banana-tree furnished these. A man gathered a quantity of leaves the day before, and rolled them up like a roll of carpet, some were longer and nearly as broad as a hearth-rug; three or four layers of these leaves were laid on the grass in a long row as you would spread a tablecloth, the rest were torn up into squares like sugar papers, and two or three placed for each child. These were dexterously twisted up so as to form plates and spoons and cups for drinking; and what was the curious part of it, they arranged them and held them so cleverly that they did not leak. The men who helped to serve even ladled the gravy from the pots into these curious spoons. I often think how happy English children would be if they could do the same, for I well remember the trouble of mugs and plates lest they should get broken. The rice was piled upon the leaves the whole length of the table, the meat and some of the gravy and vegetables on the top, and then the children all sat down on either side and helped themselves with their stiff leafy spoons; very merry they were too, and seemed to eat as much as any other children do when they have a tea-feast. After dinner each child had a little roll, which they prized more than English children would a piece of plum-cake. Bananas and oranges were then

distributed and the children were dispersed to play. First we played at Malagasy games, the children sitting on the grass forming a large circle, whilst two little girls danced their native dances and those sitting round sang and clapped their hands. These were succeeded by other dances which would have greatly amused you if you could have been there and heard their native songs, as they are quite different to anything one hears in England. After this we played at English games, Blind man's buff, &c., till we were all tired and ready to go home before the sun set.

"I will conclude by telling you about our Church decorations for Easter Sunday. The pillars in the Church were all wreathed with palm branches, and here and there a large tropical flower was stuck in; the east end over the Communion Table was covered with light crimson cloth with a large cross worked in gold in the centre; the border was formed by the delicate boughs of the sago palm, which looked like a feathery fringe of richest green all round! Palm branches as tall as young trees were placed on either side of the altar, but I think the prettiest of all was an avenue of palms which were fastened to each pillar and formed a path from the west door up to the chancel step. The children did a great deal towards the decorations, and after all was over the girls swept all the rubbish away and polished the floor. It is the custom here to brush the floors with beeswax instead of scrubbing; sometimes they shine like a table, but the natives always brush with their feet, not with their hands.

"And now I must bid you farewell. I hope at some future time to tell you a little more about this large country."

"SORTING DAY" AT THE LADIES' ASSOCIATION.

FEW people pack and despatch a parcel either of work for a sale or of free gifts without a passing thought, "I wish I could see that parcel opened at its journey's end, and could know how the things are liked." Now, though we cannot carry our workers over to India, or up and down the Mission stations of Africa, or, despising storms and shipwreck, set them down in Madagascar, we yet can give them a glimpse of their work at its first halting place, the little garden-room of the House of the S.P.G. at 19, Delahay Street. There on a Thursday morning, generally about once a fortnight, sometimes more frequently, the Work and Clothing Committee of our Association may be found, knee deep in packages of every size and shape.

We begin with one good-sized bale, all correctly addressed, its date, the name of the sender and its destination, for "Chota Nagpore" all written on it in accordance with the rules. This is a cheering beginning, and the clean white jackets with their red trimming are a welcome sight. "I could wish they would use red twill and not braid which is so apt to wash out," says one sorter, "but it is a capital parcel nevertheless."

The next parcel—no need to ask its contents, for they are peeping out of every corner of the torn paper—but who *has* sent it? and where is it to go? Every one turns it over—here is a name—no, it is an old address half effaced; some one at last finds the railway label, and a comparison with all the letters in the Honorary Secretary's bag at last gives the clue to the source and the destination of the parcel. Ten good minutes have been wasted—as happens too often—and then the business goes on. Little print frocks in quantities, some pretty 'fast' colours, some which must misbecome any complexion in the four quarters of the globe; but though we may groan we must send them on, and betake ourselves to our next package. Here is a variety of objects for sale, very welcome at—say Cawnpore—but each price ticket is *pinned* on, and we know (is it not mentioned in every Work and Clothing leaflet?) that each will have made a rusty mark by the time the goods reach India! Better take off the tickets and leave the things priceless, than let nice things be spoilt; but we own we feel somewhat injured. A large African parcel, Church hangings, a good bold pattern in red twill and white which we all admire—what a festal effect they will give to some bare wooden church! fine altar linen also, and a packet of sacred pictures; this parcel is a very complete one.

So we work on through parcels, boxes, and *a sack*—yes actually an old sack—out of which to our grief comes a medley of crumpled articles once crisp, which no care of ours can restore to their first freshness. Six wax dolls too, will they *all* be melted when the box is unpacked? We greatly fear it, but we put them in a box by themselves and hope for the best.

At last we can stop and look round, empty cases and waste paper in one corner, package upon package neatly labelled and tied up ready for the next consignment in another. Work is over for this meeting, only the letters of thanks remain to be written, and we wish all the kind workers could know how much their industry and skill are appreciated at this halfway house, and how glad we are to speed their work on its way.

L. P.

LETTERS FOR OUR WORKING PARTIES.

CHAIBASSA.

CHAIBASSA is the Mission Station of the Singbhoom Mission, a division or district of Chota Nagpore, in charge of the Rev. F. Krüger. In thanking for a box of clothing sent last year, Mrs. Krüger gives the following interesting particulars of this Mission and its inhabitants:—

"About a month ago I received, through Mrs. Whitley, the box sent by the Ladies' Association for the Chaibassa station. Allow me to express my own and the school-children's best thanks for it. I think the nice clothes are a very great attraction to the village girls, who partly for this reason like to come here. We never

have any trouble in getting girls for our school (some come on foot from forty-eight miles distant), and we could get more if our means allowed it, whereas in the other Missions in Chaibassa they always find it difficult to get village girls. There are now in the Chaibassa schools forty boarders, twenty-three girls and seventeen boys, besides we have eighteen day scholars. The best of the first class have still their English lesson daily, and some of them begin to understand and speak a little. It is much more difficult for the Kols to learn another language, as first of all they have to learn Hindi, and then to translate from English into Hindi, and *vice versa*. When the children come from the villages they know only the Larka-Kol language; but we do not allow them to speak their language at school, as there is no Kol book, except the first reading book Mr. Krüger drew up, and the Prayer-book, also translated by Mr. Krüger. The Singbhoom district counts 450,000 souls, among them are 100,000 Larka-Kols; but, except those taught in our Mission schools, not one Kol girl learns reading and writing. There is a Government Girls' School in Chaibassa, but only for Bengalis and Hindus. I once visited this school, in the second class of which one of our Christian women teaches. In the first class I found an old Bengali schoolmaster, who seemed to be very proud of his talents and the wisdom of his pupils. And indeed it was astonishing to hear each one of the girls read so fluently; but when I came to ask them words in different places I became aware that all had been learnt by heart, and that some hardly knew the easiest words. The head-master of the boys' school asked Mr. Krüger to visit his school; he did so, and found a young man there who received a government stipend of four rupees monthly. When Mr. Krüger asked him, 'From whom do you receive this stipend?' he answered, 'That I do not know.' Mr. Krüger remarked to the head-master that it would be good to tell him, in order that he might be grateful to the government; but the head-master said, quite angrily, 'It is not written in any book that I should teach my pupils this.' In the first class a boy named Prussia as the capital of Russia. Geography is a riddle to many; even the post-master, who gets £10 salary every month, does not know much of other parts of the world. Once Mr. Krüger gave him a letter addressed to America; he searched everywhere in his book to ascertain the postage; at length he asked, 'Where is America? Is it in Germany?' I only mention all this to show how far backward the people in this part of India are, and it is a great progress that through the Mission schools so many Kols now learn to read and write. The girls learn needlework quickly enough, and are especially fond of sewing into their white chaddars their names, borders, birds, flowers, &c.; but we cannot get here any coloured thread. They would be extremely obliged to the ladies if next year they would send with the clothes a small quantity of coloured thread, especially red, as it does not fade. I hope, dear ladies, you will not forget our Chaibassa station next year; the clothes are a great help. I send you my best thanks, and may the Lord bless and prosper the work you are doing for the glory of His name."

SUBSCRIPTIONS AND DONATIONS.

MAY, 1882.

	£	s.	d.		£	s.	d.
St. James's, Piccadilly	1	10	11	Mrs. Pott	4	0	0
St. George's, Hanover Square, by Mrs. Capel Cure	243	0	0	Ealing, by Miss Belton	10	0	0
Mrs. C. Lucas	4	0	0	Miss Randolph	1	0	0
Speldhurst, Ashurst, and Lang- ton Green	10	16	0	Miss F. Powys	10	0	0
By Mrs. Edgell	2	2	0	Muswell Hill	15	0	0
Mrs. Stocker	6	6		Sudbury, by Miss F. Patteson ...	2	0	0
Miss A. Goodenough	1	0	0	Long Melford	4	2	6
Banstead, by Miss L. Buckle ...	3	12	6	Epperstone, by Miss Champneys ...	3	10	0
Mrs. Skelton	2	6		Lady Selborne	2	0	0
Leeds, by Miss Maude	11	7	6	Misses Batty	10	0	
Gillingham, by Rev. J. Deane ...	4	1	8	Poughill, by Mrs. Carnsew ...	15	7	
South Clevedon	5	13	0	Huntingdon, by Mrs. Vesey ...	13	15	0
Newport, by Miss Burgess ...	1	0	0	Lincoln, by Mrs. Venables ...	2	15	0
Miss Wickens	4	0	0	Gresford, by Mrs. Smith ...	6	15	0
Guernsey, by Miss Eaton ...	2	13	0	Bradford Sunday School ...	4	0	0
St. Mary Abbots, Kensington ...	2	17	6	Wath, by Miss Ward ...	3	6	6
Ditto, by Miss Clarke	5	0	0	Tunbridge Wells, by Miss Kaye ...	12	10	0
Ely, by Mrs. Merivale	5	15	9	By Miss Ollivant	2	3	0
Clifton, by Miss Swayne	5	12	4				
					£388	19	1

PARCELS OF WORK AND CLOTHING

Received up to June 8th.

Chichester Association, by Miss Durnford. Mrs. Clabon, Sevenoaks. Clapham Association, by Miss Turner. St. Leonard's-on-Sea Association, by Miss Bartlett. St. Mary Abbots, Kensington, Association, by Miss Clarke. All Saints', Cambridge, Association, by Mrs. Orpen. Paulton Working Party, by Mrs. Bamford. Oswestry Association, by Lady F. Lloyd. Llanfairfechan Association, by Miss Madan. Southport Association, by Mrs. C. Geldart and Miss Radcliffe. St. Nicholas, Scarborough, Association, by Miss Woodall. Cuckfield Association, by Mrs. Gale. Farnborough and Arlescote Association, by Miss Loveday. Huntingdon Association, by Mrs. Vesey. Rochford Working Party, by Miss Bowden. Beckley Association, by Miss Cooke. Gresford Association, by Mrs. Smith. Swanley Association, by Mrs. Edgell. Rivenhall Association, by Miss Hawkins.

Boxes will be sent in July to Madras, Cawnpore, Chota Nagpore, and St. Mark's, Kaffraria. Parcels to be sent before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Volume may now be had, bound in cloth, for 1s. 6d.

The Grain of Mustard Seed.

AUGUST, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

THE FAMINE ORPHANAGE AT MADRAS.



FORMER number of the "GRAIN OF MUSTARD SEED" (July 1881) contained an account of the Zenana Mission at Madras, and a promise was given that some other efforts for the promotion of female education in that Diocese would be described in future papers.

Perhaps one of the most interesting of these efforts was the establishment of the Famine Orphanage and future Training School for Teachers at Madras in 1877, and we gladly give in the following pages an account of this Institution, written by MRS. STRACHAN, whose unwearied interest and almost maternal care of the orphans from the beginning so well qualified her for the task. In many a drawing-room and school-room in England during the past year has Mrs. Strachan pleaded the cause of these little orphans, and asked for funds to build or purchase a permanent home for them, and chiefly by the exertions of Dr. and Mrs. Strachan £300 was raised for this purpose before they left England. Many warm wishes for their success and happiness in the new sphere opened to them, have followed them to their distant home in Rangoon, but we may feel sure that although other objects of interest and love will gather round her in Burmah, Mrs. Strachan will not forget her little orphans in Madras.

"Who are these Indian orphans of whom we hear so much?" it has been asked—"and why is the help of English people wanted to support them?" In order to answer these questions let us fancy ourselves in India one hot night four years ago. A little brown girl,

so thin that you could count her bones, is sitting on the dry sandy ground near a heap of something, which a nearer view shows us is the body of a woman still thinner than that of the child. Let us listen to the latter as she sobs feebly to herself, "How mother sleeps! I cannot waken her. She used to smile so sweetly when I called, and now how strange she looks. Oh Amma! Amma, speak, I'll never trouble you again." No! poor Lechimee, you will never trouble her again. You have had a mother's last kiss.—That same evening, two men might have been seen carrying a burden along a lonely road, the one in the front having a small lamp with incense burning, and now and then awakening the silence with the cry "Govinda," "Govinda." On they marched through palm-groves to a wild desolate spot near the sea. This is not a graveyard but a burning ground. The faggots are soon arranged, the body is placed with the feet towards the shore upon the pile, a light is applied, and against the calm sky a lurid flame appears which frightens and yet attracts the jackals and vultures; and soon a few charred bones only remained to tell of that form which had been the home of a spirit for thirty years.

Little Lechimee was now indeed alone; father, mother, brothers and sisters, had all died from want of food; and she too was very thin and very weak, and seemed likely soon to have to yield up life. She had not much to coax her to stay here. She was too young to think about the future, she was only five years old when, through eyes red with weeping, she looked out into the world and everywhere saw only strangers. She was so weak that a policeman lifted her gently into a cart drawn by a bullock, and took her away to a camp where all the huts were made of leaves, and where thousands who had been starved by famine were being fed and cared for. She seemed too far gone, and it looked as though help had come too late, for in spite of food and help she got weaker and weaker, and at last she swooned away. The doctor thought she was dead, and ordered her to be taken to the dead-house. She was thrown across the dead body of a man, and all through that dark and long night this poor little frightened thing was in the dead-house with five dead bodies. In the morning she had just strength enough to crawl to where the others were taking food, and then she said, "Why did you put me in that dreadful place? I am so hungry, give me some food." All this time, God was looking after this lost forlorn lamb. Is He not the Father of the fatherless? Bright pure angels surround His throne with love. Yes! and some of our own dear ones too. Each of us as we look at the empty cradle, as we miss that sweet voice that used to sound like music to us, is made glad with the thought that they are yonder free from pain, from sin, for ever with the Lord. He guides the stars in their courses; He rules the hearts of kings, and forms the history of nations, but with all this He has a Father's love, a Father's care, a Father's pity for the orphan.

This was how He showed His pity. He put it into the hearts of two ladies to go to the camp one day. All the orphans were placed in a row before them; and they selected Lechimee and twelve others, and said, "We will take charge of these," and

they were handed over to their care. A room was got ready in the house of one of the ladies, and the next day the thirteen orphans were brought in carts. The ladies went again and again on their kind mission, until in a short time they had brought away more than a hundred; and so the Madras Famine Orphanage was formed. Others were glad to help in this good work. For instance, a lady in England, hearing of the famine orphans, wrote and offered £4 a year for the support of one child. A nice, quick little child, name Sukanamah, was selected, and the touching story of her life was taken down from her own lips, and sent to England for the information of the lady, and in the hope that others, hearing it, might send help. Poor Sukanamah, when asked to say how she got into the relief camp, burst into tears. The memory was so bitter to her, that she could only speak and sob. She said that when all the food in her village had been eaten, and the straw used as thatch to cover the houses had been taken off to feed the dying cattle, the people went out into the fields and dug for the roots of herbs and grass to eat; that then, when many had died of starvation, and of sickness caused by the food they were obliged to eat, they heard of the relief camp, she and the rest of the family started in their weak condition for the camp; that on the way her father died of exhaustion, and when they got near, her brother died also, so that only she and her mother and a baby-sister reached the camp; that here they had plenty of food, but it was too late—first the baby died in its mother's lap, and then the mother got sick and died too; so that poor little Sukanamah was thus left alone in the world, until she found another home; and it is indeed a home for her and her sisters in distress. The room in the house soon became too small, and so a nice large room was erected in the compound. The sides were of mats made out of split bamboos, and the roof was covered with palmyra leaves. It stood, a large building, without a brick or stone or nail in it. For many months the place was more like a hospital than a happy school. A doctor saw them generally twice a day. The poor little things were so thin and skinny—had become so weak by having scarcely any food for months—that they were constantly ailing. Their ribs stood out frightfully, and many of them looked like skeletons covered with skin and nothing more. All this suffering was caused by a dreadful famine which visited the land.

You would like to know how this famine was caused. Well, in India, the rain does not come now and then as in England, but it is confined to one regular short season, so that for nine months in the year there are very few showers; these are not enough to soften the hard soil which has been baked by the hot sun. When it rains at the right time, it comes down in torrents, and the water flows into ponds or lakes which are called tanks; and this water is used for watering the land in the dry weather. Now in Madras, for three years running, the regular rains failed almost entirely, so that rice and other grains could not be grown, and then these food-grains became very scarce and very dear. But not only so, the great mass of people in India get their living by working in the fields, and as there was no rain, there was no cultivation, so that the people could

not earn any wages. What with the dearness of food, and the people having little or no money to buy with, they soon became reduced to starvation. Numbers left their villages and went into the jungles in search of roots and leaves and seeds and grasses, which did not nourish them, and which often made them ill, so that sickness was added to starvation.

At last, when the rains failed in 1876-7, the Government opened relief camps in all parts of the country, where the poor people could find food and clothing and shelter. They flocked to these in large numbers. Thousands came in only to die. There was plenty for them, but they were too far gone. The flame of life flickered, and then went out. They knew nought of the hope of heaven, of the love of Christ. The valley of the shadow of death is dark, very dark for the poor heathen. Many of them think that death only means the being born again as one of the lower animals if they have done wrong here. They need the Gospel with its promises, telling them of a Saviour, and pointing out how they ought to live and how they need not fear to die.

The huts in the relief camps were arranged like streets, and the crowds that thronged the streets looked like dead people moving about. The silence was dreadful. They seemed never to speak, never to laugh, they had no heart left in them. Different kinds of work were given to those who had a little strength left, such as keeping the place clean, nursing the sick, burying the dead, and cooking the food. At meals they were arranged on the ground in rows, and plenty of rice and curry was served out to each, which very soon disappeared. Besides the help given by Government, the Lord Mayor of London and the Mansion House Committee sent out £800,000, and the Society for the Propagation of the Gospel in Foreign Parts raised a large sum for the same purpose. This Christian charity, by the blessing of God, saved many thousands of lives.

For a long time they remained very sickly, and required the utmost care. No mother ever looked after her darling children with more loving care than did the lady who had charge of these children watch over and nurse and train them. The Orphanage was placed under the care of the Ladies' Association, and all the ladies on the Committee at Madras took great interest in the little lambs, so that each child, instead of having one mother to cling to, had six or eight mothers ready to help it. Thus oftentimes does God take care of the houseless, the homeless, the friendless. The natives of India are spoken of as black people, but they are not really black. Some are as fair as Spaniards, whilst most are reddish-brown in colour. Many have fine, handsome countenances, whilst the children generally are really very pretty, with their jet-black hair, their large dark sparkling eyes, and their teeth as white as ivory. The orphans were very docile and very obedient, and there was no more trouble in managing a hundred of them than there would be in managing two romping, English children. When any fault was committed, the lady had only to look grieved, and their eyes would fill with tears—the feeling that they had caused sorrow was punishment

enough. At first they were very grave. They would sit basking in the sun with their heads upon their knees, or they would gather into groups and one after another would tell her own sad, sad story, amidst the sobs and tears of the listeners. But children soon forget their sorrows. They often smile with the tears yet wet upon their cheeks. And so with the orphans, as they got strong so they got happier; they began to laugh and play, and used to have great fun among themselves. When the little girls at the camp had brothers these were brought away too, so that the families might not be separated. A carpenter's father and mother died, and he took his two brothers and little sister up into some hills in search of food, right into the very place where tigers and elephants prowl about, and where a certain wild tribe called Todas live in funny little huts, to get into which you must crawl on hands and knees. The carpenter died, and a gentleman riding past saw the three little children crying by the side of their dead brother. He had the body buried, and a kind lady took care of the children, and when they became a little stronger sent them down to the Orphanage. After being there for some time, they, with other boys, were sent to a Boys' Orphanage at Nazareth in Tinnevely, where there are about 150 orphans. The boys there are being taught to till the ground, and also useful trades, such as weaving, carpentering, and blacksmith's work, so that when they grow up they may be able to get an honest living for themselves.

Now all these children had been brought up as heathen, they worshipped gods made of wood and stone and brass. They had never heard of a heavenly Father, of a loving Jesus, of a cleansing Spirit. They had no idea of a Divine Being who cared for and loved them. They thought that their gods were cruel, and always ready to injure them in some way. They were always afraid of them. Their religion was a religion of fear. It was such a pleasure to teach them Christ's blessed religion—the religion of love—to teach them to say "Our Father which art in heaven," and to hear them all say, as with one voice, the Lord's Prayer in their own language. They were very carefully prepared for Baptism, and often were taken to that Good Shepherd who said, "Suffer little children to come unto me." Poor little things, through what scenes had they marched before they reached the side of their loving Saviour! As the day of baptism came on many of them grew serious—some would come and ask if they might do such and such things after they were baptised; the elder children grew kinder towards the younger, and seemed like little mothers to them; and the whole formed a very, very happy family. Nearly all of them had the names either of gods or goddesses, Lechimee is the name of one, and it was quite a hard thing to find pretty Christian names for them all. It is easy enough to choose pretty names in England, to call a little child Mary, or Sarah, or Agnes, but in that country's language there are very few Christian names, and so they have to be invented. For instance little Lechimee seemed as though she had come back from the dead, and so her name was changed to Jevamani, which means "the living jewel." Jevamani never got over the effects of the famine; she

remained sickly in spite of all the kind care taken of her. When she had been in the Orphanage about three years she caught a slight cold which settled on her lungs, and she passed away to the great grief of all who knew her. This sweet little child was rightly named. We believe that she is still Jevamani—the living jewel.

At last the great day arrived, Whitsunday, June 1st, 1879, when all were solemnly admitted into the great family of Christ by the Sacrament of Baptism. It was a day long to be remembered, and a scene which will not be easily forgotten by those who witnessed it, when these seventy-five lambs were gathered into the fold of the Good Shepherd. All had been carefully prepared and instructed; those above eight years of age were baptised as adults, and the rest as infants. The services of the day commenced with early celebration in English at St. Thomas's Church; at the close of which Dr. Strachan asked the congregation to remain for the Tamil service. Nearly every one did so, and very soon the church was filled; and as European and native, rich and poor mingled together, we realised strikingly the comprehensiveness of the Church.

“Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, One Faith, One Birth.”

And this impression became more vivid as we remembered the different classes to which those to be baptised belonged—Mohammedans, Dancing-girls, Reddis, Vellalars, Shepherds, Komarars, Woddars, Bhoyars, Goldsmiths, Weavers, Basket-makers, Fishermen, Kavarars, Pariahs, &c. The children marched into church in an orderly manner, and their reverent demeanour throughout the whole service was very striking. Their thoughts had been for weeks before fixed on their approaching baptism; the elder girls especially seemed to realise the solemnity of the step they were taking. At the close of the Baptismal Service two appropriate Christian lyrics were sung, which afforded an opportunity for the Europeans to retire. A celebration in Tamil followed at which there were eighty-seven communicants, and this concluded a very impressive service which lasted for nearly four hours. From that day they have all been carefully trained as Christian children; and, free from care, they are very happy in their new-found home.

The Orphanage had not been opened two years when the lady in charge had offers of marriage for two of the orphans. This seems strange to English people. But it is the custom in India for the parents to make all the arrangements about the marriage of the children. The young people have little or nothing to say in the matter; and it is really remarkable how often these marriages turn out very happily. It was in accordance with this custom that application was made to the lady in charge. She thought it was only right that the young women should have at any rate a chance of saying something about their own marriage, and so she told them of the proposals, and asked them whether they wished to be married to those who had proposed for them. They would express no wish,

no opinion in the matter, and merely answered, "As Ammâl pleases!" They were told that they were now Christian girls; that their friends wished them to be very happy and very useful in their future lives, and that they must think over the important matter and ask for divine guidance. Next day they came and said that they would like to be married to the bridegrooms selected for them. The wedding-day was a great day in the Orphanage. The brides were dressed in white and looked very pretty; each had four orphans as bridesmaids, and all the others, eighty-five in number, were dressed in white. The marriage dowry consisted of two gold jewels for the ears, and two silver rings for the toes. The church was crowded. English ladies of the highest rank mingled with the natives in witnessing the happy wedding of the two orphan girls.

It has been asked, What will become of these children when they grow up? The boys are, as you have been told, learning useful trades. The girls, too, learn household and needlework, so as to make good wives for Christian men in their own rank of life. And any among them who show talent for teaching will be trained for schoolmistresses, in the hope that they in their turn may lead other little heathen children to the knowledge of the true God and everlasting happiness with Him.

No more need be said. We can think of what they have lost, and of what they have found by the famine. We can trust that loving Father, who can bring so much joy out of so much sorrow, and we can pray that He would continue to bless the inmates of the Madras Famine Orphanage.

SAHARA.

BY THE AUTHOR OF "THE OLD, OLD STORY."

(*Inserted by Permission.*)

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. II., 14.

THIRSTING for the boundless ocean,
Hear the great Sahara cry!
Soul of man, it is the echo
Of thy want and its supply.

Once, they say, the deep Atlantic
O'er the Desert used to flow;
But the glory has departed
From Sahara, long ago.

Nothing but the saltness lingereth
In the dry and thirsty land:
Not a blade of grass is growing,
Death's dominion to withs and.

Seldom had a human footstep
Dared the region to explore ;
But at last a lonely traveller
Sought the desolated shore.

“ Surely, surely,” thus he pondered,
“ Life and health might come again,
If a channel could be opened
To connect it with the main.

“ Surely this was God’s intention,
When He fixed Creation’s plan :
To perceive it, and restore it,
Is to be the work of man.

“ Now that I at last perceive it,
Shall I leave Sahara dry,
While the overflowing ocean
Has a plentiful supply ?

“ From the lethargy of ages
If we could at last awake,
England’s ships might soon be floating
On the sparkling inland lake.

“ England, with her wealth of commerce
Should renew the desert land ;
And the wilderness should blossom,
And rejoice on every hand.

“ Yes, and far beyond Sahara
England’s blessings should extend :
Who can tell, when we begin it,
Where the glorious work will end ?

“ Men and money may be needed ;
Some will think the toil is vain ;
And the work may be impeded,
While I ask, and ask again.

“ But the work is worth the venture !
I will make it, come what may :
And the Desert of Sahara
Shall become a Sea one day ! ”

Fellow-Christians ! God has called us
To a nobler enterprise :
O that to her glorious calling
All the Church of Christ would rise !

Not as solitary soldiers
Fighting for an absent king ;
But as one united army,
Pledged to venture—anything !

Was not this the King's commandment,
When His banner was unfurled,
"Go ye out, and Teach All Nations ;
Preach the Gospel to the world" ? *

Have we done as He commanded ?
Have we used the two-edged sword ?
O deliver us, in mercy,
From blood-guiltiness, good Lord !

Vainly have the slaves of Satan
Sought deliverance at our hands ;
Eighteen centuries are over,
And there still are "Heathen Lands !"

True the Church is waking, slowly,
From the sleep of ages past ;
Thankfully we feel and own it,
There are signs of life, at last.

God who careth for the heathen,
Has begun to make us care ;
Rousing us from selfish slumber,
To a life of earnest prayer.

In the peaceful homes of England,
We have dreamed a soothing dream ;
"CHRIST is KING ! Lord, Lord, we call Him,
Surely things are what they seem ?

"CHRIST is KING ! Church-bells are ringing ;
Crowded is the house of prayer ;
Who can say the name of JESUS
Is not preached and honoured, there ?

"CHRIST is KING ! Our daily service,
All our many means of grace,
Well attended—these proclaim it,
HE is honoured, in this place.

"CHRIST is KING ! each Sunday morning,
Kneeling at the Holy Feast,
We surrender soul and body
To our KING—in word, at least.

* St. Matthew xxviii. 18—20 ; St. Mark xvi. 15, 20.

"CHRIST is KING! See earnest workers,
Toiling morn and noon and night,
Seeking out the poor and needy,
Turning darkness into light.

"CHRIST is KING! Who can deny it?
See the Crown upon His brow!
Honoured is our Royal Master:
Who shall call us traitors now?

"Here and there, His loyal subjects
Send forth—*such as they can spare*,
To attempt fresh worlds to conquer,
By their energy and prayer.

"Not of course, in royal fashion!
Not in strong united bands:
Not as if our best were needed,
Just to conquer heathen lands!

"Would not that be waste of power
More than we can well afford?
Have we failed to do our duty?
Have we sinned against the LORD?

"Are we in our sad divisions,
In the weakness we confess,
To behold God's righteous judgment
On the SIN of SELFISHNESS?"

Yes: God careth for the heathen;
His they are; by Him were made;
Though the Prince of Death may claim them
CHRIST hath all their ransom paid.

None can doubt that man is fallen
From a higher, holier state,
Who has lived among the heathen,
Studying man degenerate.

None can doubt God's loving purpose
To restore poor fallen man,
Who has ever pondered deeply
Over His revealed plan.*

O the length and depth unmeasured
Of the Love of JESUS CHRIST!
Has it not, where'er admitted
For the need of man sufficed?

* Genesis iii. 15; Ephesians iii. 2—11.

If the sin be done away with,
And the barrier broken down,
Why not add these heathen nations
To our great Redeemer's crown ?

Give the knowledge of the Saviour
To the dry and thirsty land !
Let the story of salvation
Sweep across the "golden sand !"

Earthly hopes may prove delusions,
Earthly schemes an empty tale ;
But the plans of God Almighty
Never have been known to fail.

Yet He seeks, as fellow-workers,
Those whom He has made His own
By a closer tie—adoption,
Not creation's bonds alone.

O Thou patient, loving SPIRIT,
Come Thyself, the cause to plead !
Tell it out, in this our England,
That the Lord is King indeed !

A PLEA FOR MISSIONARY WORKING PARTIES.

THE assembling, from time to time, of a number of people, for the purpose of holding what is commonly known as a Missionary Working Party, is a good custom which is rapidly becoming more frequent amongst us ; at the same time that disparaging remarks, and sometimes violent objections, are more and more a subject of ordinary conversation. The one is a natural consequence of the other, for what good work was ever attempted in this world without evil being spoken of it ? But in this case, methinks, it might be well to try and answer, for once, some of the objections raised.

First, let us consider what is the intention of these working parties. They are usually formed in a parish, or amongst some set of friends to work for either a Special Mission, to whose cause all are pledged, or to work for a general collection, to be disposed of at the discretion of whoever is the manager. Sometimes the work is

clothing, intended for native schools; sometimes it is European garments, made to be sold abroad; and often a higher branch of work is carried on, that of church furniture and altar linen. Sometimes the work done is sold at home, and the proceeds sent to whatever Mission is to be helped. It will thus be seen that the members of a working party at home are really people who link themselves definitely with those of our brethren and sisters who have been called to work for our dear Lord in foreign countries. *They* are gone to fight the battle—we at home must supply their means of warfare. Thus a working party stands confessed a Missionary work, a *religious* duty undertaken. And let me say that, only as the work is regarded as a religious one, and carried on as an effort, however small, to advance the Kingdom of Christ—only so will the party be a success, and the work undertaken be properly done.

One of the most common objections urged is "that nothing is ever done that is of use out there," "there" being delightfully vague, meaning any place out of England. But, if we question those who make such remarks, nine out of ten people cannot tell you *why* they are of no use, or what would be suitable if they controlled the matter. It is a melancholy truth that, not so many years ago, most unsuitable articles *were* sent abroad. An idea arose that "clothing was required," and, so long as clothing went, it did not matter whether heavy woollen goods went to Africa, or muslin to the icy North. Then followed a more mischievous idea still, a craze for native garments came in. And the less said the better as to the wonderful and wholly useless garments which the imagination of well-meaning people led them to inflict upon the unhappy natives. But all this is changed now, and it is only wilful ignorance and stupidity that prevents any one from learning what is really useful at any mission station, no matter in what part of the world it be.

Another common objection is, that a working party becomes such a hotbed for scandal. Now this very serious charge is one that surely does not apply *really* necessarily to such a party? Cannot from twenty to thirty English ladies meeting for an avowed religious work, pass three hours together without falling into that particular sin? Surely such ought not to be the case, and, observe, it is those who *do not wish to join* who bring this accusation, not those who are present. Alas! our evil hearts do most easily betray us when engaged in some good work; but, if such a charge could be proved true occasionally, is conversation *there* always worse than that carried on daily in our visits and intercourse with one another? Oh! my Christian sisters, look to this yourselves, and let not a really powerful means of doing good be marred by such an evil report. It is a matter which each individual has in her own power to control.

And now comes the question: "Is it of real use to Foreign Missions to do such work and send it abroad?" Most assuredly is it a *most valuable* help, supposing the work sent to be *well done*, and of a suitable nature for the place to which it is sent. Those who are accustomed to read the Quarterly Reports of the Bloemfontein Association, will be familiar with the repeated thanks sent for such aid. The Reports of the Ladies' Association of the S.P.G. furnish

many more, from various parts of the world. From Madagascar, Japan, all parts of India, and South Africa; the same tale is repeated. Of course the wants are very varied, but in the main the practice is the same. A box is sent to the Missionary, and at his discretion the contents are disposed of. Even where native clothing is sent out, or, to speak correctly, clothing for natives, it is rarely given away. The natives willingly pay whatever the Missionary thinks fit to ask them. All over South Africa, at any station, European clothing finds a ready sale, and thus important aid can be given towards the expenses of building and maintaining churches and schools.

But these gifts have a far higher value, when they reach their destination, than the mere question of £ s. d., important as that is. The pleasure given to the recipient is one that cannot be imagined by those remaining at home. To our Missionaries and their families, away from all the pleasures of home, foregoing, as unattainable luxuries, comforts thought indispensable in England, working constantly, leading lives of anxiety and toil—a gift of this kind cheers on and brightens the life in a way we cannot understand. It is so refreshing to see pretty and new things, to get a glimpse of the old country, so dear to her absent sons and daughters, that did those at home really appreciate this feeling, it would stimulate double the numbers to give their help. It is so blessed a thing to feel the sympathy with those abroad that the sending these boxes express. How often, when worn out by difficulties, longing for converse with dear ones far away, is the Missionary's heart cheered by the remembrance that those at home remember him, and if there is some special set of friends connected with his Mission, he can then depend on their prayers being offered for him. This is no flight of enthusiasm or imagination. The writer is giving personal experience, and knows too well how universal is the feeling in such matters amongst all who are labouring abroad. Thank God, England is, slowly enough, but still is, awakening to the great idea that it is our best men, our well-educated men, that must take the Gospel to the heathen. These are the men who, by God's blessing, are most helpful when they do go out. But when these men and their families obey the call, and go, think you that they leave behind all love for the refinements of home, the enjoyments of a new book, a new piece of music, &c. Such things are a *rest* to the mind of the Missionary, who, perhaps, except his own belongings, may not have a friend within fifty miles. How easy it would be for a working party, when sending their work to any special place, to add one or two such gifts. I believe all would be willing if the matter was *thought* about.

Surely, if we really considered the importance of the whole matter—the heart-stirring appeals for help that we constantly hear in our churches, for those who are giving their lives, that they may preach Christ to the heathen—we should not grudge a little of our time and our substance, nay, we should welcome an opportunity of helping on this great and glorious work. Is one afternoon a month too much to ask to be spent in this way? I have heard the remark made, "Oh! have a shilling, and welcome, but don't ask me to sit still and work two hours." Is this the way God's work is to

be done? Granted, there are many disagreeables. The work is a kind we do not like; the meeting is not at a house we care to go to; last time we had to sit by some one we did not like; these, and twenty more such excuses may keep us away; but will these excuses avail us, in the sight of God, for neglect of this little share of Missionary work? There are those whose duties keep them away. Let them help by giving a little to enable the others to work. But, if we have joined a working party, let us do it heartily. Let us attend regularly, working our very best, ever remembering that we work as members of the Church of Him Who gave the parting words, "Go, teach all nations."

M. W.

Whitsuntide, 1882.

NOTICE TO WORKING PARTIES.

THE meetings of the Committee and Sub-Committees being suspended in August and September, ladies are recommended to avoid sending up their parcels at that time, although of course every care will be taken at the Office of those received.

We again take the opportunity of remarking upon the growing habit of ladies sending up parcels and boxes *without putting their names or addresses outside*, as they are particularly requested to do in our Paper No. 2. Much inconvenience is occasioned by this omission, and much unnecessary delay in identification, and the frequency of it would (even if there were no other reason) effectually prevent the immediate acknowledgment of the receipt of parcels. May we also remind the ladies managing the Working Parties of the great advantage and convenience of a letter being sent by post, when a parcel has been despatched, to apprise the Honorary Secretary of the fact, and enclosing a list, and if the articles are for sale, a complete priced and cast up list of the contents.

We would also suggest that birds, or any kinds of feather or fur trimmings are very unsuitable for sending out to hot countries. Illuminated or picture cards are not of any use if they are torn, or are not clean and fresh.

Kind compliance with the above requests and suggestions will greatly oblige, and save much unnecessary trouble.

CLOTHING FOR KOLAPORE.

MISS SHEPERD would be very glad to receive and dispose of a box of clothing, &c. for the benefit of the Zenana Mission at Kolapore, and gives a few suggestions respecting the articles most likely to obtain a ready sale at this station. A box will probably be sent out before the end of the year for which contributions are invited.

Miss Sheperd writes :—

"I will now give a list of articles which would probably sell well at this station—the things ought not to cost more than the prices marked, as we might not be able to get more than double that price, and carriage. The dresses, hats, and pinafores should be nice and fashionable, for patterns, or the ladies will not buy them; they need not be expensive. The toys should be the same that ladies' children have at home. A lady at Belgaum, the next military station to this and a large one, has offered to sell things there for our mission.

Muslin stamped with patterns of edging and insertion for under-clothes, the same as used at home. Cotton and needles for muslin, as much as can be sent, needed for school-girls to learn to work on. Hats, very cheap straw, but fashionably trimmed. Hats for children from two to five years. Dresses for little girls, two to five, prices from 5s. to 10s. Suits for little boys, two to four years, about 10s. Pretty washing dresses for ladies, about 10s. Evening dresses, net, black, 10s. to £1. Mittens, and any other fashionable little things for ladies. Sponges 1s. each. Nail-brushes. Dolls 6d. and 1s. Boxes of toys 6d. and 1s. each. Trumpets 6d. and 1s. Dolls might be dressed by young ladies in England. Picture books 6d. and 1s. each.

MISS F. PATTESON, organizing correspondent of the Ladies' Association will visit the Lake Country in August and is expected to address meetings at Windermere on the 10th of that month, at Ambleside on the 11th, Grange-over-Sands on the 14th, Barrow on 15th, Barrow-in-Furness on the 17th and 18, Millom on the 21st, and probably at Whitehaven on the 22nd.

SUBSCRIPTIONS AND DONATIONS.

JUNE, 1882.

	£	s.	d.		£	s.	d.
Lindisfarne, by Miss Cooke ...	12	6		Liverpool, by Miss L. Ashton...	31	5	6
Sudbury, by Mrs. F. Chapman...	11	9	0	By Mrs. Rawson ...	2	3	0
Stourport, by Mrs. Moore...	28	7	1	Miss Bushby, and Hon. Eleanor			
By Mrs. Hutchinson ...	12	6		Pennant ...	4	0	0
By Mrs. Rogers ...	6	0	0	Miss Turner ...	5	0	0
Prestbury, by Mrs. Herford ...	3	15	0	Mrs. Wyatt ...	1	1	0
Brightling, by Mrs. Stone...	1	1	0	By Miss A. Budgett ...	3	8	6
Sharow, by Mrs. Powell ...	3	5	6	Godmanchester, by Miss Bevan.	9	7	0
Bath, by Mrs. Winwood ...	9	2	6	Beenham, by Miss Bushnell ...	4	2	6
Cambridge, by Mrs. Swainson ...	5	4	0	Winkfield, by Mrs. Daubeny ...	17	0	
Mrs. E. L. Hicks ...	2	6		Chester, by Miss A. Birley ...	23	0	0
Mrs. Clabon ...	5	0		Mrs. H. Trower ...	1	1	0
Richmond, by Miss Jowitt ...	9	14	0	Grange-over-Sands ...	17	10	0
By Miss Gibbons ...	8	0	0	Misses Toppin ...	4	0	6
Putney, by Miss Hughes ...	7	12	0	Upper Clapton ...	13	0	6
St. Mary Abbots, Kensington ...	3	13	0	Miss Kirwin ...	2	6	
Mrs. Johnson...	1	0	0	Mrs. Lawrence ...	2	6	
By Mrs. Austen ...	13	18	0				
Upper Tooting ...	16	14	10				
Mrs. Haslehurst ...	5	0					
					£255	14	5

PARCELS OF WORK AND CLOTHING.

Received up to July 8th.

Cheltenham Association, by Mrs. Rowley Lloyd. Welshpool Association, by Mrs. Hill. Llandaff Association, by Miss Ollivant. Sedbergh Association, by Miss Platt. Kensington Association, by Mrs. W. T. Bullock. St. Margaret's See Association, by Miss Beaumont. Winkfield Association, by Mrs. Daubeny. Holy Trinity Brompton Association, by Mrs. Pearson. St. Martin's York Association, by Miss Croft. Harpenden Association, by Mrs. Vaughan. Potterne Working Party, by Mrs. Fisher. Riding Mill Association, by Mrs. McAllum. Fenny Compton Working Party, by Mrs. Hicks. St. Nicholas Cork Working Party, by Mrs. Langley. St. Mary's Carlisle Association, by Mrs. Prescott. Blurton Association, by Mrs. Hutchinson. Ramsgate Association, by Miss Cotton. Beenham Association, by Miss Bushnell. Guildford Working Party, by Miss F. Keymer. South Clevedon Association, by Mrs. Considine. Bath Association, by Mrs. Winwood. Miss Phillimore, London. Clapham Association, by Miss F. Pennington. St. George's Hanover Square, Association, by Mrs. Capel Cure. Clifton Association, by Miss Shuttleworth. Faversham Association, by Mrs. Giraud. Hulme Association, by Mrs. Woodhouse. Sutton Working Party, by Miss Lufkin and Miss Bawtree. Ecclesfield Association, by Miss Smith. Sibbertoft Working Party, by Miss R. Berkeley. Richmond Association, by Miss Penrhyn. Wellington Working Party, by Mrs. Pulman. Calne Working Party, by Mrs. Murray. Heighington Working Party, by Mrs. Chevallier. St. Martin's-in-the-Fields Association, by Mrs. Humphry. Miss Turner, St. Mary's Battersea. Miss Ruck Keene.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.


The First Volume may now be had, bound in cloth, for 1s. 6d.

The Grain of Mustard Seed.

SEPTEMBER, 1882.

“THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF.”
—ST. MATTHEW XIII. 31, 32.

SOWING THE SEED AT DAPOLI.

O the south of the city of Bombay a long and narrow strip of land called the Konkan lies between the range of the Western Ghauts and the sea. DAPOLI, the principal town in this district, is a military station; the climate is beautiful and the water excellent, so that it is considered quite a sanatorium, and retired officers frequently take up their residence there. The church, which is about fifty years old, is said to be more like an English church than most in this country, and its square tower is unique in the south of the diocese. There has been a chaplain here for many years, but no Missionary until 1878, when the Rev. A. Gadney was transferred by the S.P.G. from Bombay, and very soon found this new Mission Station a promising field of labour.

Mrs. GADNEY'S indefatigable labours in the Zenana Mission at Bombay, which she joined as Miss Graves in 1873, have been frequently recorded in the reports and leaflets of the Ladies' Association. It will therefore be readily imagined how earnestly and energetically she applied herself to the task of raising the women of this secluded and hitherto almost unvisited part of India. The difficulties and discouragements she at first met with may be gathered from her earlier letters.

Writing in April, 1878, Mrs. Gadney thus describes her journey to Dapoli and first impressions of the country:—

“The little child Mr. Somerset had promised to provide for died after a long illness a few days before I left Bombay on the 17th of

February. She had been very well up to the time of beginning to cut her teeth, then she began to decline. We gave her all loving care and nourishment, but it was of no avail. She died on a Sunday morning just after taking her morning's milk, as quietly as though she had fallen asleep, and was buried the same afternoon in the cemetery not far from my own little son. The day little Krupa died, my baby was so ill I thought he would not live; he had had whooping-cough since before Christmas, and had become very weak. I feared he was sinking, so on the fifth day after Krupa died, without waiting for my husband, I took my baby and the girl orphans whom I could not leave behind me, and came away from Bombay to our new home which I had never seen. It is a sea voyage of about twelve hours from Bombay. The poor girls and the tiniest of the boys whom I had also brought with me were very sea-sick every one, my Ayah had been left behind to pack all my things, and my poor sick baby hung on my neck all day—such a long twelve hours it seemed. When we arrived at the landing-place, Hurnee, there was only one room vacant in the travellers' bungalow; into that we squeezed, all of us, and the tired-out girls made some tea for themselves and me. Our house in Dapoli was not yet vacant, and I thought we should have to stay at Hurnee for some days, but fortunately a lady living in Dapoli had come down to Hurnee to go to Bombay, and she invited me to go to Dapoli in her tonga the next morning, and to stay at her house until our own was ready. You may imagine how thankfully I accepted this kind offer; and at four o'clock the next morning I set off with my baby and one of the girls in the tonga, and the other girls followed in bullock carts. I reached Dapoli by breakfast time, and the girls came straggling in some hours afterwards, the bullocks climbed so slowly up the nine miles of steep mountain road. My baby was very ill for some time; now I am thankful to say the pure air and country life have partially restored him.

"I have little to tell you of new work begun; for the last four months I have taken the whole charge and teaching of the girls upon myself, and it is heavy work. This month I have promoted Nera, the first of our orphans, to be a teacher under me of the little ones, and I am giving her a small salary to encourage her. She is nearly ten now, and is a very good girl and a great help to me; she is not clever in book-learning, but is a very painstaking and conscientious teacher, and a beautiful plain and fancy worker. We have asked Mr. Somerset to take instead of Krupa, a little girl named Bhagee, about five years old, also entirely without friends. She is not yet baptized. The benevolent house-surgeon of the Jamsetjee Jeejeebhoy Hospital sent to tell me that the parents of this little girl had both died in the hospital from disease produced by famine. So we went at once to see, and found the two little girls stretched on a bed, the younger one about three years old quite naked, but Bhagee had a bit of rag tied round her. The little one though emaciated was pretty well, but Bhagee was very weak and feverish, and could not walk. She is now recovered and beginning to learn lessons. She was like some poor little frightened animal at first, when we brought her from the hospital; the whole way she cried "An, an, ahn" (Mother,

Mother). For the Rev. W. H. Marsden we have selected another little orphan named Mahalee, as yet unbaptized.

"As I have said before, as regards Dapoli I have little to tell of new work begun, but I could say much of work to be done: a perfect nest of native villages clustering close around—villages where there is not a single Christian—villages generally with each its Government Boys' School, but not one single Girls' School. In the camp at Dapoli, where we live, the Government Boys' School contains 275 boys, while not one girl attends school. I drove to a village about a mile and a half away, the other day, and walked through it. My baby held out his hands to a group of women sitting at their door with their children. This made them laugh and salaam, and we soon got into conversation. I heard some little boys read who had just come in from school, and I asked where the girls' school was. They all said 'There is none,' but one woman added, 'if there was a school some of us would send our girls.' They asked me to come again, but it is the hot season now, and we have as yet no conveyance of our own, and I am not strong enough to walk so far. When the weather is better there is a great field for work, and I must well consider what we can do here; but we shall want teachers before I can do any fixed and regular work outside the Orphanage. Although no longer in Bombay, we are in the presidency, and my work must always be, so long as I am here, among the women of this country. To improve their understandings, ameliorate their condition, and lead them, if it may be granted to me, into the fold of our holy religion, will ever be my endeavour. I have not now the difficulty of language to overcome, and I should indeed be only a hireling if I now deserted the work which the Ladies' Association first enabled me to undertake."

Six months later Mrs. Gadney was able to report some beginnings of work:—

"You will like to hear a little more about our work here, though the state of the weather has prevented our doing anything very regularly yet. We have had already 130 inches of rain, and the roads are made beyond description bad by the violence of the rain, but it will soon be over now. In the meantime, whenever it has been a little fine we have been getting about, trying to make acquaintance in the various villages around, to prepare them for more regular preaching and visitations when the weather will permit us to make them. You will be glad to hear that some little heathen girls come to school every day—only a few it is true, but it is a beginning. They are of respectable parentage, and come to school very neat and clean. Some big boys had before begged so hard to be admitted to the Orphan Boys' School that my husband consented, and very soon there was a request that the little sisters might come too, to my side of the house. They have come in *such* weather too, with a stream (or rather a wide rushing river) to cross, and no bridge; but the brothers carry them over, although one girl must be eleven or twelve years old. A school is a great help towards making acquaintances. We have been from village to village, trying to get people to talk and listen to us, and

sometimes having people actually running away from fear while we are speaking to them; but when we went to the village where the little girls live we found a pleasant welcome, and on leaving after a long talk I once more heard the old Bombay invitation 'Yet za,' 'Continue to visit us,' or perhaps the Biblical expression will translate it better, 'Come in and out among us.' Generally there is no desire for female education in any way, but it is because the poor women do not know anything about it, and the men keep them back. There is a Brahmin, however, who lives in a village at some distance from here, who comes often to see my husband, and he had asked me several times to come to his village and see the women, but our tonga as yet has no cover, and the weather prevented me. However, last week there was a fine evening, and we were just starting when our friend the Brahmin appeared; we told him we were coming to see him, and asked him to take a seat in the tonga, which he did. He said, 'You had better take a servant.' I did not see the use of this, but gave way, and it was fortunate we did take him, for in crossing the second river one wheel of the tonga sank up to the axle in mud, and I thought we should be turned over into the stream, but our servant jumped into the water and lifted the wheel. When we got near the village there was no road any further, and the tonga had to stop, and we walked over some fields to the village, when to my dismay another stream appeared without bridge or stepping stones. Again our servant waded through the water, ran to the Brahmin's house and fetched a chair, and two men carried me over in this, and my husband afterwards. At first I could not get to talk nicely to the women, because as long as the men were there they remained huddled up in a corner; but my husband got the men outside, and then the women came and sat down in a circle round me, and we had a good talk. I had taken the precaution to bring with me a few needles and pins, thimbles, and reels of coloured cotton, and gave a few needles or a reel of cotton to each, and a thimble to the younger ones—very trifling things, but much valued in this out-of-the-way place. The women sang me a song about the birth of Krishna, and then asked me if we had songs in praise of the gods in our religion; so I sang them a hymn about the birth of Christ to a Hindu measure, and they were much pleased, and the master of the house said he would get many women together next time I came. If they continue to receive my visits with favour I shall try to visit that village once a fortnight, it is too far to go every week. No woman there can read or write. There are about forty Brahmin houses there. There is a large village nearer to us where I wish to open a girls' school after the rains, if I can get the funds for a teacher.

"We are expecting every day to have the formal answer from Government about the land we require for building the Orphanage and Mission House. It is close to the church, and I think I may say from information received that we are certain of getting it, and then we shall want funds for building. We have to be very thankful for several subscriptions from England towards the support of children, and I hope the kind donors will have the satisfaction of learning in after years that those whom they have helped to support

have grown up into good and useful men and women. In time, after we have made a little progress, as they are many of them well to do, it will be an excellent place for a Zenana Missionary. No fine lady, however, would be any good, but a plain earnest worker like Miss Williams, would be invaluable—some one who would be willing to work under the direction of the Missionary in charge, as they do in Delhi. Here we have at present the field all to ourselves, and the work of the Church must be *one*, a united work against the powers of heathenism."

The Orphanages for native children referred to in these letters had been established by Mr. and Mrs. Gadney before they left Bombay, where they were carried on in the Mission House with funds collected from private sources. The Ladies' Association has rendered no further assistance than that of obtaining a few subscriptions for individual children, and the occasional gift of a box of clothing.

Early in the following year (1879) the much-desired help of an assistant teacher was obtained. Mrs. Gadney wrote in February:—

"We are still much pleased with our new station; our orphan boys and girls are healthy, busy, and happy. The girls are working hard in their spare time to help to raise a little for their Building Fund. We have engaged Miss Blakeman, the first pupil trained in the Training Class in Bombay. She promises to be a useful assistant to me, joining heartily and cheerfully in our various works here. It is a great comfort to me in my village work among the women to have a companion who knows Marathi, and besides this, in these lonely places two are better than one; for though I am by no means nervous, I occasionally meet with incivility from the men, who do not like me to talk to the women. But perseverance will, I hope, overcome opposition, and I trust that this our new branch of the Ladies' Association may be the means, as it has been in other places, of giving light to them that sit in darkness. We are now using every exertion to get our schools built this year. We have our land ready, a free gift from Government, and should be very thankful if the Ladies' Association could make a small grant towards the Girls' Orphanage Building Fund. We want for this £300 or £400."

At the end of this year Mrs. Gadney was able to report the commencement of a school for Hindu girls of good caste, which she thus describes:—

"It is some time since I have written to you, but I wished to be able to tell you of some real progress. After many difficulties we have at last been able to begin a caste girls' school. We began with eight and have now sixteen girls, and I hope the numbers will continue to increase. There is, however, a great feeling here against female education; the women make all the usual excuses about having so much to do, and wanting the girls to help them, and so on; and the men will not encourage it, though they approve of education for their boys so much that Mr. Gadney's boys' school numbers already over 100 boys. However, I am satisfied with the commencement we have made.

"As I mentioned before, the desire of education is so small that as

yet we can do no regular teaching in houses, but I often, with Miss Blakeman, visit houses in several villages, make friends with the women, talk to them, sing to them, and try to gain their interest as best we can. We were invited the other day by the patch of a neighbouring village to come and see the process of crushing sugar-cane, and making cane-sugar. We were very glad to avail ourselves of this, as we hope next year to have the same things done in our Mission ground. We were obliged to go in a country cart, our tonga being under repair—though had it been available I do not think we could have used it, the springs would have been broken. We have walked there occasionally, but the days are too short now. I cannot say it was a bad road, for there was *no road at all!* Over fields, through gaps, we went, now over a rocky watercourse, now climbing an equally rocky hill. It was a pretty village, and the processes, through rude, were interesting, and still more so to us the groups of women and children standing shyly in the background. Then we went to see the gardens, where great bushes of roses shed a delightful fragrance around, and the pretty feathery tassels of the sugar-cane were lying everywhere; afterwards to the house of the patch to have some refreshment (for we had not breakfasted); and my husband was able to have some conversation with our host and his fine-looking sons, but we could not get at the women of the house, though they peeped at us through windows. They were all very busy making papuds, the flat biscuits eaten with curry, and could not risk defiling their cooking with coming too near us. Never mind, the next time we go we shall have a welcome from them also. It is not like Bombay, where people invite us for the sake of the teaching, and the friendship comes afterwards. Here we have to get their friendship first and hope that teaching may follow.

"We have one sight in our little station here which is at the same time pleasing and yet saddening. I mean the foundation of our Girls' Orphanage: pleasing to us that we have at least so much done, and saddening because at present we can do no more, although Government is not only willing but anxious to assist us if we can find the sum to meet what they will give. We know that the calls on our Society are so great now that they cannot help us even if they would, but I do pray that God may put it into somebody's heart to give us or help us towards the £250 which with Government help would complete our Girls' Orphanage, or the £500 which with Government help would build for both boys and girls. It is not only for the boys and girls, but it would be such a centre and help to the work of evangelising the natives. When our girls' school is built I hope that the Ladies' Association also may be able some day to send out a lady as Superintendent, and to help in the other works opening around us. In all India there is no place that needs more than this the softening of female education, the preparation of the ground for the Gospel of Peace."

In 1880 the Ladies' Association was able to assist the good work thus inaugurated by a small grant of £20, thankfully acknowledged by Mrs. Gadney:—

"We have again to thank the Ladies' Association for most kind and seasonable assistance. The £20, with the work sent out, of which we have already sold a good part, will enable us to carry out our plans for the present year. The caste girls' school, now having holiday, will be re-opened on the 1st of June all day instead of half a day. The numbers are increasing: in February we had twenty-four, including one Brahmin, we have now six Brahmin girls on the books, which is a large proportion, as they are so much less inclined to come forward than others. We have had no regular examination yet, but a Brahmin gentleman, the principal of a large school, who has been here on a visit, said that the girls had made rapid progress, and he could hardly believe that the most of the teaching had been done by Miss Blakeman and myself; so we have been much encouraged to go on."

Three years of steady patient work did much towards the firm establishment of the schools in Dapoli. In March, 1881, Mrs. Gadney thus describes an entertainment given to the pupils, followed almost immediately by their first Government examination:—

"I hasten to acknowledge the receipt of the welcome and quite unexpected box; I did not think you would be able to spare us a box this year, so it was a very pleasant surprise, and as there were two or three friends to our Mission in the station last week I was able to sell at once sixty or seventy rupees worth of the contents. We have very few people here, but somehow we are very fortunate in being able to get rid of our things.

"We have had a very busy time since Christmas. We had no money or toys for our Christmas-tree, and we felt very down-hearted, for the children were looking forward to it. Then a gentleman came into Dapoli to stay for a few days, and came to see the girls, and he was so pleased with their bright appearance that he gave me Rs. 40 for them. That was a beginning; and then when we did not expect it one friend after another sent something, and we had the most splendid tree we ever had on the 14th of February. That was the time of the Census, and several Government servants were in, and we had also a large number of natives present. Our house was quite crammed, but best of all, all the little girls from the caste school were there, about thirty of them; not one stayed away who was in Dapoli at the time. The Brahmins and others present were quite astonished that they came, for they know how backward the people are here, and said 'How did you manage to get these girls here?' I said 'I did not do anything, I only asked them to come, and they know that we love them and will do them no harm, so they come.' Then after that was all over we heard that the Government Examination (our first) was to take place. We hoped to have had Colonel Waddington, but something prevented him from coming, and we had the deputy inspector, a Brahmin. He was a very well educated and intelligent man, and I think tried to be impartial. We have not heard the result yet, as the examination was only a week ago, but I believe on the whole the schools did well. The girls were very frightened, but with the

exception of my four upper girls they all did extremely well, both Hindus and Christians. I do not think my four upper girls did well in arithmetic; we had not tried to push them up to the Government standard until lately, and the arithmetic of that standard is very difficult. They did well in history and geography, and the needlework of all was excellent. The inspector said he had never seen such work. I had hoped if Colonel Waddington had come that he would have examined them also in the highest of all knowledge, but we were disappointed. Perhaps he will come next year. I think we may get about Rs. 400 grant for the results of the examination; of that about three quarters will go to the Boys' school, and the other quarter to the Girls."

Soon after this letter was written the Bishop visited Dapoli for the first time; and his high opinion of the educational work carried on here and warm recommendation of it to the Committee of the Ladies' Association, will be read with interest by those who have been tracing the course of this Mission through its early difficulties and discouragements. At the end of May the Bishop wrote:—

"I regret that when I wrote some ten weeks ago about places in the Bombay diocese where the Ladies' Association could carry on work with advantage I did not mention Dapoli. I had not at that time visited it in person, and knew little or nothing of the work which Mrs. Gadney is carrying on here. The work is a specimen of a kind of Missionary endeavour which has almost disappeared from this side of India—that, namely, in which the Mission is quite cut off from European society, and is almost the only civilising influence in the place. This fact has its drawbacks and its advantages. On the one hand, people are more suspicious of strangers, to begin with; on the other, they are simple, and there is less of bad European tradition to hinder the work. But the type of Mission is one which I should be very sorry to see pass out of existence. It demands great self-denial and faith on the part of the workers, who are called upon to cut themselves off almost entirely from European society, and who are shut up in this case in a small village from which during four months of the year it is actually impossible to get away. The station was formerly occupied by European troops, but for many years these have been withdrawn, and now there are only two or three families in this place, and it may be that a few years hence there will be no Europeans at all, except in our own Mission bungalow. Mr. Gadney was transferred here by the S.P.G. three years ago, and as yet he has not done much more than form a little nucleus of Christians by means of the Orphanage, and clear the ground for future work. But part of this clearing has consisted in vigorous educational work. He has an Anglo-Vernacular school for boys so good that the fees and the grants secured by the Hindu boys already almost pay for the whole education of the Christian orphans. Mrs. Gadney has an admirable Anglo-Vernacular school for Christian girls, and the little low-caste girls from the bazaar sit in the same room with them for vernacular instruction. In the bazaar there is a vernacular school for high-caste girls with thirty-three on the books; this is after only three years, and in a place where Government has made two

unsuccessful attempts to keep a girls' school open. Mrs. Gadney is a genuine enthusiast in both school and house-to-house work, and is, as you know, a lady of great practical ability. She is assisted now by a young lady of Indo-British extraction, Miss Blakeman, whom she herself trained in the Normal School in Bombay. Mr. and Mrs. Gadney are living here in a most primitive way, without a thought or interest except for their work, keeping up their Orphanage by such subscriptions as they can get, without any cost to the S.P.G. and working on in pure faith. All that Mrs. Gadney does is characterised by a quiet zeal and efficiency which gave me the highest confidence in her and her work. At present the grant from the S.P.G. leaves only Rs. 57 a month after Mr. Gadney's salary and the house-rent are paid, and the expenses of the work come to between Rs. 300 and Rs. 400 a month. With the gain on exchange the Ladies' Association grant comes to Rs. 20 a month."

The work of visiting the women in the neighbouring villages has been carried on with the same energy which characterises the work in the schools, and some interesting details of it are given by Mrs. Gadney in the following letter:—

"I have been waiting for the last year's Report of the Ladies' Association before writing to you. I received it yesterday, and hasten to tell you how pleased we are at last to see our names in the list of workers connected with the Association. Miss Blakeman is still with us; it is now two years and five months since she joined us at Dapoli, and I have no reason to fear that she will leave us for a long time unless anything unforeseen should occur. I could get another of the girls who was with Miss Blakeman in the Normal Class at Bombay, if we had the means. The one I mean, Miss Conway, has written to me two or three times to ask if she may join me here, but I have been obliged to refuse her. Our work is ever increasing, and we have reason to believe by God's help that it will prove for the advancement of His kingdom in this district. We have been able to gain an influence among the Brahmins here, and in the nearer villages; and although now the rains have commenced the rough and flooded roads will oblige us to leave the outside villages alone for two or three months, yet I have been able to make a beginning among another class of women who live in a village very close to us, so that during the rains I can work among them; and for the other village work after the rains we must leave that in God's hands, trusting that He will send us the help we need.

"This new work is among the Mussulmans, and it was quite accidentally (that is if we may so speak of the work of God's Providence) that we discovered them. While Miss Blakeman is at the Hindu school in the afternoon, I generally spend the time either in visiting any of our women in the bazaar, or on certain days I walk with Zonnabai (a Christian woman who has come to live here, and who gives a little of her time gratuitously) to this near village or Khonde, and we talk to the Mahar and Chambar women. About a month ago we had turned into a narrow lane and saw some very respectable-looking women standing by a house in a garden. Zonnabai salaamed, and one or two came forward. We found that

they were Mussulmans, and as they do not go out we had never seen them before. Their dress is Hindu, only that they arrange the sari as Christian women do; and you may imagine how secluded they are, for although they live so near the camp some of them had never seen an Englishwoman before. They almost dragged us into a house, and then such a crowd of them collected. It came on to rain very heavily, and we had to run home as fast as we could, but visited them again at their earnest request two days after, when they took us to an upper room in a more pretentious house, and we arranged to go twice a week for two hours, and teach as many of them to work as wished to learn. Since then about sixteen women and girls come together and we have quite a school. When work is over I sing a hymn or read a chapter in the Bible to them and explain it; and sometimes thirty women have been present. It is of course a novelty now, and some will fall away, yet it is a most hopeful beginning. Their language is a dialect of Marathi, but they do not understand book Marathi, so I read the Bible in Hindustani and they seem quite interested. Zonnabai is very helpful, indeed I could not manage to teach so many alone; but I am at a great loss for work materials for so many, and they cannot be got here. I would gladly pay postage from England if any one interested would send scraps of wools, wool-needles, bits of canvas however small, &c., and it would be a very great help to us. The Hindu school alone makes great demands on our resources for such things, for except common needles and thread nothing can be obtained here, and in a place like this the pretty needlework is so much admired.

"Since I wrote last to you the Bishop has paid us a visit, and confirmed our two or three new Christians, and some of the girls and boys. He appeared much pleased with the place and with our schools, and I think is satisfied that we have done our best."

At the beginning of the present year (1882) the gradual increase of the funds of the Ladies' Association enabled the Committee to increase their grant for assistant teachers at Dapoli to £120. Before this good news could reach Mrs. Gadney she appears to have been not unnaturally somewhat oppressed by the pecuniary anxieties of the position. After mentioning that she had at last obtained a good matron for the Orphanage she adds: "I think the Girls' Orphanage building will be ready by Easter, and probably our new Mission House soon after. Our money anxieties have been and are very great, as, excepting the few subscriptions which have come in, my husband has taken the whole responsibility on himself, and the needs of our Mission and the paying of those workers who are paid is a great strain on our energies. However, by God's assistance we have held on hitherto, and I trust we shall still do so. The Orphanage and Mission House once built, the saving will be great; the situation is beautiful."

The last letter received from Mrs. Gadney was written on the 4th of April, and is as follows:—

"I was very glad to hear from you the good news of the grant, which is more than I had dared to hope for, and for which we are most thankful. We had our visit from the Government Inspector

last week. I asked him to write me a report to send to you, but he has not yet done so. There were forty girls present in the caste girls' school, and the Inspector expressed his pleasure at the improvement since last year. They all passed a good examination; Miss Blakeman has worked very hard with them.

"The Girls' Orphanage is not quite finished, some of the wood has to be brought from a long distance and the winds have been contrary, but the girls will go into it before the rains. The Mussulman girls have been begging for a school, but I cannot see my way to a teacher yet; they must go on as they are at present until I can prepare some one to teach them Urdu. As we have a separate tonga now for our work, we get out to the neighbouring villages more easily, but it is more preaching than teaching. We take a Bible and hymn book, and wherever we can gather a few women together we sit down and read to them, talk to them, or sing the sweet story of Jesus' love. They are often much affected, but the impression soon passes away, though there are some of whom I have hopes. Sometimes the men also come round to listen. One day I was sitting on a stone by the road side with Zonnabai talking to some people in front of a hut, and suddenly some one answered a question I had asked, from behind me. I looked round in surprise, and there were a large number of people travelling from one village to another, who said they had heard the talking and had been listening for some time. I talked to them earnestly for some time and then they went on their way. The people are very hard here and cling very fondly to their old idols and superstitions, but God's hand is powerful, and we must have patience."

HARVEST HOME.

WE have toiled from morning early,
Gathering in the golden grain;
Now the moon, like roses ruddy,
Walks amidst her starry train.

Heave the last sheaf on the waggon,
Home in triumph draw the load;
While the straining team moves slowly,
Sing we praises to our God.

He has crowned the year with goodness,
He has filled with corn our land,
And the increase that has blessed us,
Dropped from His all-giving hand.

Where the elms stand like mute watchers,
Where the sun's last blessing rests,
Busy hands the feast are spreading
Ready for the coming guests.

Soon their Master shall receive them,
One by one with welcome there ;
All who shared with us the labour,
Shall have harvest supper share.

Rest not yet, though faint and weary,
Still we labour, still we praise ;
Singing thanks to God Almighty,
For the hope of coming days.

Well requited is our service,
Reapers of the whitened field,
We have gathered in the harvest
He has caused the earth to yield.

Solemn thoughts have sprung within us,
As we bound in sheaves the corn ;
Till we hail our work a token
Of the Resurrection morn ;

Till to us our autumn labour
Has been work of faith and praise,
And our hearts with love have kindled,
Thinking of the coming days.

For there comes another Harvest,
Angels shall be reapers then,
And the sheaves those reapers gather,
Are the living souls of men.

Corn and tares, the good and guilty,
As together they have grown,
Interlacing stem and fibre,
So together shall be mown.

From full Europe's cities mighty,
Where their traffic nations ply ;
From her lessening woods and meadows ;
Where her pastoral hamlets lie ;

From old Asia's fields prophetic,
Where the world's first empire sank ;
From her soil exhausted bearing,
Worthless tare-crops full and rank ;

From red Afric's northern desert,
From her blood-stained western shore ;
From the land where Israel suffered,
And God's arm was bared of yore :

From the New World's arms gigantic,
Thrown across the ocean wave,
Where the Old World's races mingle,
Where the freeman owns the slave ;

From the distant Islands, countless
As the midnight's starry train,
Gathered into groups reposing
On the bosom of the main ;

In one moment shall the angels
Reap the harvest-fields of earth,
When the trumpet's note has sounded
That shall give the dead new birth.

Safely they the grain shall carry
To the garner-house on high,
Where the walls are built of jasper,
And the stream of life glides by ;

Where of pearl are formed the portals,
And the streets are paved with gold,
In whose face like glass transparent,
They the Lamb of God behold.

Then the living sheaves made glorious,
Christ shall welcome with His word,—
“ Well done, faithful servants, enter,
Share the kingdom of your Lord.

“ Come ye thirsty, come ye weary,
Come, the Living Waters see !
Take the cup on earth ye tasted
Drink it now anew with Me ! ”

LETTERS FOR OUR WORKING PARTIES.

I.—CHRISTIANAGRAM.

THE following application for assistance has just been received from the Rev. H. B. Norman, the Missionary in charge of a district in Tinnevely, which has of late years been united with that of Edeyengoody :—

“ At the commencement of the present year,” Mr. Norman writes, “ I was appointed Missionary in charge of the districts of Mudalur and Christianagram, and the school-children belonging to those districts, who up to that time had been educated at Edeyengoody, were handed over to me, and I have had to open Boarding-schools at Christianagram for the two districts. Some of these children while in Edeyengoody had lady friends in England who supported them ; but I find from Mrs. Caldwell that not many were supported by the Ladies' Association. You will doubtless remember a few years ago that the late Mrs. Scarborough had charge of the schools in Christianagram ; and Mudalur for many years had a reputation for its schools. After Mrs. Scarborough resigned her work, there

was no European to superintend the Christianagram schools, and the children of both districts were transferred to Edeyengoody, and placed first under Mrs. Wyatt's, and then under Mrs. Caldwell's care. At present there are only twenty-five children in the boarding-school, i.e. twelve for each district, whereas there should be fifty for each, one hundred in all. There are numbers of children I long to admit into the school, but cannot, owing to lack of funds. Please do what you can for us.

"I am told that the Ladies' Association has sent to Edeyengoody from time to time boxes of clothes for the boys and girls belonging to our schools. I hope they will kindly continue to do so, and I should be glad if the clothing could be sent direct to me, to Christianagram, near Colasagrapatam, Tinnevely District, S. India. Such assistance will be most useful to us, as we are obliged to provide all the children in our boarding-schools with clothing: and in addition to this, as many of the children in the day-schools are extremely poor, it is a great encouragement for them to come to school if we are able from time to time to give the boys little jackets and trousers, and the girls jackets and petticoats. Besides such little presents being a means of drawing them to the school for education, which is a great thing, these gifts teach the children to take pleasure in making themselves look tidy and respectable; which also has an influence upon the parents, who learn from their children to do the same. Thus in our work the Ladies' Association is a great help to us; for where could the Missionary find means to buy such things if it were not for the generous help rendered to him by these ladies? In the clothing-branch of your charity I feel my districts especially deserve the help of your Association, for though my boarding-schools at present, from want of supporters, are very small, my day-schools are very large. Mudalur is the largest day-school which the S.P.G. has in Tinnevely. We have an average attendance of about 170 children, and for these I am anxious to supply clothing. For this purpose I would ask you to send us a special supply of clothes for Mudalur, and if you could put in the box a few suitable prizes for the children, it would be of the greatest help to me. As it is much too expensive to keep up two boarding-schools, the way I manage is to have large day-schools in each district, and boarding-schools only in Christianagram to which the most needy and promising boys and girls are drafted. These of course have to be altogether fed and clothed by help received from England. We have been very fortunate in getting a most excellent matron who was for many years in Edeyengoody, and is quite a mother to the children. As her son-in-law is the head catechist of the district and lives in Christianagram, the arrangement has proved a very happy one, for having her relations around her she feels at home in her new sphere. Last month we had a sad time here, as cholera was very prevalent amongst our Christians, it made sad havoc in our congregation, though happily our schools were spared. Owing to this it rests with me to do my best to provide for many a little orphan child. If some ladies would kindly offer to support a child I might nut these orphans into the school, and thus rescue them from a life

of misery, if not starvation. I am told by friends that the members of the Ladies' Association do not support boys, it is only female education they take an interest in. Perhaps they are right, as the Hindu, generally speaking, objects to allow his daughter to be educated, whereas he will often pay something towards his son's instruction. £5 per annum will support and educate either boy or girl."

II.—ST. ANDREW'S, KAFFRARIA.

FROM Africa also comes an appeal for help. The following letter from the Rev. A. D. Tonkin will be read with interest by those who remember the work done in Pondoland by Mrs. Oxland and Miss Blackmore, so sadly interrupted by the war:—

"You will probably have heard from the Bishop that in consequence of our having to remove from Matatiela we have come here, and Mission work has been re-started. The Pondos do not appear to desire Mission work; they do not interest themselves in the matter, so everything has to be done by external aid. There are a good number of Europeans at some distance from this, some of whom have spoken about sending their children to school. We take two as boarders after Easter. As yet I can only say we have made a start. Sometimes our services are fairly attended; last Sunday for instance we had more Pondos than we ever had before at one time, although their number did not amount to a dozen. School work too we have commenced, but several children have left because we had not clothing to give them. Those who still remain I would much like to encourage by giving them some article of dress. I have little doubt that more children would come to the school and more adults to the services were I in a position to employ more labour, as the proceeds of goods would, I imagine, be expended on the buildings and work here. I think in time we may get some more people round us. I very much fear that the coming year will be a hard one in consequence of the failure of the mealie and corn crops, and that a great many will be only too glad to get work. Thus hunger may also be a means of bringing many to Christ, as it was the natural cause in India not long since. I would ask for the assistance of the Ladies' Association, and shall be most happy to write and inform you how our work progresses."

SUBSCRIPTIONS AND DONATIONS.

JULY, 1882.

	£	s.	d.		£	s.	d.
By Mrs. W. E. Collins	1	2	6	Harpندن, by Mrs. Vaughan ...	4	0	0
Mrs. H. Forbes	1	1	0	By Mrs. Lewin	1	0	0
Sedbergh, By Miss Platt	14	1	0	By Mrs. Rogers	6	11	0
Salisbury Juvenile Missionary Association	2	4	5	Broadstairs, by Mrs. Raven ...	4	7	6
St. John's, Hoxton	3	10	0	St. James the Less, Westminster	1	0	0
Lady Stuart Hogg	1	1	0	St. George's, Hanover Square,			
St. Barnabas, Kensington	7	11	0	by Mrs. Capel Cure	230	0	0
Mrs. Clark	5	0	0	Hook, by Mrs. Hare	7	8	7
By Miss Lufkin and Miss Bawtree	11	3	0	Temple Ewell	2	10	0
By Mrs. Wauchope	16	19	6	Weybridge, by Mrs. Butler ...	15	0	0
Mrs. Joad	5	0	0	Liverpool, by Miss L. Ashton ...	2	11	0
Penge, by Miss Fisher	10	0	0	Malvern, by Miss Roberts ...	6	2	6
By Mrs. Maclear	19	16	0	St. Mary Cray	5	0	0
St. Michael's, Paddington	12	0	0	By Miss Ruck Keene	4	10	0
Buckhurst Hill	16	10	0	Saffron Walden	3	0	9
Upper Tooting	3	7	8	By Miss Patteson	1	0	0
By Miss A. Budgett	14	16	1	Holy Trinity, Paddington	4	0	0
Hornsea, by Miss Collinson ...	20	0	0	Ely, by Mrs. Merivale	5	0	0
St. Mary the Less, Lambeth ...	3	3	6	St. John's, Paddington	23	0	0
St. Peter's, Eaton Square ...	106	10	3	Hampton Court Palace	3	18	6
Mrs. Tremlett	1	1	0	Bromyard, by Mrs. Barneby ...	3	10	0
St. Mary Abbots, Kensington ...	4	14	0	Keston and Hayes	4	17	6
Mrs. Pinhey	1	1	0	St. Martin's in the Fields ...	23	7	1
St. Mary's, Haggerston	1	18	0	Bournemouth, by Mrs. Hawkins	9	9	4
By Hon. H. Kenyon	10	15	0	Wendover, by Mrs. A. Smith ...	5	0	0
					£640	16	2

PARCELS OF WORK AND CLOTHING

Received up to July 27th, 1882.

Edgmond Association, by Miss Palmer. Miss Staunton, London. Isleworth Association, by Miss Brown. Bournemouth Association, by Mrs. Ernest Hawkins. Penge Working Party, by Miss Fisher. Haggerston Association, by Mrs. Wingate. Oxtou Association, by Mrs. Duckworth. Budleigh Salterton Association, by Mrs. F. Patrick. Taverham Association, by Miss Harrison. Broadstairs Association, by Mrs. Raven. St. John's Clifton Association, by Mrs. Macpherson. Lyne Regis Association, by Miss Shakespeare. St. Mary Abbot's Kensington Association, by Miss Clarke. Shanklin Association, by Miss Anson. York Deanery Association, by Lady E. Purey Cust. Mrs. N. Davies, Lee. Kemerton Association, by Mrs. Mercier. Amble Association, by Mrs. Medd. South Kensington Association, by Mrs. Lewin. Wendover Association, by Mrs. A. Smith. Alsager Association, by Mrs. Wilbraham. Bangor Working Party, by Hon. Eleanor Pennant. St. Michael's Paddington Association, by Mrs. Prescott. Taunton Association, by Mrs. Caparn. Holy Trinity Brompton Association, by Mrs. Pearson. Brading Association, by Mrs. Glover. St. Peter's Working Party, by Miss Dukinfield. Temple Ewell Association, by Mrs. Turnbull. Chester Association, by Miss Birch. St. Mary's Reading Association, by Miss Hawker. Holy Trinity Paddington Association, by Mrs. Langton.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

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The Grain of Mustard Seed.

OCTOBER, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

THE HINDUS AS THEY ARE.

PART I.—THE HINDU HOUSEHOLD.

T was remarked in an article published in one of last year's numbers of our magazine that one great difficulty under which Europeans in India labour is that of putting themselves in the place of their native fellow-countrymen, and viewing Christianity, or even Western ideas and principles, as they appear in Eastern eyes. The whole scheme of life in the East is so different from that with which we are familiar; its aims, its standards, and all its ways of thought are so dissimilar, that it is almost impossible for an English man or woman, even after many years spent in the country in constant intercourse with the natives, to know with any certainty how far they can be depended on, or whether the sentiments expressed are their real opinions or only a form of politeness or timidity. To a certain extent we have perhaps ourselves to blame for this; for the English, as a nation, are not easily able to sympathise with a people very different from themselves. We are too apt to look down on every person or thing unlike those to which we are accustomed, as if difference necessarily implied inferiority; and then we wonder that those whom we secretly despise do not meet our contempt with frankness and our hauteur with confidence. As a rule, too, persons engaged in Missionary work are brought principally in contact with the lower classes of Hindus, and have no opportunity of familiar intercourse with educated natives of their own rank.

It is, therefore, a great boon to us when one of these educated Hindus takes pity on our ignorance, and publishes a book, the title of which we have given as that of our article. This book is intended to explain to English Christians how the Bengalis (for the work treats especially of the inhabitants of the presidency of Bengal, and does not in all respects apply to the rest of India) spend their lives, eat and drink, are born and die, sorrow and rejoice, pass the daily round of human life, and look forward to another beyond this world.

Sahib Chunder Bose, the author, is a babu, or merchant of Calcutta, belonging to a well-known Hindu family there. Early in life he was received into the Free Kirk of Scotland's school, then carried on at Calcutta under the celebrated Dr. Duff, and the lessons learned under that excellent teacher resulted in his becoming a Christian, and continuing faithful to this holy religion through long and changeful years. In the words of his editor, "His extended and varied experience, his careful habit of observation and contrast, his large store of general reading and information, and his rare sobriety and earnestness of judgment, eminently qualify him for lifting the veil from the inner life of his countrymen, and giving such accounts of their social and religious observances as may prove intelligible and instructive to English readers." To such we recommend it strongly; but, in spite of the interesting matter it contains, we doubt its universal popularity, especially if read aloud at Working Parties. The babu writes in English, a foreign language to him, and though his grammar is generally faultless and his meaning clear, his style is almost necessarily stiff and lifeless, while some of the subjects of which he treats are not of a kind to interest general readers. We propose, however, to make some extracts from his book, choosing for ourselves among the various chapters, and think we shall by this means be able to provide entertainment and instruction for our friends, and enable them to realise the daily lives of those Hindu families among whom Miss Hoare and her fellow-workers at Calcutta, Miss Heming and Mrs. Archer at Cawnpore, Miss Gray at Roorkee, and some of our devoted labourers at Delhi, are striving to spread the knowledge of God:—

"The family domicile of a Hindu is, to all intents and purposes, a regular sanctum, not easily accessible. Its peculiar construction, its tortuous passages, its small compartments, and special apportionment, preclude the admittance of free ventilation and free intercourse. Now, the gradual consolidation of British power having established on a firm basis the security of life and property, the people are beginning to avail themselves of an improved mode of habitation. From time out of mind there has existed among the Hindus a sort of patriarchal system, recognising the principle of a common father or ruler of a family, who exercises parental control over all. This is the kartá, or male head. No domestic affair of any importance may be undertaken without his consent and knowledge. The financial management, almost entirely regulated by his superior judgment, seldom or never exceeds the available means at his disposal. The honour, dignity, and reputation of the family wholly depend on his

prudence and wisdom. His own individual happiness is identified with that of the other members of the household. As the supreme head, he has to watch the spiritual needs of all its members, checking irregularities by earnest admonition. A respectable Hindu is often obliged to support a certain number of hangers-on, more or less related to him, as a brother, an uncle, a nephew, a brother-in-law, &c., &c.

"Next in point of importance is his wife or mother, the ghinni, or female head. She has to look after the victualling department, report to her husband and sons the exact state of the stores, order what is wanted, account for the extra consumption of victuals, adopt the necessary precaution against being robbed, see that every one is duly fed, and that the rite of hospitality is extended to the poor and helpless, watch that the rules of ceremonial purity are practically observed in every department of the household, and make daily arrangements as to what meals are to be prepared for the day.

"The next chief constituents in the body of the household are the daughters and daughters-in-law, between whom a coldness is apt to spring up which materially subtracts from the growth of domestic felicity.

"When the several female members of a household meet together, enlivened by the company of their neighbours and friends (such visits being few and far between), the first object of inquiry is generally the amount of ornaments possessed, their workmanship, their value. On matters of the most vital importance their notions are absurd and childish. Except in isolated instances, their bearing towards each other is generally marked by suavity and kindness of manners.

"In a thickly-populated city like Calcutta, with its broad roads and dense crowds at every hour of the day, without a closed conveyance, either a palkee or carriage, no married woman is permitted to leave the house, even for a single moment, for that of her sister, perhaps some three doors from her own. The sanction of the male or female head must be obtained before any such is at liberty to go out, even to return a friendly or ceremonious visit. A young bahou, or daughter-in-law (the rules being not so strict in the case of a daughter) would be set down as immodest and unmannerly if she were accidentally seen to tread the outer or male compartment of the house. If she but chance to articulate a word or phrase so as to reach the ear of a man outside the women's apartment, she is severely censured, and steps are instantly taken to teach her better manners for the future. Even the ghinni, or female head, does not escape censure for a like offence.

"The social relaxations of Hindu females have a very limited range. Some, who have been taught, delight in reading the Mahābhārat, the Ramayān, tales, romances. &c., while others are fond of needlework, playing at cards, or listening to childish stories. Though they seldom come out of their houses, yet their stock of gossip is almost inexhaustible. They are generally lively and loquacious, and the chief passion of their life is for the acquisition of ornaments.

They possess a retentive memory, seldom forgetting what they once hear.

"It is a well-known fact that Hindu males and females do not take their meals together. Both squat down on the floor at the time of eating. Except in the case of little girls, it is held highly unbecoming in a female to be seen eating by a male member of the family. As a rule, women take their meals after the men have finished theirs. There is a popular belief that women take a longer time to eat than men; they chat and eat leisurely, because they have no offices to go to, nor any definite occupation to engage their minds. The choicest part of the food is offered, in the first instance, to the males, and the residue is kept for the females: a woman is religiously forbidden to taste of anything in the shape of eatables before it is given to a man.

"The children form an important link in the great chain of the domestic circle. When sporting about in childhood, they have commonly spare persons, light brown skins, high foreheads beaming with intelligence, large dark eyes, with aquiline noses, small, thin-lipped mouths, and dark, soft hair. The fairness of their complexion is generally allowed by exposure to the sun in the earliest stage of childhood. As the child advances in years, the mother endeavours, according to her very limited capacity, to instil into his mind the rude elements of knowledge. He is taught to pay divine homage to all the idols that are worshipped at stated periods of the year. The mother, from want of capacity or culture, is unable to engraft on the youthful mind the higher divine truths: solid, practical wisdom, however, is often extracted from the most commonplace experiences. 'Honour thy father and mother' is a commandment the importance of which is early impressed on the mind of a Hindu child by wise and discreet parents; and Hindus are honourably distinguished by their affection for their parents, and continue to be so even in the maturer years of their life. In the case of a girl, even the most elementary instruction is neglected, except that she occasionally studies the Bengali primer. When of proper age, she is sometimes sent to a female school, where she pursues her studies until finally withdrawn from it after her marriage. She may continue to evince a natural desire and aptitude for progress, and carry it on by home study. A few have made astonishing progress, despite certain formidable obstacles which an abnormal state of society inevitably interposes. The traditional bugbear of a woman becoming a widow if she learn to read and write has happily passed away; and many families, being well-to-do in the world, engage a Christian governess for elementary instruction as well as for needlework.

"In almost every respectable Hindu household there is a tutelar god, chiefly made of stone and metal after one of the images of the Krishna, set up on a gold or silver throne, with silver umbrella and silver utensils dedicated to its service. Every morning and evening it is worshipped by the hereditary *purohit*, or priest, who visits the house for the purpose twice a day, and who, as the name implies, is the *first* in all religious ceremonies, second to none but the *guru*, or spiritual guide. The offerings of rice, fruit, sweetmeats, and milk,

made to the god, he carries home after the close of the service. A conch is blown, a bell is rung, and a gong beat at the time of the Poojah, and this worship is popularly regarded as an act of great merit.

"The internal daily details of a Hindu household next demand our attention. In the morning, when the breakfast is ready, the little children are served first, as they have to go to their schools, and then the adult male members, chiefly brothers, nephews, &c., who have to attend their offices. They all squat down *vis-à-vis* on small bits of carpet on the floor, while the mother sits near them, not to eat, but to see that they are all properly served; she closely watches that each and every one of them is duly satisfied; she would never feel happy should any of them find fault with a particular dish as being unsavoury: she snubs the cook, and taxes herself for her own want of supervision in the kitchen, because the idea of having failed to do her duty in this respect is agony to her mind. As a mother she avails herself of this opportunity to plunge into conversation, and consults her sons about the conduct of all domestic affairs. For example, she takes their advice as to the amount of expenditure to be incurred at the forthcoming wedding of Sharat Shasher, the youngest daughter, in the month of Falgun, or February, &c., &c. After the sons have gone to their respective offices, the mother, changing her clothes, retires into the thakurghar (the place of worship), and goes through her morning service, at the close of which she prostrates herself, invokes the blessing of her guardian deity, and then, again changing her clothes, takes her breakfast, and enjoys a short siesta, while chewing a mouthful of betel, sometimes mixed with tobacco leaf, in order to strengthen her teeth.

"In any sketch of a Hindu family something should be said about the servants. The cook may be either a male or female, but a female cook is generally preferred, the kitchen being, as a rule, placed in the inner division of the house. The food consists, for the most part, of vegetables and fish, with a little milk and ghee, but no eggs or meat of any kind. Turmeric, pepper, cumin, coriander and mustard seeds, generally impart a fine flavour to the preparations. The fish are dressed in a part of the kitchen quite distinct from where the vegetables are prepared, because a widow is strictly forbidden to use anything which comes in contact with fish. Moreover, a widow would not accept a dish unless it is prepared by a real Brahmin cook. Should a male member of the family be ever disposed to eat goat's flesh (he being forbidden to use any other kind of meat, save mutton, when sacrificed), a Sakta cook (a worshipper of female deities) undertakes to prepare it for him. When she has finished, she changes her clothes, and purifies her body by sprinkling over it a few drops of Ganges water. The wage of a female cook, who in nine cases out of ten is a widow, is about six to seven rupees (twelve to fourteen shillings) a month, with a few annas extra for Ekadashi (the day of close fast for all widows), and cocoanut oil for her hair, six pieces of gray shirtings each ten cubits long, and three towels a year. She also gets an extra piece of cloth at the Doorga Poojah festival. A male cook is always a Brahman. The second servant is

the jhee, or maidservant, of the family. She rises early in the morning, and knows no rest till about ten o'clock at night. She sweeps and washes all the rooms and verandahs inside the house, cleans all the brass utensils of the family, makes fire in the stove, pounds the kitchen spices, prepares fish for cooking purposes, and attends to other duties of a household nature. Some maidservants are almost exclusively employed in taking care of the children. Their wage is about two rupees (four shillings) a month, exclusive of food and clothing.

"I next come to the male servants: there are more than half a dozen of them in a respectable family, and their services are in the main confined to the outer apartment of the household. They sweep and clean all the rooms, spread white cloth bedding on the floor, change the water of the hookah, fill the chillum with tobacco, trim the babu's fine black-bordered dressing attire, put in order the lamps, and go to the bazar to make purchases. Their pay ranges from three to four rupees a month, exclusive of food and clothing. Except in isolated instances, servants are well treated by their masters and mistresses.

"Very few people are aware that a wife—perhaps the mother of three or four children—is forbidden to open her lips or lift her veil in order to speak to her husband in presence of her mother-in-law or any other adult male or female member of the family. She may converse with the children without any fear of impropriety, but she is imperatively commanded to hold her tongue and drop down her veil whenever she happens to see an elderly member in her way. In Hindu females there is one trait which deserves to be commended. Bishop Heber remarked that cleanliness is the supreme virtue of Hindu women. Our ladies bathe their bodies and change their clothes twice a day, in the morning and in the afternoon; if this is neglected, they are not permitted to take in hand any domestic work.

"In the large Hindu households the lot of the wife who is childless is truly deplorable. While her sisters are rejoicing in the fun and frolics of their children, she sits sulkily aloof, and inwardly repines, earnestly invoking Ma Shasthi (the patron deity of all children) to grant her the inestimable boon of offspring, without which this butterfly life is unsanctified, unprofitable, and hollow. Her barrenness is denounced as a sin, for the atonement of which certain religious rites are performed and incessant prayers offered; but all her superstitious practices proving in vain only tend to intensify her misery. After a few years of childless marriage, the husband will feel justified in taking a second wife, and exposing her to the hated presence of a Sateen or rival in the house."

C. A. P.

(To be continued.)

A FARMHOUSE IN JAPAN.

THE following interesting narrative of a visit to the interior of Japan has been given by Mrs. WRIGHT, the wife of one of the Society's Missionaries at Tokio:—

"In the summer of 1881 Mr. Yoshizawa, a yeoman in the neighbourhood of the Sacred Mountain of Ozama, about twenty-five miles from Yokohama, and who is a member of one of our congregations, urged us to go and spend the month of May at his house. So we accepted his very kind invitation, and Mr. Wright and I set out, with our little girl, her nurse, Mary Rew, a Japanese man cook, and three goats, in six jinrickishas (vehicles like large perambulators with shafts) drawn by one or two men. After travelling along a very dusty and hilly road, with the hot sunbeams streaming down on us for about seven or eight hours, we saw the beautiful mountain chain towering before us, and, turning a corner of some hills, arrived in the lovely valley of 'Ono,' where Mr. Yoshizawa's house is situated. They all came out to meet us, and gave us a warm welcome. As soon as we entered the house, they one and all bowed their heads level with the mats, saying they were 'overcome with the honour of our visit.' Of course we in politeness imitated them, at the risk of breaking our backs. We were then led into the guests' rooms, which are always apart from the usual dwelling-rooms. We found they had been preparing a great deal for our visit; they gave us two pretty rooms for our sitting-rooms, all matted with their thick, soft mats; they had purchased a plain wooden table, which they had covered with white calico, and three chairs—these were quite a luxury in the country. They have no glass windows, only transparent paper doors; those in our rooms opened into a beautiful garden, exquisitely laid out, little bridges stretching over imaginary ponds, with here and there little moss-covered hillocks rising above the ground, stepping-stones arranged for walking upon in wet weather, terminating in stone steps up on to the verandah—where we are always supposed to leave our shoes, it being considered a great offence to enter their houses with them on. Above our sitting-rooms were two small matted rooms, which they assigned as our bedrooms. Here they had spread a red blanket as a carpet, and given us a table covered with the much-admired white calico, and two chairs. Our bed was made of several wadded silk quilts laid on the top of one another on the floor, and very comfortable it was. In our country trips I have generally been reduced to sleeping on a table; as in many cases it is impossible to sleep on the mats, owing to the liveliness of the insects with which they are crowded. Many people make a bag, into which they creep, drawing a string round their necks, and so compose themselves for sleep. I dare say my readers will exclaim, 'What possible pleasure can there be in such a case?' But I can tell you, my dear friends, that any change (when one is worn out with work) is better than staying in the city with the thermometer 98° in the shade, and mosquitoes

attacking you most savagely. I myself enjoy these tours very much.

"The place where we had pitched our tent this summer, in the midst of so much luxury, is a very lonely place. Every night the farmer would go to bed with swords around him, in case of being attacked by robbers, which is not unfrequently the case in these lonely parts, and I slept with a revolver under my pillow. These robbers always come armed with swords, with which they are wonderfully expert, and if interrupted during their visit will not hesitate to use them.

"Ono is a most lovely spot. On all sides are magnificent mountains covered with foliage, amongst which are to be seen, in all their loveliness, the beautiful wisteria, gracefully drooping its delicate flower, and the pretty azalea, in all shades in rich profusion. How I wish I were an artist, to paint the scenery which no pen can describe!

"Owing to my being such an invalid I am unable to walk any distance, so it was very difficult for me to get about. There are no jinrickishas to be had in the country. The farmer has a packhorse—which spends the greater part of its time in the stable—a wild creature impossible to guide, but I was determined to utilise it. Although warned that it was dangerous, I borrowed the pack-saddle, as I had not taken my own, and started off with a man clinging to the opposite side of the saddle to that on which I was sitting to keep it from slipping under the horse. I had no stirrup, and my reins were two yards of cotton material tied round the horse's nose. In this position I managed to go for a delightful ride up and down some very steep hills, with my little girl mounted in front of me. In spite of being rather sore and very tired when I returned, I enjoyed this funniest of rides very much, and have since repeated it.

"The life of the farmer and his family is very interesting; they live entirely in a huge smoke-begrimed kitchen. At the end of the day, worn out with toil, you see them squatting on the mats, together with the servants, some dozing, others talking and smoking. At such times I would go in and squat amongst them. They would ask me to tell them something about my wonderful country—England. They were so delighted to hear a foreigner talk their own language. One side of this huge kitchen, which is only lighted with a tiny oil-lamp, is a bath-room, in which is a bath prepared to boiling-heat; this they all go into at the end of the day, one after the other, using the same water, but always throwing a bucketful of clean water over them at the finish. I have known as many as ten or twelve persons go into a bath measuring about three feet wide and four feet deep.

"The country people rise very early: the farmer's wife is a most hard-working woman; she it is who prepares and does all the cooking for the family and farm labourers. The summer time is of course the busiest. There is the rice to gather and prepare, and to store for the coming winter. The next thing they do is to make tea. Several women are employed to pick it, then it is put into a

large kind of paper tray, and placed over a shibatchi and gradually roasted, men rubbing it with their hands all the time of burning. After all the crops are in and the granaries well filled for the coming winter, they spin cotton and weave material for making clothes; all clothes worn by the country people are generally woven by themselves. Sometimes I give them an 'English feast,' i.e. beef and pudding. They are very fond of English food, and call it medicine for the body. They have no idea of holding a knife and fork properly, and it is very amusing to see them watching one in order to imitate. On one occasion of our feast a man saw the mustard upon the table, and of course thought it right to eat it, and while we were engaged he took a large spoonful on his plate with his plum pudding, and was spreading it thickly upon every piece he eat; we were watching him most painfully, but he was eating it with a heroism worthy of a martyr.

"One day my husband, who had been obliged to remain at his post in the city, came up to visit one of his Mission-stations, some few miles from Ono. I mounted my gallant steed with my little girl behind me, my husband and our native 'boy' walking by my side, and started for Nakatsu. After having ridden over mountains and through avenues of mulberry-trees, we arrived at our destination, a wild mountain village, where we were met by our resident Catechist, a very learned old man. Here my husband has a pretty little church, with one small room attached, which I humorously call the 'Parsonage.' Here we stayed all that day and night. The 'Parsonage' is about twelve feet by twelve, matted, with a plain wooden table, two chairs, paper windows, and a small folding iron bedstead with a large bag filled with clean straw. There was only supposed to be accommodation for one, so we were obliged to share the scanty furniture. My husband and little girl took the bag of straw and laid it on the mats for a pillow, putting the legs of a chair to raise the bag. I slept on the iron bedstead, over which canvas was stretched. We slept very soundly, but I do not think I should care to sleep so always. After Mr. Wright had preached and held several meetings amongst the villagers, we returned, and were much delighted to get back again into civilised quarters.

"At some future time I shall hope to tell you something about the women of Japan."

MISSION LESSONS GLEANED FROM THE MIRACLES OF OUR LORD.

BY THE REV. F. DOUGLAS HOW.

I.—The Marriage in Cuna of Galilee.

WHAT a mistake it is to read our Bibles with our minds made up beforehand that the particular passage we are reading is to teach us some special lesson *and that only*. It is like walking through one of our beautiful country lanes in the spring time

determined to see nothing but primroses, and thus losing sight of the violets, anemones, and hundreds of other flowers and leaves which are all well worthy of our admiration.

If we were, for instance, to read the miracles of our Lord with our minds' eyes shut to everything except the leading lesson that they each one teach us, I am afraid we should not learn much from them about Mission work. Yet there are a number of very beautiful lessons about Missions to be found in them if we have a real wish to seek them.

Take our Lord's first miracle. How great are the leading lessons that it teaches! Lessons of the sympathy of Jesus with innocent enjoyments, and of the blessedness of seeking His company and that of His disciples in all the events of our life. But there are other portions of the miracle which speak very straight to the heart of all who are full of anxious care for Missions to the heathen. Have we never felt anything very like to the spirit of the blessed Virgin Mary when she displayed some little impatience for Him to create the wine by the miraculous power which she knew that He possessed? When we read of the labour of devoted Missionaries producing scarcely any perceptible result in some special field of work, do not we sometimes need the gentle reproof that He gave to His mother, "Mine hour is not yet come"? Surely we are to remember that our God is Omniscient and Omnipotent—i.e. He both knows and can perform all things, and that where the occasion needs His direct working (as must be the case in the conversion of the heathen) we must be content to leave the *time* to Him. We cannot see one minute's length into the future—*He* can see into the ages of eternity; therefore let us be sure that He alone knows whether the hour for the working of the change—from heathen into Christian, as from water into wine—had best be a little sooner or a little later.

A Missionary once said at a meeting in England that he had worked for more than seven years, when he first went out among the heathen, without making one single convert. There must be others whose experience is equally depressing; but it is very, very seldom that "the hour" does not come at last. What if after seven years one single soul be won? Jacob toiled *fourteen* to win the wife he loved. Let us, then, who watch and work and pray at home, never lose heart if the special Mission in which we may be interested seems to bear little fruit: think that you hear your Master say, "Mine hour is not yet come," and humbly answer, "Lord, Thou knowest."

And then? Why, then turn back to the miracle for another lesson, and hear the Virgin say, "Whatsoever He saith unto you do it." That will give new strength to the heart and hands, and will never let us give up in despair! Give up! Nay, if the servants will not do their part, how shall all be ready when the hour comes? To all He has said, "Go ye into all nations"—and though *we* go in prayers and thoughts and such offerings as we are able to send, yet even so shall we be doing "that which He saith unto us."

LETTERS FOR OUR WORKING PARTIES.

TAMATAVE.

THERE must be many persons in England who would willingly give of their abundance if they knew exactly what would be most acceptable and helpful to Missions and to those engaged in them. And we cannot help thinking that many a small but well-considered gift would find its way to the boxes sent abroad by the Ladies' Association, if people did but realise the pleasure and refreshment it would be to our hardworking Missionaries to receive now and then a *new* and interesting book for themselves, or a little packet of work-materials or pictures to help them to make their lessons more attractive. These reflections it will be seen have been partly occasioned by the following letters from Miss LAWRENCE, which are full of valuable information about the people in the part of Madagascar in which she is labouring with such unwearied activity and zeal:—

"I was very glad to have your letter with the Report. I think the growth of the Ladies' Association is quite astonishing, when I consider how few were its members and workers in the summer of 1867. It may indeed be compared to the grain of mustard seed. I have read with special interest the Indian reports, having had the pleasure of meeting some of the workers during my stay in England. You mention in your letter your new publication; it would give me great pleasure to have some now and then if you could send them: you see we are so much cut off from books and society in a place like this; there is not an Englishwoman to speak to except those who pass through to the capital. Again, when sending out a box, it would be a great boon if any of the ladies could put in a new book or two. Something that would really refresh one's mind, and raise it above the level of the daily life around; for example, such books as those written by Kingsley, or his *Life*. There is an utter dearth of English life here, so books are a great refreshment. Our sermons in Church bear upon the vices of the natives, such as rum drinking, &c.; they are naturally endured rather than appreciated by Europeans.

"I am glad to say that the school is progressing favourably, though slowly as far as numbers are concerned. The girls never stay away except when working in their rice-fields; the progress in reading, writing, and needlework is really good, considering most of them have learnt their alphabet in school during the year. I hope to send you a few specimens of their needlework, as this has been the great difficulty, for many of the children did not know even the usage of the thimble when they entered. The boarding-school is very satisfactory; the girls go about their domestic work quite orderly and cheerfully, and I trust the training will benefit them greatly. You cannot imagine the filth and disorder of the houses here, even amongst the chiefs: servants almost naked; pigs, fowls, and geese all mixed up in the common dwelling. The animals

room about all day searching for their living, and one has to pick one's path at every turn to pass the pigs. In the hot season the smell is insufferable. We are enjoying a really cool season—the first cold weather we have had since I came here; the general health is better, but there are a few bad cases of typhoid. One is a child of about twelve years, belonging to a Betsimisaraka chief; I have been helping to nurse her during the last three weeks, that is, going every day and doing for her everything they are unable to do. It is hard work nursing her,—fancy a child in delirium, stretched on a mat and a heap of dirty clothes, the little room filled with slaves going and coming, dirty and nearly naked, a wood fire in the room, but no fireplace or chimney; the smoke blinding. You ask for some hot water, a tin wash-hand bowl is filled up from a jar in the room, the water is dipped with a *folded leaf* and then placed on the fire, the bowl serving for cooking as well as other purposes. These tribes have but little faith in European remedies. In the case of this child, when they found the fever did not yield to the remedies at the end of a week, they called in the diviners or medicine-men, who pronounced the house to be unfavourable for the cure. The child was then removed to a wretched hut, and the same system of charms followed up; the child however becoming worse. Another part of the town was resorted to, and for days the girl was unconscious and apparently dying. I was again asked to help, but I insisted upon their calling in a European doctor, for we have a clever French doctor here. I met him at the house, and since then the parents have followed his directions, and the girl is gradually recovering. It will be a great triumph over the witches and diviners if the child gets quite well.

“I must tell you a story about needlework that was told me a short time ago by the head of the Betsimisarakas; he is a man of considerable rank and power, and was one of the officers in attendance upon the late governor in his journey to the capital. He, with others who went up at that time, had an audience with the Queen and Prime Minister. I will try and give the story in his own words. He says the Queen and Prime Minister received them at the palace; the officers of the palace were in waiting, and the ladies attended the Queen. As soon as they were seated, they took from under their lambas their needlework—some embroidery, some crochet, some plain sewing. The Queen held a piece of stuff in her hand, on which she was working big flowers, with the *wool of the sheep*, in red and other colours. All their fingers moved very quickly (here he gave an example of their swiftness, holding his lamba as if for sewing, and passing his right hand backwards and forwards); he went on to say that the Queen gave her word with regard to the affairs of the kingdom, and all the officers discussed the business, with the Queen and Prime Minister; but the Queen never looked off from her work, her fingers flew so fast with those of the ladies in attendance that he could think of nothing but of *ants*, for the quick movements of the ladies reminded him only of ants. I told this story to the children in the school, to stir them up to take more interest in sewing. A few days after, one of the children was out

walking with the teachers, and they sat down on the beach; the child at once pulled out some bits of rag and a needle and cotton, and on being asked why she had brought out her work she answered, 'Did you not hear the story about the Queen taking her work with her?' It is not the Queen who does so now, but Isian Roraka' (meaning herself).

"I think I told you in my last letter that the house was too small to accommodate more boarders. I rejoice to say that that difficulty is now removed, through Mr. Du Boulay's kind exertions. The large sum of £60 has been sent to the Bishop this mail for the building of a separate school so as to give an additional sleeping room. On the Day of Intercession one gentleman alone contributed the sum of £30, accompanied by a delightful letter, which stirs up one's courage to go forward, and at least prepare the way for the future of this place, when our poor life is passed and gone. Miss Manning is also sending me out a sewing-machine, so this great want is supplied. As yet we have no good workers here, and I often sit up sewing, or rather sew all the evening, instead of taking rest. I am glad to hear that there is a prospect of another box, and beg you will, if possible, send me a few working materials, such as calico, print, braids, cottons, needles; a little shirting print would be useful for strong dresses for the industrial work. I shall be glad also of a few yards of red flannel for jackets in case of illness, when flannel is so useful here. A few dressed dolls, however common, would be prized; also one or two rag baby dolls to make others from. Any odds or ends of print and stuff will be most useful. I want also a few yards of mosquito net for veils for Church wear. Loose pinafore-frocks with long sleeves are very much appreciated here, also chemises made high to the neck. I suppose you are well acquainted with this place? I should be glad to know what subjects would be most new and pleasing to the readers of your little publication.

"I rejoice to hear there is a prospect of some ladies coming out to help Miss Barker. I have written to encourage her to hold on, as there is a prospect of speedy relief. When the capital is supplied, I hope you will try and induce some voluntary worker to come and help us here on the coast. It would be a great relief to me if I could have some lady living with me, either to help in the care of the boarders or the sick. The work here is so diversified that I never get through all I have to do in the day; the place is so straggling, and the sands so heavy and hot, that one cannot walk a long distance, besides which my home affairs take up a great deal of time. I think I told you that I have five more little girls waiting to come in as soon as our new room can be finished. Mr. and Mrs. Gregory leave by this mail, with the Bishop's daughter, for England; Miss Woodford leaves by the Cape route next week: they will be able to tell you a little about our work."

By the same (July) mail Miss Lawrence also wrote to the kind donor of the sewing-machine as follows:—

"... I am looking forward to the arrival of the sewing-machine with absolute joy. I have always a lot of needlework on

hand, making up clothing for the people and our children, and often I spend the evening in getting forward work that would soon be finished off in a machine. The girls are now beginning to work nicely, but slowly, as they are but learners. My sister sent me some nice pieces of stuff, and we have been making up warm jackets for the children, and working up what little stock of yarn I have into warm little jackets. I am gradually preparing some samples of work for you, and will send them by the first opportunity. . . .

"I am so glad that there is a chance of some lady or ladies coming out for the school at the capital; it is far too important to let flag. Miss Barker will be able to bear up when she knows that it is only for a time that she is called upon to work alone. If voluntary workers can be secured for a Mission, they will go far to build up and strengthen the Church here; there are so few European women here, and scarcely any one working for the poor. We have as yet been very unfortunate as a Mission, but I suppose pioneers have generally rough ground. I often think that, if we Missionaries could pray more and be less anxious, we should succeed better; but one has calls on all sides, and very small amount of leisure, and I may say no quiet, hardly even in church, for there are always children to look after and people to attend to, so that one becomes a sort of female beadle, and this is not always conducive to earnest thought or fervent prayer. I think there is no passage in the Gospels that shows more the sympathy of our Lord than that which states, 'He called them into the desert to rest awhile.' . . ."

IN these days of much talk respecting the higher culture of women, and the best means of promoting it, it may be interesting to learn something of the state of opinion on this subject on the other side of the Atlantic. The following extracts have been copied from an American paper of an address given by Bishop Whipple on the occasion of the laying of the corner-stone of St. Mary's Hall, at Faribault, Minnesota, in the United States, on June 19th, 1882 :—

"Woman has fought her own battle, and won her right to the highest culture. Universities in the Old World and the New have thrown wide open their doors to her, not in pity for her weakness, but as a just reward for her intellectual strength. In modern tongues and the ancient classics she excels in neatness and finish of translation; in mathematics she is exact; in literature an enthusiast; and a careful observer in scientific investigation. If treated as a plaything of an hour, the petted favourite of fashion, it is no marvel if her life is one of idleness and frivolity. But whenever a well-trained childhood has had the privilege of a higher culture, woman has taken her rightful place, in intellect as in heart, as a helpmeet for man. In this training of womanhood, the culture of the heart must go hand in hand with the culture of the mind.

"He is no true scholar who, learning nature's laws, does not reverence nature's God. Without religion man is an atheist, woman is a monster. As daughter, sister, wife, and mother, she holds in

her hands, under God, the destinies of humanity. In the hours of gloom and sorrow we look to her for sympathy and comfort. Where shall we find strength for trial, comfort for sorrow, save in that Gospel which has given a new meaning to the name of 'mother' since it rested on the lips of the child Jesus? We know no rivals in such work, save only the generous rivalry which seeks to do work best.

"Ours will never be a fashionable school where the daughters of the rich can gain a few showy accomplishments at the expense of solid improvement. We believe in honest work, in broad foundations on which may be reared the completeness of the finished temple. Ours will be a Christian school. The lessons of our mother, the Church, are broad enough for all who love Jesus Christ our Saviour. No word will ever be spoken within these walls to jar other Christian hearts. In a life hallowed by daily prayer, in the lessons of God's word, in the surety of a certain faith, in the companionship of a Christian home, and in the gladness of cheerful duty, we shall try to train up our daughters for the blessedness of a life of usefulness here, and the joy and bliss of Heaven hereafter."

MISS WOODFORD arrived on the 1st September by the *Garth Castle*, *via* the Cape. Her health, never strong, has given way, after nearly four years' faithful discharge of her duties in Madagascar, and she was obliged reluctantly to resign her post of mistress of the girls' school at Antananarivo, and by medical advice return to England.

The Committee are still seeking for a lady of sufficient experience and training, with real Missionary spirit, to supply her place.

MISS F. PATTESON, Organizing Correspondent of the Ladies' Association, will, it is expected, address meetings at Leeds on October 21st, and at Manchester on November 2nd.

THE commencement of October reminds us that the time is approaching for the annual closing of the accounts of the Ladies' Association. It is very desirable that all Local Secretaries and Collectors, who have not already sent up the subscriptions from their Branch Associations to 19, Delahay Street, Westminster, should do so with as little delay as possible, accompanying the remittance with a list of subscribers' names alphabetically arranged. Those ladies who transmit their subscriptions through the Correspondent of their Archdeaconry are requested to lose no time in doing so, in order that she may be enabled to draw up her report and remit the contributions of her Archdeaconry *before* the 30th of November—the latest day on which subscriptions can be received at the office to be in time to be included in the balance of the year.

SUBSCRIPTIONS AND DONATIONS.

August, 1882.

	£	s.	d.		£	s.	d.
Miss Legh and pupils, Oswestry	17	0	0	Wool, by Mrs. Hartley	...	1	15 0
Fyfield, by Mrs. Aston	...	2	7 6	By Miss H. M. Hussey	...	...	10 0
St. Mary Abbots, by Mrs. Bun-	...	...	...	Ecclesfield, by Miss Gatty	...	4	0 0
yon	...	1	12 6	"B. C.," Saffron Walden	...	...	5 0
By Miss Durnford	...	13	4 6	Waterford, by Miss Meara	...	5	4 0
By Mrs. Kaye	...	19	14 8	By Miss Ruck Keene	...	8	10 10
Mrs. Powell	...	2	5 0	Checkley, by Rev. E. Phillips	...	29	1 1
Blackheath, by Mrs. Busk	...	2	9 0	By Miss Goodwin	...	9	11 8
By Miss Kenyon-Slaney	...	28	0 0	Misses Le Gros, Jersey	...	7	0 0
Misses McTaggart	...	8	0 0	Miss M. M. Parker	...	...	10 6
St. John the Divine, Kennington	...	4	0 0	Heysham, by Miss Morgan Cowie	...	6	2 1
Christ Church, St. Marylebone	...	3	13 0	Hon. Henrietta Kenyon	...	...	8 6
By Sale of Leaflets	...	1	5 10	By Miss Mount	...	9	1 6
St. George's, Bloomsbury, by	...	...	...	Lincoln, by Mrs. Venables	...	3	11 8
Mrs. Goe	...	50	0 0	Wath, by Miss Ward	...	1	4 0
Hampton Court Palace	...	4	17 6	Holy Trinity, Brompton	...	4	2 0
Miss Burgess, Newport	...	1	0 0	Altrincham, by Mrs. Lacy Tate	...	15	14 8
Miss G. Milne Home	...	...	10 0				
Lady Napier and Ettrick	...	1	1 0			£267	13 0

Boxes will be sent in October to Tamatave, Ramnad, and Christianagram. Parcels to be sent up before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Volume may now be had, bound in cloth, for 1s. 6d

The Grain of Mustard Seed.


NOVEMBER, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

THE HINDUS AS THEY ARE.

(Continued from p. 150.)

PART II.—HINDU GIRLS.

E must not forget, when treating of Missionary work, that female education in the Christian faith is the special object of our Association, and that, therefore, all that influences the life of women in heathen countries is of particular interest to us. We have seen, in our last number, how the Hindu household is composed, and what is the position occupied by women, particularly by the house-mistress in it. Of course, only one woman in the family, and she probably exceptionally gifted, can rise to this post; but the fact that *one* in every family can so rise shows that there is no natural incapacity in Hindu women, but that their present inferior intelligence is the result of ignorance and neglect. With equal advantages, though of a different kind from those possessed by boys, there is every reason to believe that Hindu girls would be as intelligent as their brothers, and, probably, from their gentle manners and affectionate natures, would have a charm peculiar to themselves. Let us learn, then, from Sahib Chunder Bose what is the system under which girls are now brought up in a respectable middle-class Bengali family. Before doing so, however, we will quote the opinion expressed by Sir Richard Temple in his work on *India* in 1880, respecting the present condition of women there:—

"Under the system of seclusion, which has always been enforced in respect of native ladies, it is difficult to ascertain what their intellectual condition is in the present, as compared with the past.

M

By all accounts, they were generally uneducated in former times : some educated ladies there doubtless were, but such instances must have been rare. Nevertheless, in historic times, queens and princesses have signalized themselves by patriotism, by heroism, and even by statecraft. The Empress Nur Jehan, immortalized by the poem of *Lala Rookh*, was not a creation of fancy, but an important historical character. The Roshanara Begum, sister of an emperor, long exercised great influence over state affairs. The noble conduct of the Princess Chand Bibi of Ahmednagar, has been the subject of an historical romance. When the Rajputs died, fighting for their country, the conduct of the women was as brave as that of the men. Among the Mahrattas the women of rank were generally conspicuous in political affairs. For instance, the widowed mother of Sivaji incited her son to deeds of daring for the sake of the Hindu faith. In later days some of them were famed for charity and good works : for example, the Princess Ahalza Bai, in Malwa, a devout and benevolent lady. Recently, in Bengal, the person foremost in good works, in the dispensation of the noblest charity, in liberal consideration towards tenantry, retainers, and dependants, in times of difficulty, was a woman, the Maharani Surnomaye, who has been honoured, not only with native titles, but also with a British decoration. The Muhammadan Princess of Bhopal has, in time of danger, proved a loyal adherent of the British cause, and in time of peace, a capable ruler. Every British officer who is accredited to princely houses among the natives, knows that in the palace there are native ladies who, though unseen, exert a real influence upon all negotiations, and who are the faithful upholders of the dignity and interest of the families to which they belong. In short, it is manifest that the women, though by the Hindu social code declared to be dependent, and by the Muhammadans hardly acknowledged, are yet almost as influential in India as in other countries, even though they be uneducated. And this reason, besides all other reasons, points to the desirability of their being educated. The fact of so many Hindu widows (*satis*) having, up to comparatively recent times, immolated themselves on the funeral pyres of their husbands, a practice which would still be followed by many were it not prohibited by British-laws, proves a force of will and a power of self-devotion to a principle which may be productive of happy results, if guided aright by education. As yet, the influence of the women has been but too often adverse to enlightenment, and favourable to retrogression. In most households the female apartments are reputed to be the very home of ignorant superstition. The circumstance of a young native having been brought up too much in the 'Zenana,' that is, under the tuition of his female relations, is proverbially regarded as a sign that he will prove illiberal and bigoted."

Up to the age of five years, the Hindu child, whether boy or girl, runs about the private apartments of the house with little or no clothing, but many ornaments of silver or lac, and is petted by its adoring mother, or snubbed by the other wives and their children, without much distinction of sex, except in the case of a son and heir, who is, of course, from his birth, a person of importance to the whole

family. But at five, when the boy is sent to the Patsala or school the girl has to begin her course of instruction in Bratas or vows. The first of these is called the Shiva Pooja, and is performed after the example of the goddess Doorga, who by this means obtained a good husband, Shiva being regarded as a model in this respect. On the last day of the Bengali year the girl is required to make two little earthen images of the goddess, and having washed herself and changed her clothes, she places them on the coat of a bale-fruit (wood apple) with leaves, and begins to perform her worship. Sprinkling a few drops of holy water on the heads of the images, she repeats, "All homage to Shiva, all homage to Hara (another name of Shiva), all homage to Bujjara," meaning two small earthen balls like peas, which are stuck on to the images. She is then to meditate about the form and attributes of the goddess, and afterwards say her prayers three times in the various names of Doorga. Offerings of flowers and leaves are then presented to the goddess. It is supposed that Mahadeve or Shiva, being pleased, will ask from heaven what Brata is being performed by Gouri (or Doorga). She answers that the girl is worshipping Shiva, that she may get him for her husband, because, as was before said, he is a model husband.

Then comes the Brata of Hari or Krishna. Marks of the shape of his two feet are painted in white paste on a brass plate, and the girl worships them with flowers and paste. The god, seeing this, is supposed to ask what girl worships his feet, and what boon she wants? She replies, "May the prince of the kingdom be my husband, and may I be beautiful and virtuous, the mother of seven wise sons and two handsome daughters." She further asks for industrious obedient daughters-in-law, excellent sons-in-law, for a granary filled with corn, and a farmyard with milch cows, and that eventually, through the blessing of Hari, she may die on the banks of the sacred Ganges, and thereby pave the way to her entrance to heaven.

The third Brata refers to the worship of ten images of ten gods or heroes. It requires that the girl should paint them on the floor with alapana or rice paste. Offering them flowers, she asks that she may have a father-in-law, like Dasarath, the father of Ram Chunder; a mother-in-law like Komsala, his mother; a husband like Ram Chunder; a dayur or husband's brother, like Luchmon, his younger brother; she prays that she may be a mother, like Shasti, whose children are all alive, like Koorstee, whose three sons were renowned for their virtues, like Ganges, whose water allays the thirst of all, and, like the mother-earth, whose patience is beyond comparison. And to crown all, she prays that she may, like Doorga, be blessed with an affectionate, devoted husband, like Dropadi, be justly remarked for industry, devotedness, and skill in cooking, and be like Sita, the wife of Ram Chunder, whose chastity is worthy of all praise. The little girl of five, who enunciates these wishes for her future life, is fully instructed in the very unedifying histories of the deities she worships, and is taught to prefer Shiva to Krishna as the model of a husband, on account of the devotedness of the one, and the notorious infidelity of the other.

The next Brata is called the Sajooty. Its object is to prevent her

when married having a rival in her husband's affections, in the shape of another wife or wives. The girl paints with rice paste on the floor a variety of objects, ornaments, houses, people, all intended to represent worldly prosperity. She then invokes Mahadeo, and prays for his blessing. An elderly woman, experienced in domestic matters, then begins to dictate, and the girl repeats this metrical volley of abuses or curses against her Sateen or rival wife in the possible future.

"Barrey, Barrey, Barrey (a cooking vessel).

"May Sateen become a slave!

"Khangra, Khangra, Khangra (broomstick)

"May Sateen be exposed to infamy!

"Hatha, Hatha, Hatha (a cooking vessel).

"May she (the girl) devour her Sateen's head!

"Geelay, Geelay, Geelay (a fruit).

"May Sateen have spleen!

"Pakee, Pakee, Pakee (a bird).

"May Sateen die, and the girl see her from the top of the house!

"Mozna, Mozna, Mozna (bird).

"May the girl never be cursed with a Sateen.

"May she cut a Usath tree, erect a house there, cause her Sateen to die, and paint her feet with her Sateen's blood!"

Such and much more is the Litany of curses which the poor child is taught to repeat in view of a possible rival. What wonder if a feeling of rampant jealousy is nourished in her heart, and embitters her life even when no Sateen comes to give her real cause for grief. Such is one of the consequences of polygamy.

In most cases a girl is married when eight or ten years of age. Sometimes parents will pledge their children from infancy; at others a Ghatuck or go-between is employed to arrange the match. These are now frequently women, and as they have great influence with the ladies of the Zenanas, and great powers of persuasion, they are able to make and mar matches at their will, or rather according to the presents made to them. A Hindu gentleman once observed that in India, as elsewhere, "man is a noun in the objective case governed by the active verb woman!" A Ghatuck, who wants to bring about a marriage, will describe a girl as "beautiful as the full moon, the symmetry of her form exact, her teeth like the seeds of a pomegranate, her voice sweet like the cuckoo, she will bring good fortune to any family." The Hindus imagine that on the wife depends the good luck of the house, a new rendering of our proverbs that "a man is what a woman makes him," and "must ask his wife's leave to thrive."

The great questions with regard to Hindu marriages are, as in other nations, respecting caste (family) and money, and the amount of the latter which must be spent on a marriage among persons of good position is one reason of the displeasure felt among Hindus at the birth of a girl. If the boy is clever and bright, has passed his examinations, got a scholarship, and is likely to have a university degree, his parents know that he will be able to get employment

under Government or elsewhere, and think themselves justified in demanding a large dowry of gold ornaments with the little girl.

She has her value besides these ornaments—her good looks and manners, and the fortune which is supposed to attend her; and it is an interesting fact that now that female education is thought desirable, one of the questions asked of the child by the person deputed to see her on behalf of her future husband's family—generally his father or elder brother—is whether she can read or write? and if she can do so, she is required to produce her book and give proof of her skill.

Poor child! the object hitherto set before her is to get a good husband who will give her plenty of jewels and will not give her a rival, and whose mother will treat her kindly. She spends a year or two more in her father's house, paying occasional visits to that of her father-in-law, and then takes up her final abode there. Naturally she had more liberty in her own home, and was made much of there, and petted by her mother and aunts. In her husband's house she is considered as her mother-in-law's dassee, or maid-servant, while her mother makes much of her son-in-law, hoping by indulging his whims to rivet his affections to her daughter. But meagre as her education has been in all that can open her mind, she has been in some degree prepared through her childhood for her future duties. The playthings of a girl in the Zenanas are miniature earthen pots and pans like those she sees in use around her, and she soon learns to handle these, and to wait upon the large collection of dolls which are the delight of Hindu children, and even of grown women. A lady in affluent circumstances does not think it beneath her to take part in the cookery of the family, and delights to feed her husband and children with delicacies prepared by her own hands. This is a far better occupation than idle talk or scandalous gossip, and need not be relinquished if in addition she learns to employ her mind in reading, and her fingers in needlework. Rather she may learn in the words of George Herbert—

“Who sweeps a room as in Thy name
Makes that and the action fine.”

PART III.—HINDU FESTIVALS.

IN considering the condition of a people like the natives of India, among whom family life and affections, however degraded, have always held a prominent place, it is important that we remember the domestic festivals by which these have been encouraged, and when some of them, being connected with idolatrous ceremonies, are given up for the sake of Christianity, that their place should be supplied by such pure and enlightened feasts as may strengthen in the converts the love of their new faith and make it a part of their daily life. Some of their present festivals are heathen in their whole nature, instituted in honour of idols, and celebrated with cruel and disgusting rites. But in their places the Christian festivals

of Christmas and Easter, of Whit Sunday, All Saints', of the First-fruits and Harvest Home, and the family rejoicings for christenings, confirmation, or marriage, have a peculiar value as bringing Christianity into the home, and giving to the whole household a share in the joy it is meant to give.

There are also some family celebrations among the Hindus which may easily be retained after Christianity is embraced, and which, purified from superstitious follies, might be profitably introduced among ourselves. Such are the Brother Festival, the Son-in-law Festival, and the Festival of Cakes.

The Bratridvitiya, or Brother Festival, takes place once a year. On the morning of this day a brother comes to the house of a sister, and receives from her hand a present of unhusked rice, deover-grass, and sandal-wood, with good wishes for his long and prosperous life and the happy commemoration of this day from year to year. The brother, in return, putting a few coins into her hand, expresses a similar good wish, and adds his hope for her husband's prolonged life, a blessing she values over every other. After exchanging salutations, the sister thrice invokes a blessing upon her brother in Bengalee verse, and marks his forehead with the tip of her little finger. She then serves him with the provisions she has prepared for the occasion. If he does not seem inclined to relish any particular dish she exclaims, "Why this slight to a poor sister, who has been up till twelve o'clock last night to prepare these sweetmeats for you, regardless of the cries of *Khokà*" (the baby)! About four o'clock in the afternoon the sister sends presents of clothes and food to the house of her brother, as a tangible proof of affection. On this day the streets of Calcutta, in the native part of the town, present the appearance of a national jubilee. Each of the brothers of the family visits each of his sisters in turn. Hundreds of servants are busily engaged in carrying presents, and return home delighted. It is a sort of family reunion, calculated to recall the early reminiscences of life and to freshen fraternal and sisterly affection.

The Son-in-law Festival is also annual, and takes place in May, when ripe mangoes are in full season. Then all the mothers-in-law in Bengal are on the *qui vive*, for a good son-in-law is the most darling object of an elderly Hindu woman. Her son can shift for himself, but her daughter is absolutely helpless if deprived of her husband, and all her happiness is dependent upon his good pleasure, which her mother hopes to nourish by feasting and flattery. On this festive occasion the son-in-law is invited to stay in his father-in-law's house. No pains or expense is spared for his entertainment. When he arrives he goes to the women's apartment, bows down his head in honour of his mother-in-law, and places a few rupees on the floor. All the delicacies of the season are set before him, and he is urged to eat as much as possible of them. Many tricks are played to outwit him, sham articles of food being set before him, and, especially if he be newly married, his attempts to partake of them are a cause of great amusement to the ladies present.

The Festival of Cakes is analagous to the English Harvest Home, and takes place in January. Almost all the women and children in

Bengal take part in it except those belonging to the upper ten thousand, some of whom consider it rather childish. In honour of the harvest all chests, boxes, bedding, and jars are, among the peasants, tied up with straw, and three days are spent in feasting on the newly-gathered grain. In the cities, presents of sweetmeats, fruit, and other eatables, and even clothes, are exchanged among relations, and the cakes made on this occasion are proverbially excellent. The festival is naturally a favourite one among school-boys, who celebrate it by processions, singing, and bathing in the Ganges, as well as by feasting on the dainties prepared by their mothers and sisters at home.

C. A. P.

ROORKEE.

ROORKEE, in the North-West Provinces of India, is about eighteen miles from Hurdwar, where the Ganges emerges from the Himalaya mountains. This is one of the most sacred parts of all that sacred river, and at the annual festivals many thousands of Hindu pilgrims pass through Roorkee on their way to the holy bathing-place. There is also a considerable permanent population. The College of Civil Engineering was established here by Government in 1848, and to this intelligent young men come from all parts of the country, and from beyond Hindustan, from Cabul, Cashmere, and even from Kashgar and Yarkhand. There are also here large Government printing and book-binding establishments, where alone more perhaps than a thousand people are employed.

Mission-work has been carried on here by the S.P.G. for many years, although it was left for some time without any European Missionary. The Rev. H. Höppner, the Missionary now in charge of this station, is very diligent in preaching to the Hindus and Mussulmans in the Bazaar, and large numbers of people listen with interest, and some argue with great zeal in support of their own views. Besides his mission-work among the heathen, Mr. Höppner ministers to a native Christian congregation of about seventy souls. In 1876 the Boys' Orphanage at Cawnpore was removed to Roorkee. The boys, thirty-three in number, we are told, were quite a novelty to the inhabitants, who were delighted to see them walk out two and two behind each other in the evenings; they call them the Christian regiment. Some of them bore the marks of the famine, from which they had been rescued, visible in their faces or constitution. Four of the eldest were immediately apprenticed in the workshops. The Orphanage has flourished at Roorkee under Mr. Höppner's care. It now contains seventy boys, who last year gave a touching proof of their value of the means of grace by spontaneously offering to forego meat at certain of their meals for six months by way of subscription to the funds for building a church.

Early in the year 1879 the LADIES' ASSOCIATION was able to make a small beginning in this new and promising sphere of work. A

Zenana Mission and Girls' School had been established here by an American Presbyterian Society, but when it became known that this society wished to withdraw to another station, an application was made to the Ladies' Association to take over the mission and school. To their great regret the Committee found that they had not sufficient funds at command for the salaries of the Zenana teachers; but they agreed to take over the school, and a grant of 30*l.* was made for rent and for the current expenses of the native Christian teacher and her two assistants. Mrs. Höppner, the wife of the S.P.G. Missionary, kindly undertook to keep up some of the visits to the Zenanas until the Association should be able to send out a lady from England to take up the work.

In April, 1880, Mrs. Höppner gave the following interesting report of the progress made:—

"It is now just a year since we took 'over the Roorkee Girls' School, which had been started by the Misses Campbell of the American Presbyterian Mission; but as the Misses Campbell had for the last three months been in great suspense about their going home, they were able to do very little for the school, and so we may say that the school was nearly broken up and we had to start it afresh. The Misses Campbell had thirty-five girls on their books, but there had never been more than twenty-three present, three of whom they took home to England, leaving twenty to attend. This number continued to attend for some time, till sickness, especially fever, broke out in the town, so much so that at one time all the girls were laid up and not one could attend school, and several of them died. We have since been struggling on with some difficulty, as there are always those who tell the parents not to send their girls because we are going to make them all Christians, so that we have often had only three or four girls at school. But during the last four months the attendance has been better, twenty-one being the largest number present at school. One reason for the small attendance also is that many of the parents object to let their girls walk through the whole bazaar, so that we get only those who live near the school. If we had the means to establish two or three branch schools in different localities, we should have more scholars. But with the present means (Rs. 36 per month) this is impossible. The girls are instructed in reading, writing, arithmetic, Bible history, &c., and they learn hymns and verses from the Bible. But we cannot expect much of them at present, as everything is only just in the beginning, and some of the girls are still very small. The school is now getting into a better condition, as we have procured a better teacher than the former one was, and in course of time we hope to be successful. After they have done their lessons they are instructed in sewing, knitting, and crochet work. For the Zenanas we have a Bible-woman, or native Christian teacher, who goes to teach the ladies and grown-up daughters in different families to read and write in Urdu and Roman characters. They are reading the first and second books, which are of course Christian books; some read also the Bible, and one or two read the *History of India*, grammar, geography, &c. Some do not wish to read at all, so the woman only

teaches them to sew and knit, then gives oral instruction. As for myself, I have not been able to do much either in the school or in the Zenanas. The will has been there, but the fulfilment has remained far behind. During the cold season I have tried to visit the Zenanas as often as possible, and then I have generally been very much encouraged, the women being always very glad to see me come to talk and to read to them and answer their questions, they always entreated me to come again soon. But as my health is not very good, I often found that I could not do as much as I wished, and that I had overtaxed my strength, and now in the hot season I can do almost nothing in that direction. There would be ample room and scope for an earnest, faithful, and pious European lady teacher to make herself useful, but she ought to be one who has her heart fixed on Jesus and then on the work, otherwise she would do more harm than good. Every one is not fitted for Zenana work, and I fear that very often great harm is done to the cause by employing worldly-minded and indifferent persons. May the Lord, Whose the work is, and whose the souls are, stir us all up to more earnestness in and for His cause."

In the following year (1881), the Ladies' Association was enabled to send an English lady to take up the work of visiting the Zenanas, and superintending the Girls' School at Roorkee. The Committee resolved to devote to this Mission the interest of a Special Fund placed at their disposal, the required amount being made up by the St. Leonard's and Hastings Branch Association which guaranteed 100% for three years for this purpose.

MISS GRAY, who had been working successfully in the Calcutta Mission since February, 1876, was requested to transfer her services to Roorkee, where she arrived on the 1st of May. There is of course much to arrange in thus beginning a new Mission before much progress can be reported, but a few extracts from Miss Gray's letters will show the spirit in which she has undertaken the work, and the promising nature of this new sphere.

In reply to the offer of the appointment, Miss Gray wrote: "I shall be very pleased to undertake the work at Roorkee, and I hope the Committee will not be disappointed in their trust in me. I am learning the Hindustani language. I find both that and Hindi will be required. Of course it will be difficult at first, though my knowledge of Bengali will be a great help."

In May she wrote from Roorkee: "I arrived here on the 1st May, and was very kindly received by Mr. and Mrs. Höppner, and have been introduced to my new sphere of work; I can see that it will be a trial of patience and faith to make anything of it. The school is very sad, only about half-a-dozen children, and though Mrs. Höppner says it has been going on for two years, they do not yet know their letters. From what I have seen, I hope there is a good opening for Zenana work; it is more difficult to revive a neglected work than to commence a new one. However, I am very hopeful, and Mr. and Mrs. Höppner are very kind, and will, I am sure, do everything they can to help me. Mrs. Höppner is very far from well, and therefore has not been able to do as much as she wished; she appears very

much beloved by the Zenana women whom she has visited. The only arrangement I can at present think of making is to go and live in the school; it is a nice pleasant room, and by taking another room, and a cook room, which all belong to the same, I hope at least for the present to manage; some other arrangements may be made later on. I have only been able to go out twice to the Zenanas since I arrived; it is most difficult to get a conveyance on hire here and very expensive; I believe there is but one in the station. I think I shall like Roorkee very much when I get a little over the strangeness; it is a very pretty station, and I believe healthy. We get a very good view of the hills, and on a clear day can see the snowy range beautifully."

Six months later Miss Gray was able to report a beginning of visits to the Zenanas:—

"I am sure you will be expecting to hear from me again. I think now I have been here long enough to make myself acquainted with the work required to be done. I can quite see there is a great opening here, but it will require patience. At present the school is quite a failure. I think I told you I found six children going when they felt so inclined. The teacher, I fancy, attended something like the children; she is willing, but perfectly incapable of managing a school. One great fault is the position of the room now used as a school; it is quite in the open bazaar, where no respectable Babu would allow his child to go; indeed, I could scarcely ask them, as it is not a fit place for a little girl to come to. I am looking out for a room in a quiet part of the city, and shall then move and try what can be done there. I have talked it over with Mr. Höppner, and I think he quite agrees with me, though he has a kind of feeling for the old room, and it is a nice place when you get up to it—a beautiful large, airy room; but it is useless if empty, and I know he will be quite happy for me to move if we can meet with a suitable place. The Zenana work might be very successful if I had a good teacher; the present one is quite useless. You know this is the work I love; I think the Zenana ladies are so lovable. I inclose you a list of houses I visit now; there are several others sending for me, but I tell them they must wait for a little while, as I am obliged to give some hours daily to the languages. In the Hindu families they like Hindi, but the Mahomedans, Urdu. I have only two Mahomedan houses at present, but one or two others are waiting for me; they are much more difficult to get at than the Hindus, and not nearly so nice. You will have heard I am settled in a small bungalow next to Mr. and Mrs. Höppner's; it has been some expense to me coming in here, as I have had to furnish. I did not ask Mr. Bray, as I knew there were many other expenses attending my coming here, but I hope the Mission will take over the furniture later on, as it will be needed by others coming after me. The thing I really need now is a good trained native teacher; if you can find the means to give me this I think there is every chance of Roorkee being a successful Mission, but with my present helpers it is desperate. If you can send me a box of useful articles I think they would sell well here."

The necessity for making a complete alteration in the school had become evident, and in February, 1882, Miss Gray thus relates the measures taken, and the new plan which she proposed to carry out :—

“I think you will like to know what I am doing now, as it is some time since I wrote to you. Just about Christmas time I was very poorly, and went away for a fortnight to Umballa, where I had some friends spending the cold season. The change quite set me up again; the fact was, the cold at the beginning of the season was so severe that I was not quite strong enough to bear it; however, I am glad to say I am now quite well again. The weather is perfectly charming. We have had once or twice lately a most lovely view of the snowy mountains; their exquisite beauty is beyond description. The three ranges of hills appear quite close, the first looking green and fresh, the next dark and bare, then towering above all the pure white snow glistening and sparkling in the sunshine. It is a sight worth coming to India to see. One only gets it after a rainy day here; then the next morning early you get this lovely view, but it very quickly becomes misty again. I am making great efforts for the furthering the work here. I have given up the school in the bazaar, which has been a mistake from the beginning, and a stumbling-block to the progress of the work. I hardly know how to explain this. The bazaar is the most public place in the town, where all people, both bad and good, may be met with, but it is not a place fit for any little girl to be seen in, and, knowing as we do the dislike native people have for their girls to be seen in public, it really was an insult to ask a gentleman to send his daughters to it; so I knew the only plan was to quietly close it, and begin anew on quite a different plan. I had no idea any one knew the state of the school, as I never mentioned it to any one, but since shutting it up several native gentlemen have told me they were glad it was closed, as they knew it was not respectable, and they did not think it was nice for me to be teaching there. I closed it on the 1st December, and only went on with the Zenana work till after Christmas. Then I got the name of every native gentleman in Roorkee, and sent them notice that it was proposed to open a school for the education of the daughters of native gentlemen of Roorkee; that a female Hindu teacher would be engaged for Hindus, and a female Mahomedan teacher for Mussulmans' girls, and a teacher also for needlework, &c.; that a dai (nurse) would be employed to fetch the girls, and return with them to their homes, and wait upon them during school hours; and that if there were any young married girls who would like to attend, arrangements could be made to send a dooli for them. For the present the head-master of the Orman school has kindly given a room for the purpose, until a suitable house can be obtained in a quiet part of the city. After allowing them a little time to consider this notice, I called a meeting at the boys' school-room that they might talk it over. We had our meeting last Saturday, when Colonel Phillips kindly presided. He is the magistrate of the station, and such a good kind man, and Mrs. Phillips is just as kind; she was also

present at our meeting. Of course one can never exactly know what a native means; they all appeared pleased with the idea. What I want to get amongst them is unity, and one has here to get over prejudices that in Calcutta were conquered ten or fifteen years ago. A deputation came to me the other day and asked me if I would allow books of the Hindu religion to be taught. I said if I gave a lesson on Hindu religion I could only show the child what an utterly false and absurd religion it was, and how it was to be avoided, and whatever book I taught must to a certain extent tend to my own faith. They seemed satisfied with my answer, and said it was very true that it had never struck them in that light before. I have a school going on just for a few Christian girls and Hindus in the head-master's house now, but I have taken a nice house in a quiet part, and hope shortly to be able to tell you we have made a successful beginning. I am hoping to get one or two views of Roorkee to send you. Thank you very much for the pretty card you sent me at Christmas; it is very pleasant to feel one is remembered by friends at home; you cannot think what a melancholy time Christmas is out here."

As yet it is the day of small things at Roorkee, but enough has been said to show that a good foundation has been laid, and we must pray that the good seed sown may in due time "spring up and bear fruit an hundredfold."

LETTERS FOR OUR WORKING PARTIES.

I.—PRETORIA.

IT is very gratifying to learn from the following letter from Mrs. Bousfield how much pleasure is occasioned by the arrival of the annual consignment from England, though the number of months it has been on the road seems almost incredible in these days of rapid movement and communication. The letter was written in July:—

"I am sure you will think me most unbusiness-like not to have acknowledged sooner your kind and welcome letter received in April last. We heard through our agent in Durban of the arrival of the case in February, and I hoped it would have reached here in May at least, and intended writing accordingly. I began to fear it would never arrive, when, quite unexpectedly, on Friday, July 5th, the box came to my care and in good condition. I unpacked it, carefully looked over and re-priced most of the things, and speedily sent out some notices, and on Friday, the 8th, I held my sale—on our lawn as usual—from 10 A.M. to 5 P.M. To give an idea of the eagerness with which the gifts so kindly sent out are welcomed and valued, about 9.30 I had a dozen ladies in my drawing-room, all eager to get the first choice. I kept them waiting till the proper

time, and until the table holders arrived, which was but becoming on my part. I am sure you will agree with me that the sum of 75*l.* taken by one o'clock, and made up to 88*l.* during the afternoon, shows an appreciation of all sent, and a readiness to help the work of the Church on, notwithstanding that trade is anything but brisk here, nor are there the numbers here that used to be. The timely aid this ready sale has afforded the Bishop in his work we cannot be thankful enough for, and I hope the Ladies' Association will render us further assistance, and all parcels sent by working parties for this diocese will be welcomed. Please send us all you can spare, and never listen to cold words about the Transvaal. Its day is yet to come, and my husband works on unceasingly, so that when the brighter days do arrive foundations may be so laid that all will be in order against that time; at present it is toil and anxiety, with scarcely a gleam of hope; but we do not intend to despair, every sunbeam we can catch hold of encourages us; sometimes they cross one's path in one form, sometimes again in another. Thanks for the report, which I read with interest; and the magazine, *Grain of Mustard Seed*, I like very much, and if you can spare me another set I should be glad, as I try to teach the good ladies here what the Ladies' Association works to accomplish. When I showed them the account of the work done in South Africa through its aid they were astonished. I never lose sight of the grand object of the Association, but I assure you the heavy drudgery of the work which falls to all women from the lack of help dulls the minds of most to anything but easy and gay relaxation. We hope this diocese may yet become a field for workers in connection with the Association. I must name one parcel containing some beautiful work made for altar-kneelers. I do not know the giver or sender. Can you help me to either? Everything else I know about. The box has been worth 95*l.*, and I paid 5*l.* for carriage from Durban."

II.—BURMAH.

AS the time is approaching for the despatch of the boxes for Burmah (they will probably be sent out in December), it will be interesting to learn from those who kindly take charge of them the kind of clothing and other articles found to be most acceptable and saleable. Two letters on this subject have been received this year. The first is as follows:—

"Of the boxes so kindly sent out by the Ladies' Association, which are most valuable, I would say that S. Mary's School, Rangoon, needs the largest box, Thayetmyo the second, and Prome the third. May I venture to add, that in the boxes for this year, as few woollen things as is convenient should come. Things for gentlemen sell well—caps, slippers, all sorts of fancy things. The officers and others who came to our last sale said pathetically, 'You have no things for us.' Children's dresses, up to six or eight years of age, sell well. The sale is entirely amongst Europeans and

Eurasians. The aid given by the boxes is very considerable ; and their arrival is a matter of great interest, both here and up country. The things were priced rather high, but the ladies here adjusted them."

And Mrs. Laughton, the Honorary Secretary of the Ladies' Committee at Rangoon, makes the following suggestions :—

"It would be a great help if the ladies who are kind enough to contribute to the boxes would take into consideration the heat of this climate. A large number of things still remain unsold. I hope we may arrange another sale-day when the weather is more settled. I annex a list, which, I trust, may be of some assistance to those who so kindly contribute to the boxes. It would also be a very great help if any one would inclose in the box a good supply of needles and white thread, buttons, and any remnants of materials for the use of the school. Scissors, crochet cotton, and knitting-needles a few ; also common thimbles. There are now 10 boarders in S. Mary's, and about 86 day-scholars.

List of Things that Sell Well.

"Ready-made children's underclothing, all sizes ; also socks, coloured and white, *not* woollen. No woollen goods except babies' socks, knitted jackets, and large squares. Lots of odds and ends for gentlemen. Smoking caps, slippers, cigar cases, knitted silk and cotton socks, card cases, frames, brass match-stands (luminous), crewel work, tea-cloths, antimacassars, table covers, chair backs (ready worked). Also crewel patterns, with wools, silks, &c., always sell well. Caps for ladies of silk and lace, or muslin and lace, collars and cuffs, in lace sets, nicely made children's frocks (and not so many common kinds as are usually sent). Pinafores for children and ladies, tennis aprons, toilet mats and any number of doyleys, worked and unworked. Brackets, scrap-books, dolls, and small toys of all kinds, and spare scrap pictures. Underclothing—not of unbleached calico—for ladies. The soldiers' wives gladly bought all that was sent out in the last boxes."

CAST THY BREAD UPON THE WATERS.

UPON the stormy waters
 The Bread of Life we cast,
 With cheerful trust believing
 It shall be found at last.
 We see it but a moment
 Far drifting o'er the main ;
 But deathless, undecaying,
 It shall be found again.

One Eye shall ever watch it—
The eye of Him who sees
Each tiny seedling scattered
By summer's passing breeze ;
That Eye which sees the coral
As year by year it grows,
And counts the myriad crystals
Of Himalayan snows.

Yes ! on the stormy waters
We cast the Bread of Life ;
Vain are the surging waters,
Vain is the tempest's strife.
His never-failing promise
Jehovah will fulfil,
And the seeds be raised in glory
When those proud waves are still.

MISS F. PATTESON, Organizing Correspondent of the Ladies' Association, will, it is expected, address meetings at Pontefract on October 30th, at Leeds on October 31st and November 1st, at Manchester November 2nd—4th, at Preston November 6th, at Lancaster (uncertain) November 8th, at Croydon November 15th, at Petersfield November 17th, and at Oxford at the end of November.

THE commencement of November reminds us that the time is approaching for the annual closing of the accounts of the Ladies' Association. It is very desirable that all Local Secretaries and Collectors, who have not already sent up the subscriptions from their Branch Associations to 19, Delahay Street, Westminster, should do so with as little delay as possible, accompanying the remittance with a list of subscribers' names alphabetically arranged. Those ladies who transmit their subscriptions through the Correspondent of their Archdeaconry are requested to lose no time in doing so, in order that she may be enabled to draw up her report and remit the contributions of her Archdeaconry *before* the 30th of November—the latest day on which subscriptions can be received at the office to be in time to be included in the balance of the year.

SUBSCRIPTIONS AND DONATIONS.

SEPTEMBER, 1882.					
	£	s. d.		£	s. d.
Sydenham, by Mrs. Davidson ...	11	16 0	By Hon. H. Kenyon ...	17	2 3
By Mrs. Rowley Lloyd ...	14	1 6	Mears Ashby ...	4	0 0
Shrewsbury, by Miss Bryan			St. Mary's, Newington ...	7	0 0
Smith ...	29	7 8	Tulse Hill, by Mrs. Cree ...	9	15 7
By Mrs. Rogers ...	4	1 0	Abingdon, by Mrs. Trendell ...	30	1 2
Morecambe, by Rev. M. H.			Collaton, by Rev. P. Lilly ...	16	0 0
Marsden ...	2	5 0	Ripon, by Mrs. Paley ...	60	0 0
Ardrea, by Miss Churchill ...	3	5 0	Ashby Magna ...	10	8 0
Misses Childe... ..	10	0 0	Nantwich, by Mrs. Hillyard ...	5	15 6
Torquay, by Miss Martyn ...	50	0 0	Greensted, by Miss Ray ...	48	15 0
Mrs. Pott ...	4	0 0	Miss Beckwith ...	3	0 0
By Miss Goodwin... ..	26	2 2	Misses Cartwright ...	1	0 0
Miss E. Lloyd ...	4	0 0	By Miss Ollivant ...	7	11 0
Mrs. Charles Geldart, for Chris-			Miss Campbell ...	2	6
tianagram ...	14	0 0			
Coatham, by Miss Leeffe ...	4	0 0		£398	9 4
Miss Turing ...	10	0 0			

PARCELS OF WORK AND CLOTHING

Received up to October 5th, 1882.

South Broome Working Party, by Mrs. Tordiffe. St. John's, Paddington, Association, by Mrs. Wharton. Clifton Working Party. St. James', Norlands, Association, by Miss Lloyd. Mrs. Veysie, St. Alban's. Temple Guiting Working Party, by Mrs. Broome Witta. Miss Ward, Bayswater. Bultth Working Party, by Mrs. Coore. Bridgnorth Association, by Mrs. Belcher. Bilton Association, by Mrs. Basil Woodd. Dumbleton Working Party, by Mrs. Willoughby Jones. Braunston Association, by Miss Branthwaite. Singleton Working Party, by Miss Deedes. Tulse Hill Association, by Mrs. Cree. Hammersmith Working Party, by Mrs. Pacey. Starcross Working Party, by Mrs. Bond. Milbrook Association, by Lady S. Blunt. Ilfley Association, by Mrs. Clayton. Much Hadham Association, by Miss Wigram. Miss Gregory, Vauxhall.

Boxes will be sent in November to Capetown and Erungalore. Parcels to be sent up before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Volume may now be had, bound in cloth, for 1s. 6d.

The Grain of Mustard Seed.

DECEMBER, 1882.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

THE CHURCH IN SOUTH AFRICA.

THE Cape of Good Hope was discovered by Bartholomew Diaz in the year 1487, and called by him Cabo de los Tormentos—the Cape of Storms—but its name was changed by his master, the King of Portugal, to the one of better omen which it now bears. No European settlement was formed in the country until 1652, when the Dutch East India Company planted a colony there, and from the Dutch it passed finally under the power of the British Crown in 1806.

A colonial chaplain was appointed soon afterwards, but for a considerable period little interest was felt by England in the religious condition of the population, and no effort was made for the conversion of the heathen. This was the more to be regretted because when the colony was taken over it appeared that the Dutch had taken pains to provide their own people—50,000 souls—with something like a religious establishment, there being from thirty to thirty-five churches, with the same number of clergymen. It was agreed that their religious establishment should be continued as before, and it has been maintained at a great cost by the Colonial Government.

In 1820 the Society for the Propagation of the Gospel sent out a clergyman, the Rev. W. Wright, to Capetown, and in 1840 a second

was added to the Society's list. In 1847 not more than ten or twelve churches had been erected, and there were found in all only thirteen clergymen and one catechist ministering to widely-scattered congregations throughout a territory which, exclusive of the subsequent additions of British Kaffraria, the Sovereignty beyond the Orange River, and Natal, was as large as Great Britain itself, and contained 200,000 souls. In vain had the colonists petitioned for the appointment of a Bishop; for this blessing they were at last indebted to the munificence of an English lady, the Baroness Burdett-Coutts, the foundress of the Bishoprics of Adelaide and Columbia.

On St. Peter's Day, 1847, the Rev. Robert Gray was consecrated Bishop of Capetown, in Westminster Abbey, and arrived in his new diocese on the 28th February, 1848.

In the thirty-five years which have elapsed since then, the change which has passed over the Church in South Africa is almost incredible; and it may well be a cause of much thankfulness that if England was slow to awake to a sense of her responsibility for the colonies and vast territories in her possession, or under her protection, so much has since been done in such a comparatively short time by the public and private liberality of members of our Church. In 1853, chiefly by the exertions of Bishop Gray, his vast diocese was subdivided, and Bishops were consecrated on St. Andrew's Day for Grahamstown and Natal. In 1859 the island of St. Helena was formed into a separate Bishopric. In 1863 a Missionary Bishop was consecrated for the Orange River Free State, better known now as the diocese of Bloemfontein. In 1869 the Rev. Kenneth Macrorie was consecrated Bishop of Maritzburg. In 1870 a Bishop was consecrated for Zululand. In 1873 the Rev. Dr. Callaway was called to preside over Independent Kaffraria, now called St. John's, and in 1878 the Rev. H. B. Bousfield was consecrated Bishop for the Transvaal, or Pretoria. So that, in the vast regions for the spiritual oversight of which the first Bishop of Capetown felt himself responsible, there are now eight Bishops of our Church, with 200 clergymen, and a large number of lay assistants.

The LADIES' ASSOCIATION has from a very early period of its existence extended its assistance to South Africa, and will now proceed to give a short account of the Female Schools established under its auspices, or assisted from its funds, in five out of the seven dioceses into which, as we have seen, the country is now divided. We will begin with Capetown, although it was not the first to receive help from the Association.

CAPETOWN, the capital of the colony, founded by the Dutch, is inhabited by a mixed race of 30,000 people, English, Dutch, Malays, Negroes, and Hottentots. Many of the streets are shaded by rows of oak-trees, and a canal runs down the principal of them. The houses are low and flat-roofed, and in front of most are high terraces raised above the street level, which form the usual lounging place of the inhabitants. Immediately behind the town, like a huge wall with two projecting bastions, rises the Table Mountain, never to be mistaken, with its long, level top and precipitous sides. In the town and the immediate neighbourhood there are probably

more than 5,000 Malays. Most of them have been slaves, or are descended from slaves brought to Africa by the Dutch from the islands of the Indian Archipelago. They are chiefly employed as artisans or fishermen, and are very active and enterprising. They are Mahometans, and have mosques and priests of their own. Many efforts have been made for their conversion to the Christian faith.

In 1869 MISS ARTHUR, whose self-denying labours are so well known in connection with an Orphanage at Capetown for children of European descent, opened a Mission School for the education of the Malay and other heathen children who throng the streets of this city. The Ladies' Association agreed to provide the salary of a mistress, and appointed MISS SHERGOLD to this office in 1870.

At the beginning of the following year Miss Shergold was able to report: "There are now 206 on the books including the orphans, and of these 70 are European or white, chiefly Dutch; the remaining 136 are Africans or coloured, chiefly Malay children; their colours are various; many are quite black, with short bushy hair or wool. All of them can speak the Dutch language. They are very interesting children, and seem affectionate and fond of school. They often bring me some of the beautiful flowers which grow here; but they are very different from English children. Sitting still a short time seems a thing not to be understood by them; but really good behaviour cannot be expected from these poor, ragged children, who come from such wretched homes or hovels, where there is nothing but bad influence to lead them on to vice. Still, I am told they behave much better than when they first came. All of them like Scripture instruction. It is very pleasant to see their bright faces when a Scripture lesson is given them; and they are never tired of seeing pictures. It is pleasing to hear them sing as they do in a very hearty way. Saturday mornings I always spend in visiting their homes, and it is pleasant to see how many welcome me. I visit Malays as well as others. Many times lately I have had 200 children present in the school. Our Sunday School will, I hope, be better attended soon. Those who come in the morning are taken to church, and in the afternoon after school to the catechizing."

On Miss Shergold's retirement in 1874, Miss Parker superintended the school with much success for two years, when she was obliged to return to England, and was succeeded by Miss Vizard in 1876. In her first letter Miss Vizard says: "I am much pleased with the appearance of the Mission School, the children seem so much more intelligent than I had imagined, and they are quite as bright and quick as English children of the same class. They are wonderfully excitable and noisy, and have no idea of order and punctuality, but I am trying hard to teach them." . . . "Miss Parker has done a great deal for the school, and is most deservedly beloved by the children. I think I shall be very happy in my work here, which will become more interesting as I know and understand the children better. No knowledge of Dutch that can be gained from books or from any educated Dutch person is of any use amongst the class of

people I have to deal with. It is low, very low Dutch they talk, but I shall pick it up from the children in time, I hope."

The 22nd of August, 1877, was a happy day at St. George's Orphanage, when a large number of visitors assembled to celebrate the opening of the new building erected under the Maynard bequest. The children of the Mission School, numbering about 230, assembled in their playground at three o'clock, when they were joined by the forty-four inmates of the Orphanage. In the Mission School are five teachers, formerly pupils in the Orphanage. Anne Daoma, a native of the district of the Shire on the banks of Lake Nyassa, was rescued by Bishop Mackenzie, who carried her away from the slave dealers, fording a river with her on his shoulders. On the arrival of Lady Frere, the Misses Frere, and party, the children sang, "God save the Queen," after which refreshments were handed round, and then followed the distribution of prizes, which were chiefly gifts of clothing sent out by the Ladies' Association. Each child had a present.

Some time after this Miss Vizard writes: "Four more of my Malay children have been baptized. I feel it a great responsibility to have seven Malay god-children. One of my elder girls is being prepared for confirmation, she is very promising, and I hope to get her a good situation where the mistress will take an interest in her." . . . "I am very much interested in my four young teachers, and they are working hard to qualify themselves for the teachers' examination. I take them also on Sunday for an hour, and they seem to enjoy their lesson very much. One of them, named Pauline Maziza, is the daughter of the first Kafir clergyman. When old enough she is to return to her own country, and we may hope she may be the means of much usefulness there. Miss Seymour, who assists Miss Arthur so much in the Orphanage, has kindly taken the teaching of Anne Daoma off my hands, and is preparing her for the next examination."

The prosperity of this school continues unimpaired, and it is an interesting fact that the present Mistress, MISS LOUISA WILLIAMS, has been born in the country, and brought up in the Orphanage. Soon after her appointment Miss Williams wrote, in February, 1882: "I beg to return my sincere thanks to the Ladies' Association for allowing me to become Mistress of St. George's Orphanage Mission School. For many years it has been my earnest wish that when considered capable of fulfilling its duties I might be appointed to the post. We owe you very many thanks for the box of beautiful clothes recently received; the pretty dresses will be fully appreciated by the children, who are always grateful for any presents, especially if they come from England. Miss Arthur brought us another book of Kindergarten songs, so we shall soon teach our children the pretty new games it contains. I find the Malays the most intelligent of our scholars, they ask such searching questions. It is pleasing to see the love and respect felt for the English by all the children."

The first aid given by the Ladies' Association to the cause of female education in South Africa was in 1869, when, in response to an urgent appeal from Dr. Callaway, Miss Newland was sent out to

assist in the instruction of Kafir women and girls at his Mission of Springvale, beyond the river Umkomanzi in Natal. A school for the children and classes for the women have been carried on ever since with varying success, being at times much interrupted by the disturbed state of the country. Miss Hayward, a touching account of whose death was given in one of the leaflets (No. 45), published by the Ladies' Association, carried on the work from 1874 to 1877. After the departure of Dr. and Mrs. Callaway, Mrs. Jenkinson and her daughter, now Mrs. Johnson, did much to win the love and confidence of the natives. Miss Fox, who joined the Mission in 1877, is the present Lady Superintendent of the school, which now numbers about 50 scholars. An interesting letter from her appeared in the June number of this magazine.

Another school in the diocese of MARITZBURG is St. Margaret's Home for native girls at Maritzburg, which was commenced in 1878 under the charge of MISS SARNEY and MISS SAMUELSON, and to this a grant left by the Ladies' Association at the Bishop's disposal has been appropriated. In consequence of the unsettled state of the country it was not possible at once to carry out the full design of the Home, but it will be seen from the following letter from Miss Sarney, that a good foundation is being laid for the education of the native women and girls in Maritzburg :

"In the meantime we have a day school for girls living in the town. We have twenty-eight names on the book, the ages varying from six to sixteen, but at present they come so irregularly that we seldom muster more than sixteen at a time. Those who do come are taught simple Bible lessons, hymns, the Church Catechism, reading, writing, a few simple sums and needlework. Sometimes if a child comes early we take her into the house to dust a room, or help to wash up the breakfast things, but the majority of them are too wild as yet to allow of our doing much with them in that way. On Sunday the children come at three o'clock to be taught by Mrs. USHERWOOD and MISS KING, and at four o'clock Miss Samuelson and I have a class for grown-up women and girls in Zulu. Miss King and Miss Drury also help in the day school during the week. In the afternoon Miss Samuelson and I visit the native women in their homes, and as they live quite on the outskirts of the town in different directions, that is a work that takes up a good deal of time ; in the evenings I am trying hard to acquire some knowledge of the language. We are entirely alone in the Home and do everything for ourselves, so that our days are fully occupied, though not as yet exactly in the way we had hoped they might be. We are in a very pleasant part of the town, not more than six minutes' walk from the Cathedral. Our house is still in rather an unfurnished state, because when there seemed a probability of our having to go into laager, it was hardly worth while to get more furniture than was absolutely necessary. The longer I am here (it is nineteen months now since I arrived), the more convinced I feel how much there is needing to be done among the native women, and that it must necessarily be a slow work. The women and girls are far less intelligent than the men and boys, and consequently more difficult to deal with. Also I feel

very strongly how dependent we are for help and sympathy in our work upon those at home, and most grateful do I feel for the prayers and interest that I know are so freely given to Mission work in so many places."

In KAFFRARIA a beginning was made in 1876 by opening a small school for native girls at St. Andrew's, Pondoland. The troubled state of the country necessitated the closing of this school, and indeed the abandonment of the Mission station, in 1879, and until the work can be safely commenced again MISS BLACKMORE is residing at Umtato, Bishop Callaway's central station, and by his desire assisting to carry on a school for children of European and mixed descent. This, although not, properly speaking, the work of the Ladies' Association, is yet of great value in the colony, and it is hoped that the time will not now be long before Miss Blackmore will be able to resume the more direct Mission work amongst the natives which she has so much at heart.

At Clydesdale in this diocese, the Mission of Archdeacon Button, a small grant was made by the Ladies' Association in 1880, for a native female teacher, who appears to be doing an excellent work amongst her countrywomen.

At BLOEMFONTEIN an Industrial Boarding School for native girls was commenced in 1876, and carried on for a time with some success by Miss Copleston, and afterwards by Miss Saunders. An interesting account of the work in it appeared in one of the leaflets (No. 44), but in 1881 it was found necessary to close the school, at least for a time. It has not yet been re-opened, but MISS WILLIAMS, now SISTER FRANCIS MARY, is working most devotedly in day schools and classes amongst the native women and children at Wai Hoek, a village situated at a short distance from Bloemfontein.

The following letter, written in July 1882, thus describes the work now going on :—

"At Christmas, with the kind help of two of our associates, we gave the Day and Sunday school boys and girls a treat, which consisted of tea out of doors, in the prettiest and most shady spot we could find near the Home. They danced and sang, and played at different games as merrily and as prettily as any English children; and after scrambling for sweetmeats finally went home, each girl bearing on her head a bundle of good things wrapped in her red "cop tûke" (head covering). One of our associates takes great interest in the natives, and has for some months past devoted herself to the Sunday school. She has a large class of over twenty little boys and girls, and is able to teach them the Catechism in Sechuana. I take the women and girls who are either Communicants or candidates for Confirmation. Two of our Readers take the other classes. The Sunday school is held in the church (St. Patrick's) at 3 P.M. The afternoon service begins at four, and is very well attended, and there is of course Evensong, besides the early Celebration and Matins. The day school, I think I told you, is held in a small mud house, or rather single room at Wai Hoek. I enclose you a little rough sketch of it. We had a sort of little festive breaking-up day there at the end of this last half. The Bishop very kindly came,

and several of the sisters and associates from the Home. The children sang a hymn or two, and repeated part of the Catechism; about a dozen little rewards were given to the most deserving. They came cleanly dressed, and many of them looked bright and pretty. Several of the parents were present. The store-keepers here are very kind in either letting us have things very cheaply, or in giving them when it is for a charitable purpose, so we were able to distribute oranges and sweets among them. The numbers both of the night classes and Friday afternoon class have kept up, or rather increased. On Trinity Sunday six girls and several men and boys were confirmed at St. Patrick's. On that day four tiny children walked from a long distance and begged to be confirmed. The Bishop, though he did not think it wise to confirm them so young, gave them his blessing in the presence of the congregation. Canon Crisp's work at Thaba 'Nchu has so increased (he having now begun a normal school there, which is to consist chiefly of boarders) that he has been obliged to relinquish the management of the Mission at Bloemfontein, which will be henceforth under the care of the Archdeacon. A very able catechist, Mr. Gabriel David, who was for some years formerly catechist at Bloemfontein, is re-appointed, and will work under the Archdeacon's direction. He will of course undertake the school work, but I shall continue my work as hitherto. My visiting days are a real pleasure to me, and I have several new friends among the women. We have had two or three marriages and several baptisms lately."

In the diocese of GRAHAMSTOWN the Ladies' Association was not able to give any help except by sending boxes of clothing for the schools until 1880, when a grant of 20*l.* was made for the salary of a Teacher in the Kafir Industrial Girls' School at St. Matthew's, Keiskama Hoek. The valuable nature of the work thus aided may be gathered from the following extract from a letter from the Rev. C. TABERER:—

"The welcome tidings that a grant of 20*l.* has been made to the Kafir Girls' School enables me to look forward with confidence to the future of the school. I have engaged Miss Tibbits for this work, Miss Lucas having charge of the whole establishment and of the girls generally out of school. We tried at one time to combine the offices of matron and teacher, but found it was quite impossible for one person to effectually manage everything. I am most anxious to keep this department in an efficient state, as this is the only Girls' Native Boarding School in the diocese. Forty-four native girls have resided in the Institution during the year, five being regular apprentices to household work. They are all employed in various ways for certain fixed hours every day, including sewing, washing, ironing, gardening, scrubbing and cleaning rooms, and cooking and baking for all the workers on the Mission. Some changes have this year been made in the school, Miss Tibbits having left and Miss Lucas having undertaken the superintendence of the domestic arrangements of the Boys' School. Miss VIZARD and Miss SEYMOUR, whose valuable work at Capetown has been already mentioned, are now fulfilling the duties of teacher and matron, and in the following

letter Miss Vizard gives an interesting picture of her first impressions of the station and the work now going on there :—

"This is a beautifully situated station, the most lovely scenery I have seen since we left England. You have had photographs of the church, which is to be consecrated next week ; also of the boys' house. I only wish money could be raised to build a similar one for the girls, instead of being scattered about in three different houses, as we are now, and each some little distance off. There was great excitement the other day when your box arrived, we should be glad of any number. (This sounds very greedy !) I mean we could dispose of any amount of things, such as well-made underclothing, unbleached calico chemises for the natives, not made with flaps ; print skirts and jackets, and princess robes, particularly of neat patterns ; pretty fancy aprons, warm cuffs and comforters, and any amount of odds and ends such as are sent to bazaars. The Kafirs copy the English in everything, and amuse us with their feeble imitations of our fashions. It is such a comfort that they don't wear hats or bonnets, their handkerchiefs are much more simple and becoming. The six orphans are clothed out of the contents of the box. I am just going to look over their stock of clothes to see what warm things they have for winter, which is very severe here. I have had all six before me, to choose out one for the Association at Scarborough, which has kindly undertaken to provide for one of the number. I have selected Agnes Mpafa, the little girl in a light frock on the left in the photograph. I could have her taken separately if you liked. Her father died of fever in 1880, after fighting for us in war. He was a heathen, but his wife is a Christian, and a very nice quiet woman who works as servant at the boys' house now, trying to support herself and little boy, but both seem sickly. She is bringing him down for me to doctor him a little bit. Agnes seems strong and has plenty of spirit, is naughty in school I believe, but does her industrial work well. Mr. Taberer is most earnest and energetic, will wear himself out in time I am afraid ; it is a pity he has so much secular work to do, but he can get no one to help him. He has tin shops, and carpenters, and waggon makers' businesses going on, and has all the materials to provide, and the whole supervision of the works besides everything else. His parish extends fifty miles, and contains 12,000 natives, of whom only 1,000 are Christians. There are 300 communicants on the books, and 100 were present on Easter Day ; but then they live at such immense walking distances off, I wonder so many get here at all. There is work here for any number of men. Then, alas ! there is the language to learn, and such a difficult one, with all its clicks, and no books to learn from."

From this short sketch it will be evident that a good and useful work of female education is being carried on or assisted by the Ladies' Association in South Africa. And although it is true that far more is being done by the Association in India, this will not excite surprise in the minds of those who remember the far longer period for which India has been in the possession of Christian England, and the enormous amount of its native population as compared with that of South Africa.

Gladly would the Ladies' Association increase the number of its teachers and schools in this as in other parts of the world where the Society for the Propagation of the Gospel has Missions. The will, the desire, to do so is strong, the means alone are wanting. Will not the women of England who possess such abundant spiritual blessings do all in their power to extend these blessings to our less favoured sisters in Africa?

PROGRESS IN THE CALCUTTA MISSION.

MORE than a year has elapsed since an account was given in the *Grain of Mustard Seed* (September, 1881) of the rise and progress of Christianity in Calcutta with a short sketch of the Zenana Mission up to that date. By means of the letters and reports of the ladies engaged in the Mission, we shall now be able to trace an encouraging amount of progress since then.

MISS HOARE and MISS HARTE state in their Report that "the number of pupils willing to hear of the Christian Faith is steadily on the increase. The four native teachers in Bhowanipore (the district of Calcutta in which the Mission is chiefly carried on) are working from four to five hours a day: three of them visiting only amongst the heathen. Nibaran, our second Zenana teacher, is now able to take more of the advanced pupils: she is not skilful in needlework, but is the best for giving religious instruction; it is quite a pleasure to hear her give a Bible lesson. That part of the teacher Shubhadra's work, which lies among a very low caste people called Kowras, has been very successful this year, resulting in a Day School of eleven or twelve grown women. They used to pay two annas (3d.) a month for two lessons a week each, but finding they did not make satisfactory progress they arranged with Shubhadra to have a school. By this daily intercourse with the Christian teacher we hope the whole tone of that part of Bhowanipore may be raised. Another interesting fact is, that, for some time after the Christian population removed from the part called Birji Tala, the people of one house only continued to read, and only one girl came to school. Now that girl pays two annas a month to learn at home, and four Hindu houses are open to the teacher here, our last new one, Jaleshwari. It is a great convenience for the teacher to get several pupils in one Basti, or Para, or village, as these divisions of Bhowanipore are called, it enables her to walk from one house to another without a thought of impropriety. There are now eighty-one heathen and nine Christian women under regular instruction in Bhowanipore. Besides this regular teaching there is what may be

called 'district visiting,' both among heathen and Christians. In the village (or rice fields) work, it may almost be said that a new era has set in, the women are like different beings to what they were two years ago, when the Mission women and Schoolmistresses first began their work. The desire for underclothing is on the increase, and even old grandmothers allow that it is good for the young people to wear jackets under the Sari. There is an increase of agents in the village work. One new school has been opened at Balarampur, under the care of a young woman named Bashamatti, and the Lakkikantipur school has been combined with Danghatta. The number of Christian women in the rice fields receiving instruction from the Mission women is 224: the number of heathen women eighty-one. The Christian children in the schools number 202, and the heathen pupils (not Mussulman) 123."

The Milman school has had the disadvantage of a change of management, Miss HOLCOMBE having resigned her post of Lady Superintendent, which she had held for three years to the entire satisfaction of the committee, at the end of June. Before she left, Miss Holcombe had collected from her friends Rs. 822, for the erection of the verandah, which will be a great addition to the school. A native Christian lady, Miss GHOSE, the adopted granddaughter of Dr. Banerjea, has been appointed in her place by the wish of the Bishop. The present number of the pupils is fifty-three.

Miss EDITH TROUGHT joined the Mission at the end of last year, and it will be remembered that an interesting description of her first impressions of Calcutta appeared in a former number of our magazine (p. 36). Miss Trought has been diligently studying the language, and is now able to take her share in the work of the Mission, as will be seen from the following letter:—

"I hear that you wish to have some account of my work, so I will do my best to give one. I have for the past five months gone out with one of my teachers who speaks English, so she could translate for me all I wanted to say. Of course at first I could not speak at all or do anything to help, but I got to know the people and the way to the houses, and what I should have to teach. Soon I began to understand them and to help in teaching, and to sing hymns in Bengali with which they are pleased, and now I understand nearly all and can teach, but I find translating English reading books into Bengali very difficult, and of course I cannot carry on religious conversation with them. But I am trying my best, and every day I have read with my pundit since January, besides studying all I possibly can alone. I have gone alone to two or three houses and hope in a month or two to be able always to do so. I have been to all the Zenanas Miss Gray had, and have induced many to read and pay who had left off. I suppose a fresh face makes a difference, for they are very childish and fond of novelty. I have just had the other teacher given into my charge, she seems very earnest and does a good deal; I have been with her to several Zenanas. I find it a very interesting work, but of course there are many anxieties and disappointments to be met. One thing is they go away so much, first to their father's house and then to their

husband's, and sometimes stay two or three months, and then all our teaching seems lost and forgotten when they return. Sometimes they have fallen under some bad influence and will not listen any more. Then the getting the fees is dreadful, they are so mean, and do so hate to pay for anything, the only thing I can think of is to make them pay beforehand.

"In one Zenana I visit daily they are very advanced, they have bought an harmonium, and two of the daughters (one is a widow) are learning to play it, one of them sings also hymns in English, of which they understand a great deal, and read English history. The mother too comes to listen, and often asks for her favourite hymn 'Just as I am.' I have had three others who wished to learn to play an instrument I play, but they object to pay anything but an absurd amount. There is another Zenana where the woman, a widow, says she would like to be a Christian, but she puts it off. I am afraid she is not yet really intending it, she has a niece living near and several friends, and I want them all to sit together in her house and read. They are quite willing to do so 'free' but no fee will they pay, though they wish to learn all fancywork and general teaching. I forgot to say in the same Zenana where they are learning music there are three girls learning Bengali, English and needlework, two are the son's wives and one a cousin. They take great interest in learning about Christianity, and the eldest wife sometimes says how glad she is to hear it. I cannot say much in favour of the climate of this country, it tries one very much, but I hope to be stronger as I become more used to it. We always attend two Bengali services on Sunday, and it is very nice to see such increasing congregations, and how clean and nice they look, and they bring their Prayer-books and are learning to find their places quite well; there is always the difficulty of the women talking though, but in time I hope that will be altered. Miss Harte is still helping me with the Zenanas, but soon I hope to relieve her entirely. I like the work and am very happy with both the ladies, who are very kind and good to me."

The most important and satisfactory event of the year has been the purchase of a permanent Mission House, of which the ladies took possession at the beginning of August. By the exertions chiefly of Miss Hoare and her friends, over 3,000*l.* had been raised for the purpose of *building* a Mission House, but early in the year a house and compound of five acres in the midst of the native population, the very position desired, was offered for sale by the Maharajah of Burdwan, and the property was bought for 3,000*l.* The house is situated in the Peepulputty Road, and consists of four large and three small rooms on the ground floor, and exactly the same above, with a south verandah on each floor. This will give ample accommodation for four English ladies, and for the natives they wish to train, besides enabling them to hold a day school in a room on the ground floor, for the immediate district.

MISS HARTE, who is now paying a short visit to England, gives the following description of the house which has been so fortunately secured:—

"A fortnight before I left Calcutta we moved from our rented

house in Camac Street, to one which had belonged to the Maharajah of Burdwan; he was selling his house, and through the goodness of Miss A. M. Hoare, and her family, and their energy in collecting, 3,000*l.* were paid for it.

"We have thus now a permanent house for women workers, which will we hope be a nucleus whence we may extend our work, and, having more accommodation on the ground floor, we have been able to make the small beginnings of a Church of England Boarding School.

"The house stands on between three and four acres of land, with a large piece of grass on the north side facing the road, and the carriage approach is bordered with white flowering shrubs, &c. The portico, which is on the east side of the house, has a paved floor, and over it is a roofed and balustraded verandah, where we shall sit a great deal in the mornings and evenings, and see any visitors who come late, before and after sunset, it is the coolest place in the house, the long corridor—which serves as a public sitting-room—opening into it. We have besides four large rooms up-stairs, two looking north, and two leading into the south verandah, which overlooks the garden, flower-beds, and fruit-trees, almond, lemon, guava, plantain, custard apple, &c. Beyond is a large deep pond with good stone steps down to the water, into which we have already thrown a quantity of fish, which will be fresh ones for breakfast some day. Round and beyond the pond we hope to grow all our vegetables after a time. The two day schools we had in Bhowanipore in small native houses we now hold here in the lower south room next the dining-room, besides which on the ground floor is a good hall, and a small room where our head servant keeps School-books, Bibles, and Prayer-books to sell, &c.; and the two rooms to the north, one we use as a chapel for morning and evening prayer, and the other is already the dormitory of five school girls, whose parents pay their expenses in part. I had started for England before we had received these girls as boarders, so that I cannot tell anything further of the working of the school, or the improvements in the house, from personal experience."

IF we do believe indeed in the Gospel, not as something which the human mind has developed out of its own internal consciousness, in its reaching forth after something better, but if we believe in it as the very Word of God, declaring Himself, and His counsels, and His salvation for the creature that was made, then taking it, on the one side, in its fulness, and holding it, on the other side, in its authority, I think it is impossible for us not to glory in being its spreaders, and to rejoice ourselves in making it known to our brethren.—*Bishop Wilberforce.*

MISSION LESSONS GLEANED FROM THE MIRACLES OF OUR LORD.

BY THE REV. F. DOUGLAS HOW.

II.—The Raising of Jairus's Daughter.

A STORY with power to excite our keenest sympathies—the account of how Jairus, the ruler, sought the help of Jesus. and, after experiencing the extremes of despair and hope, at last had his little daughter restored to him—teaches those of us who are interested in foreign Missions, two or three very special lessons.

Who has not sympathised with Jairus? He sought the Lord on a matter of such importance that nothing could, to his mind, come before it. Every moment was of importance; his little daughter lay a-dying. And not only did he seek the Lord, but he *found* Him, and Jesus began to go with him towards his house. How his hopes must have been raised. A few minutes more, and the Great Healer would stand beside his child. Surely they would be in time; let them hurry on! But no; there were two things Jairus had to learn: two things that *we* have got to learn—*unselfishness*, and the *boundless power of God*.

It was a bitter way to learn the lesson of unselfishness, to have to stand aside while Jesus gave His attention to the woman who touched His garment. We do not read of any expression of impatience on the part of the ruler; but which of us could have borne it? To have waited patiently while one precious minute after another went by, and she whom we loved so well lay at home a-dying; to have heard the words of healing spoken to one for whom and for whose need we care nothing, while we craved with all our soul for those words to be spoken over our dying darling; and, lastly, to have heard the message brought by a servant from our house of sickness, "Thy daughter is dead, trouble not the Master," I say, which of us could patiently have borne to have had our hopes, once raised, thus dashed to the ground?

Well, we know the rest of the story; how, after his lesson of unselfish patience had been learnt, Jairus learnt by blessed experience that *nothing* could limit the power of Christ; not lapse of time, not the interruption of other cares, not even death itself.

Has not this already spoken its lessons to us? How eagerly we seek the aid of Christ in all we strive to do for Missions, and how we assuredly find Him ready to come with us in all such work. But, oh! how hard it is to brook such interruptions as He sees fit should come. How often we fall into miserable selfishness in the very middle of our work. For instance; perhaps we have joined some meeting to work for Missions; we believe that God led us to do thus much, and we have become very eager in the work, it has become of the utmost, and even of primary importance in our eyes. Then, maybe, just when every meeting seems so important, Jesus

bids us stand aside a little while for the sake of others, for the sake of some home duty perhaps, or even for the sake of our own health, that we may still do our home work for others; it does not much matter what the *reason*, but when Jesus plainly bids us bear a little interruption in that about which we are so eager, let us pray Him to give us a full measure of unselfishness and patience.

Surely it cannot matter how long we wait if it be His will! We scarcely doubt His boundless power, do we? Never in theory, I suppose; but sometimes in practice, I fear. When we receive a message across the sea that some favourite Mission station is destroyed, or that it must be closed for want of funds, is there no temptation to say "then I will trouble not the Master," "It is all over, and I'll go home and try to forget all about it"? Would it not help us sometimes to think of that little maiden lying so cold and still at home, while Jesus was *on the way* to give her back her life?

Or, just once more, when our own hearts grow dead and cold, and all our interest in and love for Missions seems to have died away, will it not help us to think that the power of the Lord of Life and Death can reach even our hearts? Will it not help us in bearing such sarcasm and mockery as we may meet with, to know that He has power to say to us "Weep not; thy heart is not dead, but sleepeth"?

LETTERS FOR OUR WORKING PARTIES.

BARRIPORE.

BARRIPORE, an old established Mission of the S.P.G., is situated about sixteen miles south of Calcutta. In 1857 St. Peter's School for Native Girls was established here, and has remained ever since, under the care of MRS. DREW, whose first husband, the Rev. A. H. Moore, was for many years a Missionary at this station. Several of the scholars are maintained by members of the Ladies' Association, and from time to time boxes of clothing have been sent to this school. It will be seen from the following letter that this assistance is much valued by Mrs. Drew:—

"I beg to acknowledge, with my best thanks, the receipt of your letter enclosing the set of bills for 17*l*. The receipt of 9*l*. (Ottery St. Mary's) for the present year, 1882, was acknowledged in my last letter, about the latter part of January. After six weeks holiday we resumed work on the 1st February. The children returned all looking fresh and healthy, and I am thankful to add they have continued so; and we have been able to get through our work the last four months without any interruption of sickness. The rainy season

is the most trying time. At Easter I give no regular holidays ; we close school during Holy Week, and Monday and Tuesday in Eastertide, but none of the girls go home, so that we begin school without any delay or irregularity in the classes, which is very often occasioned after the long vacations, for this reason, that they do not all return punctually on the day appointed. Since my last report I have lost three of my elder girls ; one having completed her education went home, and the other two were married last month. One of these, Rachel, was a pupil of Ottery St. Mary's. I have already filled up the vacancy for this year, but, if not approved of, I shall make other arrangements for her from January next. In the meantime I hope she will be allowed to stay on. The news of her father's sudden death by cholera reached us just as Rachel had left, and, as her mother was left in very poor circumstances, I thought we might add her name to the list of orphans. She is about six years old, has an intelligent look, and is considered very pretty. Her names are Agnes Mrinmoi. We hope if she is spared she will turn out as good and useful as her predecessor was when she left school. Lucy (Huntingdon Association) is the only senior girl left in school, and I am only too glad that I have her still, as she makes herself very useful in many ways. The juniors, however, are all shooting up fast, and the progress they are making, both in their lessons and their needlework, is very satisfactory on the whole. Of course I am alluding more especially to the pupils of the Ladies' Association ; there are too many, and it would take up too much of my time, to mention each one respectively. Sautomoni (Greensted, Mrs. Gellibrand) is at present the most advanced, and promises to be a clever young woman. Among the little ones, Keshmoni (Miss Madan), Beshmoni (Redditch), and Jobba (Miss Grover) excel in needlework. I made no mention of little Faith Winton in my last letter. She is such a great pet with us all, I don't know how I could have forgotten her. Lucy has entire charge of her, and attends to all her little wants. She has begun teaching her the Bengali alphabet, which she can say pretty well, and can write the two first letters. I teach her English, and she knows the alphabet very well, pointing out the letters as you ask her. She knows her own two letters very well—F and W. She has learnt to hem very neatly, and also can do a little plain knitting. She is an attractive child, and very intelligent, and has a gentle and affectionate disposition. Her health is very delicate, having suffered a good deal from malarious fever last year and the year before, and this has been a great drawback. However, she is only six years old, and has good abilities, and if her life be spared we shall hope that she will grow up what we expect her to be—a good, clever young woman. We are looking anxiously for the box of clothing. May we hope that we shall not be forgotten ? ”

SUBSCRIPTIONS AND DONATIONS.

OCTOBER, 1882.

	£	s.	d.
Bexley Heath	8	10	0
By Miss Ollivant	5	14	6
Dunaforth, by Mrs. Sykes ...	10	2	6
By Miss Longley	15	0	0
Liverpool, by Miss Ashton ...	12	19	6
Hackney, St. John's	5	0	0
Ifley, by Mrs. Clayton	11	3	0
Masham, by Mrs. Gorham	6	1	6
Bishopsbourne, by Mrs. Hirst	4	17	6
Kennington, St. John's	1	13	10
By Mrs. Borradaile	7	8	0
Alsager, by Mrs. Wilbraham ...	5	18	0
St. Mark's, Hamilton Terrace	15	0	0
Beddington, by Miss Tritton ...	7	11	0
Lyddington, by Mrs. Bullock...	12	6	0
Exmouth, by Mrs. Welland ...	7	0	0
Ealing, by Miss Relton	13	0	0
Mrs. Yarker	1	0	0
Scarborough, by Miss Woodall	23	0	0
Brighton, St. Nicholas	10	0	0
York, St. Martin's	5	0	0
Fidcap, by Mrs. Blanks	20	0	0
Misses Marshall	5	0	0
Basingstoke, by Mrs. Rutty ...	1	17	6
Miss E. G. Wright	4	0	0
Astbury, by Rev. J. B. Colyer	2	0	0
Dunchurch, by Miss Bromfield	4	10	0
Lincoln, by Mrs. Venables ...	18	14	6
Batterford	1	19	8
Sidlow, by Mrs. Lees	4	11	0
Hackney, by Miss Green	4	12	6
Williton, by Miss Heathcote ...	5	0	0
Ashbourne, by Mrs. Blunt	11	1	6
Aylesbury	5	8	6
South Stanley	6	0	0

	£	s.	d.
Egham, by Miss Johnson... ..	12	9	0
Liverpool, St. Paul's	16	0	0
Smallwood, by Mrs. Williams...	4	15	9
Knight's Enham... ..	1	10	0
Mrs. Pritchard	2	6	0
Worthing, by Mrs. Watson	7	1	4
By Miss Goodwin	24	5	1
York, by Miss F. Easley	10	0	0
Miss Western	1	0	0
Miss Dukinfield	9	0	0
Mrs. Colvin Smith	1	5	0
Hove, by Miss Lowe	8	10	6
By Mrs. Wauchope	10	8	4
Miss Middleton	10	0	0
Wolvey, by Miss Beale	17	6	0
Teddington	12	4	6
Kimcoats, by Miss Cox	15	6	0
Winchester	24	10	0
Oxted, by Mrs. Parnell	17	6	0
Penzance, by Miss Jago	6	5	0
Archenfield, by Mrs. Mynors ...	6	13	0
Mrs. Marriott	1	1	0
Brereton, by Mrs. Royds	6	6	6
Kirk Langley	1	0	6
By Miss Anson	19	4	0
Edmonton, by Miss Prince	1	17	6
Leicester, by Miss Vaughan	6	2	2
Mrs. Clabon... ..	4	5	0
Walmersley	1	16	8
Whimble, by Mrs. L. Sanders...	1	7	0
St. George's, Hanover Square, by Mrs. Capel Cure	120	0	0
Hackney	12	5	0
			£545 6 3

PARCELS OF WORK AND CLOTHING

Received up to November 2nd, 1882.

Ealing Association, by Miss Relton. Edmonton Association, by Miss Prince. Marlborough Working Party, by Mrs. Hudson. Cricketh Working Party, by Miss Priestley. Miss Clarke. London. Miss Billing, Norwich. Droitwich Association, by Miss Ricketts. Hove Association, by Miss Lowe. Cound Association, by Mrs. Thursby Pelham. St. Nicholas. Brighton, Association, by Miss Hesketh. Blackheath Association, by Mrs. Busk. Dawish Association, by Mrs. Church. Wraxall Valley Association, by Mrs. Low. North Witham Association, by Miss Young. Ealing (St. John's) Association, by Mrs. Summerhayes. Hackney Association, by Miss Green. Lady Phillimore, London. Derby Association, by Mrs. G. Taylor. Aldham Association, by Mrs. Wright. Clifton Association, by Miss Swayne. Wretham Association, by Mrs. Whalley. Kelvedon Association, by Mrs. Frere. Kensington Association, by Mrs. Bullock. Miss Fitzroy, East Molesey. Loddington Working Party, by Mrs. Mather. Tickencote Working Party, by Mrs. Long.

Boxes will be sent in December to Burmah and Barripore. Parcels to be sent up before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street. Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

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The First Volume may now be had, bound in cloth, for 1s. 6d.

THE
Grain of Mustard Seed,

OR,

WOMAN'S WORK IN FOREIGN PARTS.



"THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE
LORD, AS THE WATERS COVER THE SEA."

1883.

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INDEX.

AFRICA.

	PAGE		PAGE
All Saints, Bashee	157	St. Mark's, Kaffraria	28
Capetown Revisited	97	South Africa, State of Native	
Clydesdale	193	Women in	172
Maritzburg	12	Uitenhage	156
" St. Margaret's Home	117	Umtata	29
Pretoria	158		

MADAGASCAR.

Antananarivo	13	Madagascar, Mission Wants in .	53
Madagascar	49	" Mission Workers for	7
" Female Education in	163	Tamatave	120

JAPAN.

Japan, Memories of	103
------------------------------	-----

INDIA.

Ahmednagar, Progress at	37	Dapoli, Progress at	113
" School Girls at	181	Delhi: Reports of Zenana Mis-	
Bengal, Mission Work amongst		sionaries	17, 33
Women in	166	Kolapore, A Year in	8
Burmah	195	Madras Orphanage Revisited .	26
Bombay, Hindoo School at	129	Puthiamputhur	46, 138
Calcutta	77	Ramnad	30
" Letters from		" An Appeal from	80
57, 105, 149, 185		Roorkee, Progress at	81
Cawnpore	94	Tanjore and its Caste School . .	69
" Progress at	55	Tanjore: A New Zenana Mission	133
Chota Nagpore	94	Trichinopoly, Heathen Supersti-	
Christianagram	62, 140	tions at	91

	PAGE		PAGE
A Word to our Girls	4	Letters for Working Parties :—	
Anniversary Service at St. Paul's		Uitenhage	156
	79, 95, 109	Umtata	29
Arrival of Missionaries	79, 111	Meeting at Reading	
Come over and Help us	86		127, 143, 160, 161
Departure of Missionaries	31, 63	Mission Lessons from the Mira-	
Farewell Services	47, 79, 177	cles of our Lord	42
How to Form a Branch Association	145	Missionary's Life, The	155
In Memoriam—Miss Miller	120	Notices, 16, 32, 48, 63, 64, 80,	
Letters for Working Parties :—		95, 96, 111, 112, 126, 128, 142,	
All Saints, Bashee	157	144, 160, 179, 180, 196	
Antananarivo	13	Parcels of Work and Clothing,	
Burmah	194	16, 32, 48, 64, 80, 96, 112, 128,	
Calcutta	77	144, 180, 196	
Cawnpore	94	Progress in 1882	1
Chota Nagpore	94	Subscriptions and Donations, 14,	
Christianagram	62, 140	32, 48, 64, 80, 96, 112, 128, 144,	
Clydesdale	193	160, 180, 196	
Maritzburg	12	Thoughts for the Day of Inter-	
Puthiamputhur	46, 138	cession	65
Pretoria	158	Verses :—	
Ramnad	30	The Pool and the Stream	43
St. Mark's, Kaffraria	28	The Turnip Field	137
Tamatave	120		

The Grain of Mustard Seed.

JANUARY, 1883.

“THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF.”
—ST. MATTHEW XIII. 31, 32.

PROGRESS IN 1882.



NEW YEAR is beginning, and with it we commence the third volume of “THE GRAIN OF MUSTARD SEED.” Whilst waiting for the full Annual Report, which cannot yet be ready for circulation, many will be glad to have a short account of the progress of the LADIES’ ASSOCIATION during the year 1882, and of the present state of the Missions connected with it.

The Committee of the Ladies’ Association have been glad to find that at the close of their financial year, in addition to a balance in hand, the subscriptions and donations received during the year 1882 amounted to 6,185*l*. The expenditure during the same time was 6,384*l*. The total receipts include a sum of 634*l*. specially contributed for school buildings at Ahmednagar and Madras, and a further sum of 942*l*. which is a Special Fund intrusted to the Association for the support of 217 Female Scholars in various Mission schools, and therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of Female Teachers. There is an increase of 350*l*. in the receipts over those of the previous year.

The Zenana Missions at Ahmednagar, Kolapore, Calcutta, Cawn-pore, Delhi, Roorkee, and Madras, have prospered during the year, the pupils under instruction being about 1,900. In addition to the pupils in the Zenanas and in the schools connected with the Zenana Missions, about 1,250 girls are being taught in the nineteen schools

connected with the Ladies' Association in Bombay, Burmah, Japan, Madras, Madagascar, and South Africa, and 180 are maintained and educated in S.P.G. schools at the expense of members of the Association. One honorary worker has gone out this year to reinforce the Mission at Ahmednagar; and 120 teachers, European and Native, are now on the list of the Association. Two hundred and fifty English Working Parties have contributed a large quantity of work and native clothing, and the Association has thus been enabled to despatch thirty-four large and valuable boxes in the course of the year to India, South Africa, and other parts.

The deaths of Mrs. Winter and Mrs. Kestell-Cornish have this year thrown a gloom over the Missions of Delhi and Madagascar, where the loss of their unwearied and self-denying labours for the improvement and elevation of their own sex will long be felt.

An encouraging feature of the year's report is the acquisition of permanent Homes for two of the Zenana Missions, large sums for the purchase of suitable premises having been raised by the exertions of Miss Angelina Hoare and her friends for Calcutta, and of Mrs. Capel Cure in the parish of St. George's, Hanover Square, for Ahmednagar, for which both ladies have received the warm thanks of the Committee.

In the two first volumes of "THE GRAIN OF MUSTARD SEED" will be found accounts of the rise and past history of each of the Missions and Schools connected with the Ladies' Association. The following short account of their present state will give a better idea of the whole work of female education now being carried on:—

The Zenana Mission at DELHI is the oldest, and on the largest scale. Above 800 women and girls are under instruction, of whom part are visited and taught in their own homes, and part in the seventeen schools now established in Delhi and the out-stations. Eight European ladies and twelve native Christian women, supported wholly or in part by the Ladies' Association, are teaching in Delhi and four of the out-stations; but the pupils enumerated above include some taught by other ladies employed in the Mission.

At CAWNPORE the steady work carried on throughout the year by Miss HEMING and Mrs. ARCHER appears to have told very favourably upon the state of the Zenana Mission, which was first established in 1872. Assisted by native teachers, the ladies now have 137 pupils in 79 houses, and 60 in four schools, making a total of 197 women and children under instruction.

At ROORKEE Zenana visiting has been regularly carried on by Miss GRAY, late of the Calcutta Mission, who has now 22 pupils, besides those in the school.

The Zenana Mission at CALCUTTA (commenced in 1870) has made satisfactory progress during the year. Miss HOARE's 11 village girls' schools, in which 308 children are taught, and towards which a small grant has been made by the Association, are now well established. Miss HARTE now visits 30 Hindu Zenanas, and superintends two native schools containing 52 girls. Miss EDITH TROUGHT has acquired sufficient knowledge of the language to begin teaching in the Zenanas. Miss GHOSE is now in charge of the Milman School,

in which there are 53 pupils. There are altogether about 700 women and children being instructed in this Mission by the four ladies and 26 native teachers.

In MADRAS, the Zenana Mission is progressing : Miss M. MORPHETT has 24 pupils. The Famine Orphanage is now under the care of Miss HARRIMAN : the number of children is 85. The Caste School at Tanjore (opened in 1871) has now 52 pupils : Zenana visiting has been commenced here.

A grant has been made to TRICHINOPOLY for the salary of a lady to assist Mrs. WYATT in the schools.

Much assistance is also given by the maintenance by individual members of the Ladies' Association of 132 native scholars in the S.P.G. Schools in Tinnevely and Tanjore, and by the supply of boxes of clothing for these schools.

In BOMBAY the Hindu School at New Wadi has been doing well ; it is carried on by native teachers under the superintendence of the Rev. G. and Mrs. LEDGARD, and there has been a daily average attendance of sixty. At AHMEDNAGAR there are now fifty-five native Christian boarders under the care of Miss DYER, who will soon be joined by Miss WICKHAM. At DAPOLI Mrs. GADNEY has carried on her work very successfully ; her visits are well received in the villages round, and there are forty girls in the Caste Day School, where Miss BLAKEMAN is assistant teacher. At KOLAPORE the Zenana Mission has been begun by Miss SHEPHERD and Miss ISABEL BOYD, in connection with the Mission of the Rev. J. TAYLOR. They have opened two or three schools, and have begun to visit in the Zenanas.

In BURMAH, St. Mary's School, RANGOON, has done well under Miss LIBBIS, who is assisted by three Burmese Christian teachers. There are eighty-seven Burmese day scholars and a few Burmese Christian boarders, the Eurasian boarders having been removed to Moulmein. This school was established in 1866 by the S.P.G., but its expenses are now shared by the Ladies' Association. In the school for Tamil girls opened last year in Rangoon there is a daily attendance of thirty. At PROME Mrs. SIMPSON continues in charge of the school, in which there are sixty-nine pupils, and she is assisted by a Burmese Christian teacher, and by a young girl well trained in the school at Rangoon. At THAYETMYO the school, containing 110 pupils, is now in charge of Mrs. HAMILTON. At MOULMEIN a Girls' School has been commenced.

In JAPAN the school carried on by Miss ALICE HOAR in her Cottage Home has done well. There are eight boarders, and about twelve day scholars. A grant has been made for two native female teachers in connection with the Mission of the Rev. W. B. WRIGHT.

In MADAGASCAR the Holy Trinity School under Miss WOODFORD's care has been amalgamated with the Christ Church School begun by Miss Lawrence in 1874, making one large school of nearly 400, in which Miss BARKER has charge of the infants or junior scholars, and Miss Woodford had charge of the senior scholars until obliged by ill health to return to England in September. Miss

LAWRENCE is working indefatigably at TAMATAVE, where she now has thirty scholars.

In SOUTH AFRICA there are now six Girls' Schools in connection with the Ladies' Association, but the disturbed state of the country has much impeded all Mission work.

At CAPETOWN the St. George's Mission School attached to Miss ARTHUR'S Orphanage has gone on well under the charge of Miss LOUISA WILLIAMS, a former pupil-teacher in the school. There are fifty children on the books, and 150 in the Infant School taught by Anne Daoma.

At BLOEMFONTEIN, work amongst native women and girls has been carried on by Miss F. M. WILLIAMS.

In MARITZBURG the Home for Native Girls has done well under the charge of Miss SARNEY and Miss SAMUELSON; who have now twenty-six day scholars. The Girls' School at SPRINGVALE is going on well under the care of Miss FOX. The number of scholars is forty-five.

In KAFFRARIA, the Home at St. Andrews continuing closed, Miss BLACKMORE has had charge of a mixed school, containing thirty-nine pupils, at UMTATA. At CLYDESDALE the grant has been continued for the salary of a native teacher.

At ST. MATTHEW'S, KEISKAMA HOEK, in the diocese of Grahams-town, the Ladies' Association has continued to assist the work of female education carried on so successfully in the Kafir Industrial School. Miss VIZARD and Miss SEYMOUR are now engaged in this school.

In reviewing the work of the past year, and its mingled record of disappointments and encouragements, there seems to be much cause for thankfulness that older Missions have been strengthened and more firmly established, and that new work has been undertaken in South India and Burmah, and permanent homes provided for two more of the Zenana Missions of the Ladies' Association.

[This statement of progress in 1882 will be printed separately as a Leaflet, No. 70 of the series, and may be obtained at the rate of One Shilling a Hundred by letter inclosing stamps, addressed to the Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, S.W.]

A WORD TO OUR GIRLS.

BY MRS. JEROME MERCIER.

OUR day is one of culture: not only in our elementary schools is the teaching wider and more thorough than it has ever been, but in the higher grades there is a completeness, an energy in study, which has not been—if ever—since the Elizabethan days. And life

is lived under pressure. Even in remote country places the tide of thought is felt; the post brings winged thoughts; and study, where there is no other method, is carried on by correspondence.

Now, whereto shall this tend? In this transition period, it tends at times to evil, and, like an engine set in motion, without work, many a woman's mind is fretting itself out for want of employment. But God gives no seed which is not bound to bear fruit to Him, and we may be sure there is a meaning in all this vigorous mental life. Suppose its meaning were in some measure this: that, as God has given into the hands of the English that vast empire of India with its many millions of human beings, with its many millions of women—intelligent women full of feeling, as there is much to prove, but lying in chains of a stern conventionalism—so the same good Father of all calls upon some of His happy English daughters to train themselves with care for the relief of their sisters in India. With care, for it is no light task. Noble and hard as all Mission work must be, this demands more than the strong body, the pious soul, the healthy mind, which suffice for such work in many countries. Cultivated India requires our best. Culture, that idol of the day, is demanded there: no less will do. Will not some of our girls of gentle birth and breeding, and who—like too many—are free from circumstances to choose their course, will they not think of the women of India, and in place of an easy life here, as the petted darlings of society, choose a harder but higher life where there is need of them?

How should a girl begin to train herself for work in the Zenanas? First, she should understand and move amongst the higher life of England, for the high-born ladies of India expect that those who come among them from us will be by birth or education their equals. Secondly, she should have a good English training, with the knowledge of language well developed, and a power of comprehending the scheme of comparative grammar—the likenesses and the differences of various languages. Thirdly, she must have a heart which can kindle to the work, a body which can stand the strain, and a soul well informed to serve her Maker and her fellow-creatures with zeal tempered with knowledge.

Having these, she then needs her special training. It would naturally seem that a study of the language should come first, but although some theoretical knowledge of it may well be acquired if possible, yet the facilities for learning it on the spot are so much greater, that it is on the whole perhaps better to spare a few months on *arrival* for devotion to this alone.

First and foremost, I would put a sound and comprehensive knowledge of Divinity; first of the Bible, and then of all our chief theological works. The study should certainly not be less than that expected of a candidate for ordination. It would be extremely desirable to work for examinations in this subject, such as the Sunday School Teachers' Examination of the Church Sunday School Institute; or better by far, the Higher Examination (local) of the University of Cambridge, in which case other subjects must be taken also. If the knowledge of Divinity is not deep and wide, personal piety is apt to

run in narrow grooves, and narrowness would be fatal to the real growth of this work, though the deepest and most living earnestness is essential to true success.

The gift of music, both vocal and instrumental, should be cultivated, and then there should be a practical study of the art of nursing, with some elementary insight into the science of medicine. The touching cries of the women of India for tender and skilful women to aid them in their days of sickness and weakness should not be uttered in vain. Training can be had in several quiet country nursing Homes for a suitable fee, but it should be noted that nursing *as a profession* cannot be practised by *Zenana teachers*: time will not allow of it. I would not regard the special education as complete without a knowledge of art, a practised taste, and a course in the study of art needlework now so well understood in our country. The women of India are untrained in the use of the needle. Lady-workers see at once how much their lives would be cheered by this precious little instrument, and too often, alas, they teach them to employ it in the production of hideous objects in Berlin wool-work which would not be tolerated in England. Whereas, if there is one gift from above given to the people of India wherewith to rejoice and beautify the world, it is the eye to recognise harmony of colours; and we should be very careful that even the spiritual blessings which we carry over to them should not be counterbalanced by a loss of the blessing of a cultivated eye, which means the power to see the perfect handiwork of God. "The eye only sees that which it brings with it the power of seeing."

It is a pleasure to contemplate, even in idea, the girl thus perfectly trained in body, soul, and spirit, and imbued with a lifelong determination to devote herself to her fellows for the love of Him who gave Himself for her.

The above plan argues the possession of money, for such a training would be costly. Yet if a poor girl of suitable breeding felt within her a desire for this work, she need not despair, for all can be had for little money and additional labour. Hospital training, for instance, can be got with a salary by those who will bind themselves to it for a certain time; and from this salary, rigorously saved, the other educational expenses might be afterwards defrayed. At present it is highly desirable that those who go out to work in India should to some extent at least be able to bear their own charges, the Missionary Societies' funds being unequal to this burden except in a few cases; but it is hoped and believed, by some who know India well, that even now the native gentlemen would often pay an English lady to teach the females of their household, the lady living, of course, outside the Zenana; and if but one gained such a footing and used it wisely and with tact, the opportunities would doubtless rapidly increase. It is however not the aim of these few notes by an inexperienced hand to point out modes of doing the work, but rather to awaken to this subject the attention of our cultured women who have no ties, no special duties here, and for whom their sisters in that sunny land are plaintively calling, "Come over and help us."

MISSION WORKERS FOR MADAGASCAR.

BY ONE WHO HAS BEEN THERE.

Letter to the Editor.

“DEAR MADAM,—I should be most happy to hear that some one had offered her services for the School for Women and Girls at Ankorahotra, Antananarivo, Madagascar. Any one with a true Missionary spirit must, I think, very soon become much attached to the Malagasy and find the work most interesting. Of course there are trials peculiar to the work, but where on earth—even in our own favoured land—can one escape trials of some kind or other? I would *most earnestly* repeat the words of one still working zealously in the foreign Mission field, that *only* such are fitted for the work abroad who can be the least spared from the work at home. And surely we ought to offer the best of everything to God (see Malachi i. 8). It is a great mistake to suppose that *any one* will do for Mission work abroad. There must be an earnest love for Christ and His Church, and a longing to gather into the true Fold the souls for whom He died; for without this spirit what good can really be effected? or how can one go on day after day, after the newness of the work wears off and becomes routine work, deprived of the society and surroundings of home? Then too one needs much tact. One has not to go out to teach a race of cannibals, or negroes, or a people just removed from such; but a people hospitable, kind, affectionate, ay and intelligent, and quick to read one's character, and also to learn what the ‘foreigner’ teaches.

“A *cheerful, loving, patient, industrious* disposition, combined with *firmness*, and a thorough fitness for the work undertaken, whether teaching or anything else, are, I consider, essentials. And amongst the latter I should be inclined to include a tolerably good constitution, for though without this one may manage through love of the work and people, and a pretty good spirit, to keep on for a few years, it is more than probable that eventually one will have to give in, and that just as one is beginning to feel ‘at home’ with the natives; and then the separation of the worker from the work and people is painfully trying, besides the difficulty experienced in meeting with a successor, and the extra expense to the Ladies' Association of sending out another teacher, &c., &c.

“I should be glad to hear of two ladies being sent out to the capital,—one to teach the women and girls at the Ankorahotra school, and the other to assist Miss Barker with the infants, and in visiting the country schools around the capital (work so dear to Mrs. Kestell-Cornish. I believe no one on earth can ever know the amount of good she did. She was indeed a Missionary). I say assist Miss Barker, because the work could be arranged between the two.

“Then a lady to assist Miss Lawrence on the coast (Tamatave) is greatly needed. I mean one who would be a mother to the Malagasy boarders, look after them out of school hours, walk with them, attend to their clothes, &c., and at the same time be a companion to Miss Lawrence. If able to teach, she could assist in the school, and so

leave Miss Lawrence more free to visit the sick and others in their wretched huts. (Rum drinking on the coast is indulged in to a frightful extent. I once remonstrated with some men about drinking, and they replied that the 'foreigner' introduced it! and alas, it is too true!) After a hard day's work in school in a tropical climate, it is not an over light task to visit the people, besides that it is so soon dark, there being no twilight.

"Surely there are ladies in England who could undertake this most interesting work—ladies who have both time and money at their disposal; and again there are, I feel sure, ladies who have the necessary qualifications without the means of self-support. Such I would most earnestly exhort to offer themselves for this noble work, and I feel confident they will not regret the step. What they would be most likely to regret would be the having to return to England for a brief rest. Let no one think of having to undergo dreadful privations; only go, dear sisters, 'in the Name of the Lord,' and then I think it will be impossible not to love and be loved by the Malagasy, and to find it difficult even to leave them.

"Any inquiries respecting the Madagascar Mission I should be most happy to answer. I should like to beg for a number of things for the Mission, but I fear my letter is already too long.

"S. A. WOODFORD."

A YEAR AT KOLAPORE.

A YEAR is but a short time for the commencement of any work, and especially for that of a Mission. It will be remembered that in a former number of "THE GRAIN OF MUSTARD SEED" (March, 1882) an account was given of Kolapore, and of the arrival of Miss Sheperd and Miss Boyd, and their first impressions of their new country. Since then they have been diligently studying Marathi, and, whilst preparing for their future labours amongst the natives, have applied themselves to every other useful work which offered—teaching a few of the English officers' children, visiting and reading to the sick soldiers in the hospital, and holding a little Sunday School.

In July they were able to make a beginning amongst the natives by opening a Caste School in the town, and by visiting a few of the Zenanas to which they have obtained access. At present there can be but little to record in these early days of the Mission, and many plans will have to be tried before much progress can be expected. But the ladies are working cheerfully amidst some discouragements, and their letters contain many interesting details of their present life and surroundings.

In the following letter from Miss Sheperd we read of an exchange of visits with some native ladies of rank:—

"I am anxiously expecting an answer from the Ladies' Association saying if they can allow us the funds to open a High Caste School in the town. I hope they can.

"As regards work, the native ladies seem to be very quick in learning fancy-work, but the kind of work they do is useless to them, and except that it keeps their fingers employed it is waste of time. If possible I shall get them to embroider edging and insertion for trimming underclothes, and then try and sell it for the Mission. I want the young ladies at home to draw out the patterns of edgings and insertions on muslin, and send it and the necessary cotton and needles to us. This would cost very little at home, and when worked ought to sell well here. I think it would be good for the native ladies to think they were usefully employed. A Ranee here showed us some cushions she had worked beautifully; she said she had no use for them. She would like to have her sitting-rooms furnished like English ladies' rooms, but she could not unless she arranged and dusted everything herself—which a Ranee dare not do—as the servants destroyed everything, for they are not trained like our own servants. She had once had two cushions in her husband's room, and they were destroyed in a day or two; the servants sat on them. So I must try and get useful as well as pretty work done.

"We hope to begin our real Mission work next week by teaching a young Ranee and her sister. A short time ago she sent to ask us to go and see her, and as we had no carriage then she said she would send her own carriage for us. She is 17 years of age, and has been a widow four years. When her husband died, she came here to live with her father, who is a noble. Well, she sent her carriage for Miss Boyd and me—a very comfortable English brougham painted yellow. When we arrived at the part of the palace where they have apartments, the father and little sister met us at the door and conducted us up stairs to a verandah, where the young widow met us and conducted us to the far side, where there was a carpet laid down and two chairs covered with silk. There were other chairs for the family, on which they sat, though, except for liking to sit like us, I am sure they would have preferred to sit on the ground. I asked to see the mother, who all this time was peeping at us from her room off the verandah. I was told she could not come to us while her husband was with us, for husband and wife must not be seen together. The husband then went away and the wife came to us, but she had only been with us a few minutes when the husband sent word he was coming back, so she had to run back into her room and continue to peep. Just before we left, servants brought a salver on which were some leaves of a tree, betel-nut, little seeds, a thing like butter in a box, and perfume in a silver vessel. The leaves are buttered, and the betel-nut and seed rolled up in them and then eaten. As we did not fancy the buttered leaves, we accepted the betel-nut, which tastes like a little piece of hard wood, and the seeds, and did our best to eat them. We knew we ought to eat some of the things. The Ranee poured perfume on our hands and handkerchiefs, and presented us each with two tiny white flowers, without stalks, like snowdrops. We then departed, the father, the little sister, and brothers conducting us to the carriage. Before I left I asked if we might say good-bye to the mother; they seemed pleased, and allowed us to go into her room and take leave of her. I asked them to come and see us, and the Ranee came last

Monday morning at seven o'clock. She sent us a message to say she was coming, and we had all the doors shut and the blinds down, and told our servants to keep away as she must not be seen by any men except her relatives, teachers who are Brahmins, and servants. When these ladies are driving (only a few go out, and that only lately), wooden shields are drawn up over the windows, and no one can see in, nor can they see out. I am afraid that carriage exercise does not do them much good, still it is a great advance for them. The two girls wore a quantity of jewelry,—toe-rings, anklets like a gold twisted thick rope, bracelets, and several chains; they took off several things to show us. All were solid gold, and even the toe-rings were enormously heavy. I showed them everything in the room, and they were delighted. Before they left I presented each with a pretty card (two of my own old birthday cards, the only thing I could think of), which pleased them greatly. I heard they would like us to teach them what English ladies learn, so I offered to teach them if they would come to us twice a week. They appeared delighted, and said they would come next week. They know that we are Missionaries and have come to teach them Christianity, but they make no objection, as they wish to learn our ways. I trust all who are interested in Missions will often think of our work, and pray that God will direct us and bless the work. There are thousands of women here worshipping those hideous idols, and teaching their children to do the same. I think a great many of the men would be glad if their mothers and wives did not worship idols. They are greatly afraid of their mothers, and if the mothers did not oppose them, as also what they call the Priest Brahmins, many might become Christians. I can scarcely understand men being so much afraid, but it is the nature of Easterns. However, God can give them courage to come boldly forward and confess they believe only in the one True God. We must ask God to give them this courage."

In July Miss Sheperd wrote:—

"I was delighted to get your letter stating that the Committee had granted the additional Rs. 44 a month for their Mission here. Mr. Taylor was so anxious we should begin as soon as possible he let us have some of the Mission staff to assist us, and lent us the room till we heard from you. The first day we had two little girls. One of them had attended the High School till her marriage four months ago; she is ten years old, and at present lives with her father, and all her relatives are anxious she should come to our school to learn English. The other child learns Marathi and work. For some days we had only these; then another and another came, and now we have five, and a promise of seven after the rains. I think our Mission in Kolapore will be a peculiar one, and I am ready to seize every opening. It is probable we shall get the girls when they leave the High School and marry; they will come to us for English and work. Besides, we may get women to come for an hour to learn work. These are the people I should like to get, and whilst they are working we can read to them; just now our schoolmistress reads the *Pilgrim's Progress* aloud while they are working. We have at present a very nice female teacher, who teaches better than any

native woman here ; she also speaks English well, and is of great use to us in visiting the Zenanas."

In her last letter Miss Sheperd says :—

"I am doing my best to make the S.P.G. Orphan Girls' School an industrial one, in time contributing to its own support. It is very difficult to find employment for the elder girls when they have learned enough at school—reading, writing, arithmetic, and plain sewing. The only work native women and girls do (and they are the very low caste) is coolie work—working in the fields ; so I am teaching them embroidery. They could not hold a needle properly when we first taught them three months ago, and already some promise to work well. I am greatly in need of stamped calico patterns of edgings, and embroidery thread. I am so thankful we did not have these girls to live with us as at first proposed, for I now see they should be in an inclosed schoolhouse, and no girl should be allowed out without the Matron. The Camp would never have done for the orphan girls to live in, and then there is only the English church here. I was sorry when all our former plans were frustrated, but now I believe we were prevented doing those things, which would have been bad in many ways. We must let things go on, and do the best we can under the circumstances. We shall now have four schools, and we must do all we can, but it seems slow at first."

Miss Boyd's last letter, written in October, is as follows :—

"We find it uphill work, but of course it is only to be expected at first. We were obliged to leave the room we first had for a school in the town, and now, after having taken another, we find that none of the high-caste girls will come because it is in the "guzeri," as they call it, which is a street full of shops. It is very unfortunate, but it cannot be helped, and we shall have to keep it on ; so we must try and get any girls in the neighbourhood who will come. We intend to try and get another room in some other part of the town, and go to that also for a couple of hours every day, and see whether they will come there ; but I am afraid there will always be some excuse for the girls not coming, for very few of the people value female education at all, and those who do can send their children to the High School. I do not wonder at their doing this, for, besides teaching no religion, it is a splendid building, and has every convenience, like a good English school, and is also excellently superintended by an English lady. There is a bazaar up here for the use of the camp, and of course there are a lot of natives in it, chiefly Mussulmans ; and Miss Sheperd thought that if we opened a school here they might be induced to send their children, so we have done so. There is a room in the compound which does very well for the purpose, and Miss Sheperd and I go on alternate mornings ; it is from seven to nine in the morning. You see, although so far we appear to have done no good whatever, our time is almost fully occupied ; for, besides these schools, we visit some of the native ladies in their own houses, and have set apart one evening in the week when we are always at home to receive any who like to come and see us here."

The following letter from the Rev. J. Taylor, written in September, will, however, show that a really useful work has been inaugurated :—

“I am leaving Kolapore in two days for Ahmednagar, but before doing so I should like to write you a line about your branch of the work here. I am glad to be able to tell you that a good beginning has been made, and that Miss Sheperd and Miss Boyd are working hard, and are likely to win their way in the face of many obstacles. They now take a part in the instruction of our Christian girls in the Mission Orphanage, and at the same time a school for heathen girls in the city is entirely under their management, and a special work which they have begun and are carrying on. They have also found access to several houses of the better classes, and propose opening another school in the camp where they live. They go frequently to the European hospital, and are very kind to the soldiers. Miss Sheperd also conducts our Sunday School in camp, and altogether is most industrious and anxious to be of use. All this is very gratifying to me, and I am sure it will be to you and your Committee. I will commend them to my successor here, and I am sure he will do what he can to help them, and be thankful for their able co-operation.”

LETTERS FOR OUR WORKING PARTIES.

I. MARITZBURG.

MRS. MACRORIE writes to acknowledge the box sent out last February to Maritzburg :—

“I am afraid you will think me very remiss in being so long in telling you of the arrival of our box, but various circumstances have combined to prevent my opening it until last week. I heard of its being landed early in June, and we had fixed to go down to the coast on the 8th of June. So the box arrived here the day after we left, and we were five weeks away. I remained on a few days longer to meet my little girl who came out from England then, and the steamer was very late. Then we have had workmen in the house since our return, and the room where I keep the things for sale was all turned out, so this caused some further delay. The things are all very nice, and I am glad to find many of them already priced, and I hope I may have a speedy sale, as funds are much needed for St. Margaret's Home. Miss Sarney is very much in want of a good teacher instead of Miss Helen Samuelson, who has joined her sister in teaching John Dunn's children in Zululand. Miss Sarney has a very nice half-caste Christian woman living with her, who has lost an arm, and yet manages a good deal of house work, and teaches a small class. The Bishop holds a Retreat for women to-morrow in our chapel, when we expect about fourteen ; we hope both Miss Beck and Miss Fox will come in for it, and several of the wives of the clergy near at hand. Please convey our thanks to the ladies who have so kindly helped us

with their work. The things are most acceptable, being so well made. I will send on Miss Greenstock's parcel the first opportunity."

II. ANTANANARIVO.

FROM Madagascar we have the following letter from Miss Barker, giving a cheerful picture of her work in the two schools and the country classes which she is keeping up :—

"I am sorry to have been so long in writing. I kept putting it off, thinking every mail we might hear of some one coming out. This is our holiday, but we commence work again in a few days. I should have written to you last mail, but for the first time I forgot it was time to send the letters. I think it was in the excitement of the school breaking up and the distribution of prizes. I wish you could have been present that day. It was a pretty sight to see the bright faces, especially of the little ones. One hundred and forty received garments as rewards for regular attendance, and 150 more, smaller rewards, such as pocket handkerchiefs, dolls, and pencils. Every one seemed very well pleased. I am sure if the kind senders of the garments in England could have seen the happy faces, they would have been amply repaid for the trouble they may have had in getting them. We have had very good numbers in school before the holidays. When we commence again I daresay there will not be so many for some time, as the season for rice-planting has come again. Slaves plant, and their masters or mistresses watch them work. This of course takes many away. I have been spending my holiday in different ways. For a fortnight I spent a very pleasant time with a Quaker lady. I spent a day with Mrs. Smith, then went visiting some of our country places, to see how the new country churches were progressing. We shall soon have some beautiful country churches of sun-dried and burnt brick, and not what they have hitherto been—a kind of Noah's-Ark-looking building. Malaza (one of the places in which Mrs. Kestell-Cornish took such an interest) is having a beautiful new Church with a lofty tower. The situation of the new Church at Ambokidrapetra, though, commands a fine view of the surrounding country. The Bishop hopes to go down to Tamatave in October, and visit our churches by the way, confirming and baptizing the people. We got a delightful box of garments, needles, cottons, &c., for the schools the other day. It is so encouraging, the garments will just come in for the rewards in the country school, and also for the Boys' and High Schools. I suppose by the time you get this you will have seen Miss Woodford, and so have heard more about the work than one can put into a letter. I shall be very glad when some lady comes to take the Upper School; the little ones are increasing in numbers, and I find it impossible to give as much individual teaching as I did with only one school. But I am so thankful to enjoy good health; one can do a great deal then."

SUBSCRIPTIONS AND DONATIONS.

NOVEMBER, 1882.

	£	s.	d.		£	s.	d.
Cheam, by Miss Beck	2	2	6	Brought forward	478	5	3
By Mrs. W. E. Collins	13	11	6	By Miss Ollivant... ..	73	9	6
Faversham, by Mrs. Giraud	8	2	6	Kidlington, by Miss Brain	1	15	0
St. Gabriel's, Pimlico	6	11	0	Leamington, by Miss Fletcher	13	3	9
Framland, by Mrs. Bellairs	24	0	9	Mrs. Man	1	1	0
Dawlish, by Mrs. Manley	5	10	6	Thetford, by Dow. Lady Buxton	10	11	0
Formby, by Mrs. Stevenson	9	0	0	Morecambe, by Rev. M. H. Marsden	6	0	0
Cornwood, by Miss Bartholomew	3	14	2	By Miss Hopper	85	1	0
Marnham	1	9	0	Carlisle, by Mrs. Chalker... ..	10	2	6
Kelvedon, by Mrs. Frere	1	3	6	Stannington, by Mrs. Jones	3	8	0
Checkley and Tean	5	8	0	Lady Harriet Warde	4	0	0
Kenn	1	11	10	Mrs. G. Hales	5	0	0
Coventry, by Miss Woodcock	5	0	0	Chipping Sodbury	4	0	0
Miss Lakin	2	2	0	Hursley, by Mrs. Young	4	10	0
By Hon. H. Kenyon	3	10	0	Harrogate, by Mrs. Woodd	25	5	0
By Miss R. Freer	100	5	3	By Miss Hope	10	5	0
Exeter and Sowton	23	12	9	Bath, by Mrs. Winwood	12	6	0
Charterhouse, by Miss Currey... ..	11	14	6	All Saints', Scarborough	8	0	0
Northampton, by Miss Barton	4	10	0	Cound, by Mrs. T. Pelham	3	10	0
By Miss Meek	9	1	6	Tulse Hill	2	1	0
Teddington	10	0	0	Norwood, by Mrs. Goodenough	3	11	0
Higham, by Miss Cobb	5	10	0	Markington, by Miss Tute	1	0	0
Miss Cooper	1	0	0	By Miss Gibbons... ..	22	5	0
Mrs. W. H. White	2	0	0	Mrs. Vernon... ..	1	1	0
St. John's, Clapham	8	0	0	Whalley Range	1	1	0
Church Kirk	1	5	0	St. Andrew's, Wells Street	24	11	6
Newport, by Miss Burgess	1	0	0	Stratton, by Mrs. Carnsew	5	7	3
By Miss Woodward	12	17	0	Lichfield, by Mrs. Curteis	21	16	6
Beddington, by Miss Tritton	1	2	6	Willesborough, by Miss Brice... ..	1	2	0
St. Mary Abbots, Kensington	6	3	6	St. Asaph, by Mrs. Bonnor	6	11	6
By Mrs. Austen	6	14	6	Bromham, by Mrs. Starky	1	2	6
Mrs. Gilpin	5	0	0	Gillingham, by Miss Lilly	7	15	6
Putney, by Miss Hughes	3	4	0	Nottingham, by Mrs. Yeld	14	11	6
St. Michael's, Chiswick	14	7	0	By Miss Watkins	18	4	7
By Miss Bushby	7	6	0	Wath, by Miss Ward... ..	3	4	7
Hulme, by Mrs. R. Richardson	12	11	0	Swymbridge... ..	3	5	6
By Miss Drury	3	19	6	Llanfairfechan, by Miss Madan	5	0	0
Handley, by Miss Markland	1	10	6	Dulwich, by Miss Cheetham	7	1	6
St. Cyprian's, Marylebone	1	1	0	Oswestry, by Lady F. Lloyd	13	12	6
St. Mark's, Surbiton	6	0	0	By Mrs. Rogers	31	16	6
Ealing, by Miss Rclton	1	10	6	Tor, by Miss Godfrey	3	10	0
Sydenham, by Mrs. Davidson... ..	28	3	0	Easton Royal	4	4	0
By Hon. Alethea Lawley	10	6	0	St. Michael's, Maidstone	8	17	6
Brockworth, by Mrs. Bartleet... ..	4	13	9	By Miss Longley... ..	18	5	6
Mrs. Chapman	4	0	0	Lacock, by Lady Awdry	1	17	6
Miss Hovil	7	0	0	Prestbury, by Mrs. Wilson	1	16	6
Stainland, by Miss Holroyd	1	17	6	Longdon, by Mrs. Vincent	5	0	0
Horsham, by Mrs. Willis... ..	7	5	0	By Mrs. McAllum	7	13	6
Hamerton and Buckworth	3	5	6	Malling, by Mrs. Currey	5	17	6
Mrs. Levinge	10	0	0	By Lady E. Purey Court	5	7	6
By Miss Williams	8	11	0	Ecclesfield, by Miss Smith	4	2	6
Ramsgate, by Miss Cotton	8	12	6	By Mrs. H. Vaughan... ..	15	2	2
St. Mary's, West Cowes	4	9	2	St. Mary's, Reading	16	18	6
Miss Wharton	5	0	0	Liverpool, by Miss Ashton	34	4	6
Snelton, by Miss Hutton	6	3	0	Trowbridge, by Mrs. C. Carke	4	12	6
Budleigh Salterton	8	6	0	By Miss Marshall	13	0	0
Benilton, by Mrs. Booker	5	18	0	By Mrs. Cooke Trench	9	9	6
Herefordshire (North)	4	12	6	By Miss H. Arrowsmith	1	6	0
Woolwich, by Miss Harrison	4	3	0	St. Leonard's, Bridgnorth	4	0	0
By Miss Hussey	5	3	6	St. Mark's, Hamilton Terrace... ..	19	0	0
St. Mary's, Wallingford	6	10	0	Birch, by Mrs. Anson	15	7	6
Bibury	4	0	0	Wyeside, by Mrs. B. Stanhope	6	17	6
St. James', Clapton	4	0	0	Powyke, by Mrs. Wodehouse... ..	4	7	6
Lincoln, by Mrs. Venables	35	19	0	South Kensington	1	5	0

Carried forward 478 5 3

Carried forward 1,146 9 7

	£	s.	d.
Brought forward ...	1,146	9	7
East Molesey ...	25	7	0
St. Mary Cray ...	1	0	0
Miss M. A. H. Page ...	5	0	0
Sutton, by Mrs. Charrington ...	3	12	0
Earl's Colne ...	3	13	2
Miss Pochin ...	1	1	0
Longsight, by Rev. J. A. Kinson ...	5	6	3
Shalford, by Mrs. Phillips ...	5	10	0
St. Michael's, Paddington ...	15	3	6
Walmer, by Miss L. Day ...	14	6	0
Childwall, by Mrs. Warr ...	35	2	0
By Mrs. Rawson ...	29	11	6
Much Hadham ...	1	11	0
Mr. Barnes ...	1	0	0
By Miss Ruck Keene ...	5	12	6
By Mrs. De Winton ...	20	14	0
Wavendon, by Mrs. Mayor ...	1	0	0
Eastbourne, by Mrs. Hoare ...	10	18	11
By Miss G. Townsend ...	5	13	6
Brighton, by Miss Smith ...	6	17	0
West Firie ...	3	0	0
Blackheath, by Mrs. Sullivan ...	2	10	6
Hawthurst, by Mrs. D. Adams ...	6	0	0
By Mrs. Selwood ...	5	14	0
Windsor, by Mrs. Cunningham ...	2	10	6
Derby, by Mrs. Taylor ...	23	0	0
By Miss M. Kenyon ...	37	9	0
Stanwix, by Mrs. Dobinson ...	5	12	6
Rochdale, by Miss Brierley ...	8	0	0
Havant, by Mrs. Pigott ...	3	3	6
Odd Rode ...	5	14	6
Fallowfield, by Miss Dewes ...	14	9	6
Edgmond, by Miss Palmer ...	5	0	0
Burwash Weald ...	2	10	3
Donnybrook, by Mrs. Ryder ...	1	0	0
Stone, by Mrs. Lawrence ...	4	1	6
Shroton ...	2	10	0
Wigston, by Miss Romanis ...	8	0	0
Henfield, by Miss Woodard ...	2	12	6
St. Andrew's, Manchester ...	8	15	4
St. Mary's, Battersea ...	8	16	0
Peckham, by Mrs. Biggs ...	7	14	11
Rochester, by Mrs. Scott ...	13	10	0
Hornsea, by Miss Collinson ...	6	8	7
Miss Le Cornu ...	3	10	6
Currieglass ...	2	7	6
Croydon, by Mrs. Hooke ...	11	2	6
Weston, by Mrs. Burgess ...	2	7	6
Aldbrough and Boroughbridge ...	4	18	3
St. John's, Ealing ...	12	0	0
Lady Emma Talbot ...	8	0	0
Stanford, by Miss Williamson ...	1	5	0
By Mrs. A. Smith ...	2	6	0
By Miss Buckle ...	3	0	0
Leckhampton, by Miss Trye ...	5	18	3
By Miss Goodwin ...	10	13	6
Southport and Birkdale ...	3	15	0
Smethwick, by Miss Foley ...	3	0	0
Mrs. Carter ...	2	6	0
By Mrs. Leach ...	8	11	6
By Mrs. Evans ...	2	0	0
Aysgarth, by Mrs. Stow ...	1	5	0
Eastbourne, by Miss Podmore ...	5	0	0
Grainsby, by Mrs. Johnson ...	2	15	0
Clapham, by Miss Pennington ...	10	8	0
Knaresborough, by Miss Collins ...	10	0	0
Waterbeach, by Mrs. Chandler ...	7	13	4

Carried forward ... 1,627 13 2

	£	s.	d.
Brought forward ...	1,627	13	2
St. Leonard's-on-Sea, by Miss Bartlet ...	5	2	6
Collingham ...	1	1	0
By Mrs. Kaye ...	21	3	10
Longbridge Deverill ...	2	14	6
Cambridge, by Mrs. Swainson ...	86	4	1
Oxford, by Mrs. Lightfoot ...	66	5	6
By Miss Brancker ...	60	14	6
Mrs. Gray ...	2	6	0
Manchester, by Miss M. Cowie ...	5	13	6
Askham Bryan ...	5	0	0
Wandsworth ...	6	0	0
Sparshott, by Mrs. Heathcote ...	1	0	0
Rivenhall, by Mrs. Bridges ...	2	2	6
Brompton ...	10	0	0
Taunton, by Mrs. Caparn ...	16	0	0
Si'eby, by Mrs. Shears ...	3	7	6
Huyton, by Mrs. Penrhyn ...	13	13	6
By Mrs. Lee Steere ...	29	5	10
Donacomper ...	6	1	6
By Miss Groome ...	28	9	4
Swanmore, by Miss Goodlad ...	2	10	0
Yatton, by Mrs. Barnard ...	8	7	6
Appleton Roebuck ...	5	5	0
St. Mary's, Nuneaton ...	5	1	0
Mrs. Cavendish Fitzroy ...	1	1	0
Colchester, by Mrs. Carter ...	20	0	0
Moseley, by Miss Kynnersley ...	5	12	6
Lady Graham ...	5	0	0
Wilmslow, by Mrs. Bates ...	2	17	6
Newland, by Mrs. Smith ...	2	7	6
St. John's, Clifton ...	3	7	6
Waketield, by Mrs. Alderson ...	4	0	0
St. Giles', Reading ...	10	0	0
By Miss Clarke ...	6	0	0
Homerton, by Mrs. Blatch ...	8	12	0
St. George's, Hanover Square, by Mrs. Capel Cure ...	111	0	0
By Mrs. W. T. Bullock ...	1	0	0
Richmond, by Miss Young ...	7	7	6
Aldham, by Miss Wright ...	34	18	6
Mrs. Dicey ...	1	1	0
Croxall, by Miss Staley ...	3	17	6
Enham and Smannell ...	1	5	0
Stevenage, by Mrs. Jowitt ...	3	0	0
Dover, by Miss Toke ...	22	1	0
By Miss L. Bullock ...	5	1	6
Penzance ...	9	0	0
Mrs. Armstrong ...	5	0	0
Mrs. Cloughton ...	1	0	0
St. Philip's, Birmingham ...	1	16	0
Westminster, by Miss Freere ...	11	9	6
St. Mary's, Newton ...	3	14	0
Truro, by Mrs. Polwhele ...	5	10	0
By Miss Wingfield ...	10	8	6
Dunster, by Mrs. Todd ...	2	12	6
St. John's Wood ...	1	12	6
Clifton, by Miss Swayne ...	3	16	6
Chatham, by Mrs. Boys ...	1	10	0
By Hon. Eleanor Pennant ...	21	16	0
Chalfont St. Peter's ...	12	6	0
North Witham, by Miss Young ...	2	5	0
By Mrs. Hutchinson ...	27	15	0
By Miss A. Birley ...	1	0	0
By Mrs. Eady ...	32	14	5
Salisbury, by Miss Wilton ...	24	4	0
Astbury, by Rev. J. E. Colyer ...	4	11	0

Carried forward ... 2,418 1 2

	£	s.	d.
Brought forward ...	2,418	1	2
Petersfield, by Lady Currie ...	18	9	6
Starcross, by Mrs. Bishop ...	3	7	6
Market Lavington ...	5	0	6
Staverton, by Mrs. H. Burn-			
ham ...	2	10	6
Welshpool, by Mrs. Hill ...	25	10	0
Gorton, by Mrs. Philpot ...	3	4	6
By Miss Cooke ...	24	16	6
By Miss Durnford ...	20	0	6
By Miss Lonsdale ...	12	12	0
Forest Row ...	7	8	6
Lyme Regis ...	2	2	7
Camberwell, by Miss Daw ...	3	16	0
Carried forward ...	2,546	19	9

	£	s.	d.
Brought forward ...	2,546	19	9
By Miss Beresford ...	8	8	6
Hampton Court Palace ...	3	18	0
By Miss L. Phillimore ...	1	11	0
Ross, by Miss Hawkeshaw ...	5	6	6
Newbury, by Miss Baker ...	24	15	10
Yeovil and Hendford ...	4	17	6
Moor Allerton ...	1	15	0
Weston-super-Mare ...	4	0	0
Hurnsea Villages ...	3	16	1
Mrs. W. B. Smith ...	2	6	
Total ...	£2,605	10	8

PARCELS OF WORK AND CLOTHING

Received up to December 14th, 1882.

Horncastle Association, by Mrs. Chapman. Stoke Charity Association, by Mrs. Balston. Aldham Association, by Miss Wright. Church Kirk Association, by Mrs. Collins. Wigston Association, by Miss Romanis. Finborough Association, by Miss Bussell. Coombe Royal Association, by Mrs. Eady. St. Mary Cray Association, by Miss Crowhurst. Huyton Association, by Mrs. Penrhyn. Barnes Working Party, by Miss Sharpe. Starston Association, by Miss Hopper. Llandrinio Association, by Miss Tarratt. Leckhampton Association, by Miss Trye. Horham Association, by Mrs. Willis. Framland Association, by Mrs. Bellairs. Brockworth Association, by Mrs. Bartleet. Sambrook Association, by Miss Palmer. Hornsea Association, by Miss Collinson. Wells Association, by Miss Brancker. Eastbourne Association, by Miss Francken. Bromham Association, by Mrs. Starky. Prestbury Association, by Mrs. Wilson. Wakefield Association, by Mrs. Mickethwaite. Tunstall Working Party, by Miss Homewood. Leicester Association, by Miss Vaughan. Earle Colne Association, by Mrs. Blackall. Penzance Association, by Miss Jago. Prestwich Association, by Miss Carver. St. Mary's, Wallingford, Association, by Miss Patten. West Felton Association, by Miss Kenyon. Ugborough Association, by Mrs. Fixsen. Trowbridge Association, by Mrs. Clark. Smethwick Association, by Miss Foley. Sydenham Association, by Mrs. Davidson. Broadway Association, by Mrs. Caffin. Rochdale Association, by Miss Brierley. Miss Fitzroy, East Molesey. Salisbury Association, by Mrs. Moberly. Halifax Association, by Mrs. Rawson. Dover Association, by Miss Flower. Bembridge Association, by Miss Anson. Homerton Association, by Mrs. Blatch. Witherne Working Party, by Mrs. Glover. Northampton Association, by Miss Barton. Walton Working Party, by Miss Hornby. Donnybrook Association, by Mrs. Ryder. Burwash Weald Association, by Mrs. Cooper. Ashby-de-la-Zouch Association, by Mrs. Denton. Bingley Association, by Mrs. Weedow. Peckham Association, by Mrs. Biggs. Miss Webb, Playden. Bardsea Association, by Miss Sunderland. Lacock Association, by Lady Awdry. Holt Working Party, by Mrs. Gray. Chalfont St. Peter's Association, by Mrs. Ellis. Mrs. Chapman, Winchester. The Misses Phillimore, London.

Boxes will be sent in January to St. Matthew's (Grahamstown), Puthiamputhur, Ahmednagar, Dapoli, and Kolapore. Parcels to be sent up before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.


The Grain of Mustard Seed.

FEBRUARY, 1883.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

DELHI.—REPORTS OF THE ZENANA MISSIONARIES.

N the following interesting reports by the ladies of the Delhi Mission of their work during the year 1882, there are frequent and touching allusions to the great loss which they had so recently sustained in the death of Mrs. Winter. Many friends in England feared that the work which owed so much to her untiring energy would suffer materially. It will therefore be a cause for much thankfulness to all, that these reports give unmistakable evidence of prosperity and steady progress.

Mr. Winter has added several valuable explanatory notes to the reports, and in a previous letter gave a short statement of the alterations which had been found necessary in the general management of the Mission. "All our women-workers," Mr. Winter writes, "with the exception of the native paid agents, have been formed into a Council. In this way I have their advice in the general guidance of the women's work, and as plans are discussed in the presence of us all, a good deal of light is thrown on the best way of carrying them out. I am officially President of this body, and Mr. Bickersteth and Mr. Carlyon are members. I think this plan will bring out the character of our lady-workers, and both make the Mission self-governing, and give continuity and permanence to the whole of the women's work. In money matters the Ladies' Council can only suggest, as the actual control of that must rest with me and the other ordained Missionaries. Our regular day of meeting is the first Saturday in each month, when some of the ladies come in from the out-stations. Last Saturday we were a large body of twenty workers, and

it was a great pleasure to feel that so many were gathered together to consult on the best way of converting the non-Christians, or strengthening the Christian women. Miss Boyd is the Secretary. Mrs. Roe, who has had long experience both here and in our Branch Missions, is in charge of the Home in which five Zenana Missionaries and five pupils under training live together. At Rewarri Mrs. Parsons takes the place of Mrs. Roe, and is helped by Miss L. King. At Kurnaul we have Miss E. King and Miss Parsons."

The first report which we give is that of Mrs. ROE :—

"I came to Delhi in March last, it being considered necessary after Mrs. Winter's death that an elderly Zenana Missionary should live at the house. My work just now is to take charge of the European Training Class, which at present numbers four pupils, whom I teach with the help of a Munshi and Pundit. They are painstaking girls, and I hope they will make good Zenana Missionaries. I mean to take them once or twice a week to visit the Zenanas and girls' schools, so that they will gradually get accustomed to the work. I have had no Zenana teaching to do since I came here, excepting during the six weeks my pupils were away for their holidays, from 1st September to 15th October; but I have frequently been to the Chamar bastis of an evening with Miss Teasdale, renewing my acquaintance with the people, for many of them are old friends, and I was glad to see that they had not quite forgotten me. Basti visiting was the first work I had given me by Mrs. Winter when I joined the Mission in 1872. As I write I cannot help recalling to mind Mrs. Winter's short visit to me at Rewarri last year; she went about a great deal, and took a lively interest in all she saw; she was so happy and bright, the children in the schools were quite charmed with her. Her death is a very great loss to our Mission, for it is felt in every branch of our work. We can only hope that the work she took such delight in organizing will increase and prosper with God's blessing."

Miss TEASDALE'S report comes next :—

"Since my last report there have been a few changes in the Hindu and Mohammedan Normal Schools. For the last five months I have had the charge of both these schools, on account of Miss Boyd being obliged to go away to take charge of the Simla Zenana Mission. After the last examination, which was in April, it was proposed that there should be a Christian Normal School, and the present schools should become the Upper Primary. We were to have the girls from our boarding school, so that even after they were married they could help in teaching the Zenanas or schools, and also could be sent to the out-stations if required. The Hindu and Mohammedan women were very unsatisfactory. There was a constant change of pupils, and very little to show at the examination. After they were married we could never get them to do any work. Mr. Pearson, the Inspector, did not send his reply until August, in which he gave his consent. From the 1st September we have carried out this new scheme. We are obliged to have a few non-Christians in the Normal School, because the number of Christian girls that attend at present is very

small. Last August there was a young Brahmin woman baptized from the Hindu school. We hope two more women will come forward for baptism next month. May they have strength given them to be faithful to the last. Hindu women are so timid and shy. Those who see the way in which they are kept in their own homes cannot wonder at it. The two branch schools are getting on nicely. Ghee-ka-katra has the same number of girls, twenty-five; in the 1st class there are seven, they read and write very fairly. I have commenced a little geography. The arithmetic is the only subject I cannot get them to understand, they have no idea of counting. Their attention can only be gained when we begin the hymns, and repeating verses. The house is far too small for so many children, sometimes we have to hang up a sheet outside and make the little ones sit underneath it. I have been looking out for a larger building, but have not succeeded yet. In Kauria Pul the number seldom gets beyond eighteen, and we cannot get very good caste Hindu girls. I think it is because the school has been so long there, and the novelty ceases to attract. The girls are much younger and poorer than at Ghee-ka-katra. The scheme of studies is the same at both schools.

"In February last a Hindu teacher of the Mission Boys' School asked me to have a little school opened in his house for little Hindu girls. We began with six pupils, amongst them was his own daughter. He asked us to make the Bible our chief subject. The number was soon increased to eleven, but during the summer there were again only six; this month we have eight. Miss Boyd and I visit daily. Some of them have got on nicely. There are four in the 1st class, they read the Hindi 2nd book, also the stories in the Bible picture-books, and write easy dictation. They wanted to learn knitting, but I am sorry to say I was not able to teach them, as my time was so taken up. We hope to begin soon. They are fond of learning. The parents of one of the girls, who were leaving the station, wanted to take her away; she begged to be left with her uncle, that she might be able to attend school; if she went with her people she would have to give up learning. She cried very much when parting with her mother, from whom she had never before been separated. Since we have opened this school many Zenana women have asked us to teach them. We had to refuse, as already our hands were full. When there is any time to spare we go and see the mothers of the girls. After they have given us chairs or beds to sit on, they offer us betel leaf, which we decline with many thanks; then they ask us to sing a hymn, and while it is being sung there is an examination going on of all we wear. Afterwards there is the usual question of how many brothers and sisters we have, where our parents are, &c. Once when I went into a new house there was an old woman there who had never come so near a white face before, and when she saw me she hid her face and had a good cry; as soon as she saw her way clear she ran away, and did not show herself again all the time I was there.

"The work amongst the Zenanas, though it is interesting and we like it much, is slow. They read the Testament to please their teacher, but I fear they seldom trouble to open their books in our

absence, and forget quickly what we tell them ; but I know we must wait the Lord's good time, and go on sowing the seed with patience and prayer. One of my Hindu Zenana pupils is very anxious to be baptized. The first time she made her wish known to me was by writing on the board (which they use as a slate) that she wanted to be baptized. I asked her her motive for wishing to become a Christian. After a great many questions I found out that she was unhappy with her people, and since then she has informed me that she found all their gods useless. She has done all she was told, yet they had never heard her prayers. In the winter she has to get up at four o'clock in the morning to go and bathe in the river Jumna ; but for all this she has no peace of mind. She has learnt the Lord's Prayer and the Ten Commandments.

"When one sees all the work in Delhi, and so few workers, one cannot help being reminded of Christ's words, 'The harvest is plenteous, but the labourers are few.' The work amongst the 'basties' (quite the lowest class) is interesting, though disheartening at times. They have to be told the same thing over and over again before they can remember the least thing about it. When asked what they know about the last lesson they will answer, 'How can we answer? you tell us.' One woman being told several times the name of the Garden of Eden, was once asked in which garden did Adam and Eve live, she answered 'In the Roshanara,' one of the gardens in Delhi. I think want of memory is their chief failing. They are always glad to see us, and when leaving ask us to come again. One poor woman was so glad to see me that she asked me to have some parched grain, probably her dinner ; when I refused she looked so grieved that to please her I took a few grains : she seemed quite happy that I did so. The lesson generally begins with a hymn, which attracts a large gathering of women, children, and sometimes even men. While reading to them I have suddenly felt my hat being pulled ; on looking up I am asked if the flowers in my hat are real ; when I tell them 'no, they are made of cloth,' they look at me in a very doubtful manner, while some will plainly tell me I am not speaking the truth. If there is a new baby we are asked for some of our soap to make it white. As soon as it begins to get a little cooler they will tell us that the winter is coming on, that is to say, they now expect warm clothes. We do often wish we had the means to help these poor creatures, there is so much misery and wretchedness around us, and the power to help is so small. Often poor little children will come shivering with scarcely a rag on their bodies ; looking at them makes one feel cold. Scraps of print to make these tiny ones shirts for the winter, and any cheap little toys for prizes in our school, will be gratefully received. Above all we ask the prayers of kind friends who take the trouble to read these papers, for our work and ourselves."

[NOTE by Rev. R. R. Winter.—"Miss Teasdale's special department is the Hindu side of the Normal School, the Girls' School she mentions, and a share of the Zenanas. Also twice a week she and Miss Boyd visit together the poorer Christians and others in two of our city parishes, living in their 'basties,' which are small

collections of poor houses opening out of the wider streets, something like the courts behind the main streets in London.”]

Miss HENDERSON's report is as follows :—

“It is pleasant to be able to begin another year's report with a thanksgiving for the great goodness and mercy which have followed us since I last sat down to give a short account of my work in Delhi, although we cannot but feel sad when we think of the loss of Mrs. Winter, who had begun and ever directed this great work with such untiring zeal and energy. We do indeed sorely miss her strong guiding hand and far-seeing thoughtfulness, but we rest assured that God will enable us to carry out His own work in the way best fitted for it. A well-known Missionary, in another part of India, quaintly illustrates the work when she says that ‘Our occupation here is to dig the ditches with faith and patience day after day, year after year, and wait for the living water of the Spirit, and the success which God only can give ;’ and then she goes on to say : ‘There is a sameness in the work of digging ditches which does not afford much material for a report.’ And this is just what I feel about my own work ; it is so hard to know what to write ! What would interest most, is just what is most difficult to detail. Little tokens of God's Spirit working here and there in some heart seem almost too sacred to write about ; and then, perhaps, the word received with joy takes no root, and we have to disappoint our readers, who are hoping to hear a joyful sequel, and we have nothing to tell.

“Since my last account, sent in November, 1881, the Zenana work has been carried on as usual. There is not much new to report : the number of houses—thirty—mentioned in my last report is the same as on my present list, and in all Bible instruction cannot only be freely imparted, but there are indications that in some instances it is influencing the hearts of the pupils. Rahil, the native assistant, still helps me ; and perhaps it may not be uninteresting to friends at home to know that many houses pay fees of their own accord, and, nominal as the sum is, it shows that they are beginning to appreciate being taught. There have been many changes through families having left, but I never find any difficulty in filling up the vacancies. As I said before, great patience, and long waiting and teaching, will be required before any change in the religious prejudices of the women will be effected—Mohammedans especially thinking so much of their religion. I am often invited and try to be present at the various ceremonies, and sometimes have most interesting discussions with the women on these occasions.

“One subject that requires some time and attention to study, is the etiquette and politeness considered indispensable in a Mohammedan household ; and which, if observed, goes a great way towards winning their regard and affection. I have been fortunate in introducing many lady visitors to my Zenanas. I always feel glad to do this, as it serves to awaken a mutual interest. To the women it is a sort of excitement ; they are drawn out of their normal state of lethargy for the time, and feel gratified that the ‘Feringee log’ (Europeans) should manifest such an interest in them. A visit from the Sisters of Mercy under the Bishop of Lahore, last winter, seems to have made

a lively impression on them, and they have not yet quite got over their style of dress and appearance. At the same time I think it helps as an incentive to their desire for knowledge, and it is not seldom I have heard them remark, 'Would to Allah we were born with the same privileges !'. On the other side, I trust that those who are thus brought into contact with these poor creatures, living in such a *melée* of filth and grandeur, with no high object in life, and no true and pure standard to guide them, will have a genuine feeling of compassion for their fellow-sisters, and will do their utmost, both by their prayers and out of the abundance God has given them, to aid us in dispersing the gloom and darkness round about us. There is a wide field of labour in Delhi, and we have an urgent need for fresh workers. The demands of the people increase daily. A great many houses have been dropped because there is not a sufficiency of workers. I have been obliged to refuse many who have asked me to visit them. It cost me a great deal to say 'No'; but unless I know that help will come, it would not be right to undertake more than what we at present have in hand, and which is in itself well nigh overwhelming.

"It does not do to give details of such a work too freely in a report, but I may mention two in whom I am especially interested. One is a house I opened a few months ago, where there is such a dear Begum, who is always ready to welcome me with the brightest smile. She is learning English, and has got on wonderfully well. The other day she was quite able to write her brother at Cambridge a tolerably fair letter, and, judging from the answer, he seemed delighted at getting it. Her people were so averse to having her taught by us at first, but, as she is quite the pet of the house, they yielded to her entreaties, and told me they would be glad to pay me for teaching her, but that they did not wish the Bible read. Of course I said this was impossible for me to do, that it was not in my power to make them Christians, however much I wished it, until God's Spirit convinced them of the truth; and so they were obliged to give in at the end. I found my pupil bright and intelligent, but at the same time prejudiced, and ready to fire up in a moment if I were to say anything that would imply that the Koran is not the Word of God. But I am so thankful that she is not averse to listening. She has a marvellous depth of character, very seldom found in Eastern women, I think, and really seems to have a strong love for me. I mean just to read on quietly at first, and let the words make their own appeal to her mind, heart, and conscience. Do pray that the light of God's Spirit may shine in on her soul. The other is my Persian pupil I am so fond of. I have taken many friends to see her, and there is not one who has not been quite impressed with her. As she has not long been out here she can only converse in Persian. She delights in making poetry, and is well read in the literature of her country. She has a most extraordinary kind of dress, and, on the whole, makes a most bewitching little picture of grace and novelty. At first she was shy and reserved, but, on my second visit, I was pleasantly surprised to find how much she really knew about our religion. She asked for a Testament, and told me her chief object for wishing to know me was that she wanted to study the Bible for

herself, and that she did not at all feel satisfied with many things in her religion. She is so clever, and asks so many questions, that it is a considerable difficulty to meet her with convincing answers. I feel certain, if I may dare to say so, that God will reveal the truth to her some day. She has been away for some little while, and I am anxiously looking forward to her return. She has never ceased to write me the most loving letters.

"I am so troubled by requests to teach fancy work, and I often feel at a loss to provide designs and materials. If any kind friends in England would assist in contributions of that sort, I should feel much obliged. I must not forget to say a word for my Sunday School; they are very good, attentive children, and I should be so thankful for books or anything else in the way of prizes for them. I shall make this the opportunity, too, of acknowledging the books and tracts sent out to me, with many thanks for the kind thought that suggested it.

"I have stated these few facts as illustrations of the work and its effects; but who can tell how much really is the work of the Spirit in the heart, and how much is merely superficial? I ask your prayers both for them and for ourselves, that we may be kept from all despondency, and realize God's promise, 'Lo, I am with you always, more and more each day; and that we may be filled with the Holy Spirit, and, forgetting ourselves entirely, work on in singleness of heart.'

[Miss Henderson's work is wholly in the Zenanas, except two evenings in the week in the houses of the poorer Christians.]

Next follows Mrs. SEYMOUR's report:—

"When I was first appointed to the Girls' Boarding School, in March, 1880, the number on the rolls were: Natives, thirty-one, and Eurasians, seven; total, thirty-eight. Two native girls have been married, and two natives and two Eurasian children have been removed by their friends. Since then, nine native girls have been admitted; the total number is now, therefore, forty-three. Among them there are nine grown up young women, who act as monitors, and help by turns to see to the cleaning of the rooms, making up beds, &c., and dressing the younger children. One of our elder girls, by name Kulloo, is a monitor teacher—she has eight pupils. This girl especially is of great assistance to me, and saves us a matron. She has the charge of the children's linen, and is held responsible to overlook the duties of the monitors.

"In the hot season we rise at a quarter past four a.m., and the girls take their beds out, arranging them in a line in the courtyard. Three girls, whose turn it may be to sweep the rooms, begin their work, and the rest of them go to wash and dress. At six o'clock the bell is rung for the children to attend morning prayers in the school-room, and immediately after we begin our lessons, which last till ten o'clock. We have three classes: one taught Urdu only, the second Urdu and Hindu, the third only Hindu. We find that the duller children take to Hindu, as it is much easier to learn than Urdu; but, after they learn to read and write pretty fairly in Hindu, Urdu is introduced. The reason of this is that Hindu is the common language used in the villages; Urdu is more refined, and used by

the higher classes. The books taught are: the New Testament, Geography, History, Second, Third, and Fourth Urdu Reader, and Arithmetic. In the latter the children are very deficient. It is difficult to make them understand numeration, and to write out with exactness the given figures. They also write by dictation.

"The Sunday School is held after we return from Church, at eleven o'clock. The elder girls are taught by one of our Missionary ladies, Miss Henderson, who gives them texts to find out and write. They learn the Collect for the Sunday, the Gospel, and a hymn. The girls find out the desired text with exactness, and take much pleasure in doing so. The younger children are taken by me. They repeat a hymn, the Church Catechism, and a Bible story. We generally begin and end with singing a hymn. Our elder girls are Communicants; the girls made the request of their own accord to our superintendent—the Rev. R. R. Winter.

"Now about our industrial class and household duties. We have needlework from one to four p.m. Eight girls spin, some knit, and the others sew. The girls make their own clothes; also make up boys' coats, &c., doing the stitching neatly and evenly. The girls have made progress in their needlework, and in cutting out their own dresses. The cotton spun during the month is sent to our Christian weavers to make cloth, which supplies 'chudders' to our younger children—being strong material. An elder girl, and the two younger ones, do the cooking. The children grind their own corn. This is a common custom here for women to do, as flour made at home makes better and cleaner bread. In this work even our younger girls are employed, in picking the grain and sifting the flour; thus giving them an insight into the work, and preparing them for it when old enough to grind for themselves. The girls take much pleasure in bringing their flour to me to examine, and a little encouragement from me sends them away happy. Our desire is to bring up the girls to be thrifty, and equal to household duties when they are married. We pray that the good seed may spring up in them, and make them a blessing to their families and a pattern to their neighbours."

["It is the elder girls from this school who attend the Normal School mentioned in Miss Teasdale's report. A new school-house, to which the S.P.C.K. has made a liberal grant, is being built for the Boarding School, close by the Zenana Mission House; it will be beneficial to both the lady Missionaries and to the girls. This Boarding School was founded by Mrs. Winter (a previous one formed by Mr. and Mrs. Skelton, in 1859, having been broken up) about fourteen years ago."—R. R. W.]

We shall only have room in this number for one more of these interesting reports, that of Miss BERKELEY:—

"Two years have passed since I began teaching in the Delhi Mission, and this is the second time I am going to write a report of the work I have been doing. During this year my work has in the main been the same as it was last year. I have still been studying the vernacular languages pretty steadily with the Munshi and Pundit, and I have continued teaching the English school. The

scheme of studies used in the school has remained unaltered since last year, and as I gave a full account of that in my last report it is unnecessary to say anything about it now. The number of children attending school during the summer has fallen off through the heat and unhealthy climate, and I cannot help feeling that in a place like Delhi, where there is so much to contend with for more than six months of the year on this account, it is simply impossible to bring the children up to the standard required by the Government inspector. The very frequent changes that occur in the school through the parents of the children being transferred to other places also hinder one from being able to do this. As I said before, many children left off coming to school altogether in the summer, and those who did attend were very irregular, owing to bad health. One cannot, I think, be very strict with the children in the hot season, as the heat is really very trying, and it is difficult enough to get them to go to school at all. Amongst much that is very disheartening, I have something satisfactory and encouraging to record. At the beginning of the year, when my assistant teacher left, Mr. Winter allowed me to make the two head girls (who have now attended school for three years) pupil teachers. We arranged that they should leave off paying their fees, and should receive something small every month to begin with, in return for their services. I have been very pleased indeed at being able to do this, and I have found them a very great help to me, as they thoroughly understand my ways and know how I like things taught. These two girls were confirmed by the Bishop during his visit in the spring. Mr. Griffiths, the Chaplain of Delhi, has kindly taken a great deal of interest in the school this year. In the spring, when first he came to Delhi, he started a nice Sunday School, and most of our children attend it. This, however, had to be discontinued during the hot weather, but Mr. Griffiths has visited the school regularly, and given religious instruction to the elder children. Mr. Griffiths also opened a small library for the Sunday School, and this has been kept up through the year, and the children seem thoroughly to appreciate it. We have at present very few books, so if any one who is interested in the school, and would care to help in any way, would be so very kind as to contribute a few nice children's books, they would be very acceptable.

"The singing has this year, I think, greatly improved. When we left off the Sunday School last May, the children only knew two or three hymn tunes, and Mr. Griffiths suggested that we should try and teach them at least twelve nice children's hymns before the Sunday School re-opened in the cold season. They have learned over seventeen from "Hymns Ancient and Modern," and now know nearly all of those pretty, suitable hymns allotted for the young in that book, and sing them quite nicely. They have also learned several rounds and school songs. Five of the children sing in the choir at the Station Church. I do not think there is anything more of interest to relate about the school; it has become quite full again now, and I hope I shall be able to make a great deal of progress during the cool weather, which is quite refreshing after the heat we have gone through.

"At the beginning of the year, at one of our Zenana Teachers'

Councils, it was arranged that all of us should do a little afternoon work in the different basties among the Christian and non-Christian Chamar women. It was settled that two of us should go together, and that we should take charge of two basties, and visit each once a week. I have found this work very interesting, one's sympathies are so easily enlisted amongst poverty, dirt, and rags. I have often longed to know a little about doctoring, as I could then have done much more than I have to help these poor people. I do not think there is a time when I have been to visit them that two or three at least have not come and asked me to give them medicine for their different ailments. I feel so very sorry to have to say that I do not know in the least what to do for them, and so tired of continually telling them that if they want help they must go to the hospital. This is often very poor consolation for them, as they are not strong enough, or perhaps do not care to walk so far. Although I have never been able to help these women much, they do seem to be glad to see me, and show their gratitude in their own way for the very little I have ever done for them. As far as the actual teaching is concerned, it is very up-hill work. These Chamar women are most of them very dull and forgetful, and after teaching them the same Bible-lesson over and over again, they often seem to know very little about it when you come to question them. Still one must remember that if we are going among them, not with our own words, but with the Word of God, we have His declaration for it, 'His word cannot fail,' it 'shall not return void,' it 'shall prosper'; and even when spoken by human lips, He says, 'I will make my words in thy mouth fire.' So we can only go on casting our bread upon the waters, hoping and trusting to find it again after many days."

["Miss Berkeley has been in charge of the school for middle-class Europeans and Eurasians, which forms a practising school for the pupils under training, and gives useful work to Zenana Missionaries while learning the languages. Miss Berkeley will now shortly be relieved of this and be appointed to Zenana work. She has already had useful work among women and girls in two of the city parishes."—R. R. W.]

THE MADRAS ORPHANAGE RE-VISITED.

THE numerous friends who were interested by Mrs. STRACHAN during her visit to England in the little Indian orphans for whom she pleaded so warmly, and those who have seen the account of them in a former number of *THE GRAIN OF MUSTARD SEED*, will like to read the following letter. On their way to Burmah last June the Bishop of Rangoon and Mrs. Strachan made a short stay at Madras, and she gives a very touching description of their reception by these "children of their adoption":—

"I am sorry I have been so long in keeping my promise of writing. I had no idea of the difficulties we should encounter in settling down

in our new home. Our voyage in the s.s. *Lombardy* from London to Madras was a very quiet one ; we had fine weather, but notwithstanding that our ports were closed nearly the whole of the voyage. We had depended upon a library on board, and our books were all nailed up, but to our surprise there were no books to be had, so that by the time we came to the end of our voyage our rest had become almost unbearable. It was a great relief to us to land at Malta, and we spent a very pleasant day on that very interesting island, and two days at Ceylon, where we visited Buona Vista, Mr. Marks' Mission Station. This is certainly one of the prettiest Mission stations we have seen. Built on a hill, it has a cool little church, and a quaint little Mission House. We were much interested in the Orphanage, the girls are taught to make lace ; we saw one tiny child about five or six years old standing by her pillow making a pretty little edging. All the children look bright and happy.

"Three days after leaving Galle brought us to Madras. We were not long on shore before we found our way to our own Orphanage. I will not attempt to describe our feelings on meeting the little orphans there. We were all delighted. We saw a great change in the big girls, some of them had grown quite into young women ; the little ones looked just the same as when we left them. They have a splendid house, too good I am afraid ever to be purchased for the permanent Home. They sang us a song of welcome, composed for the occasion ; at the end of each verse came 'Sandosham, Sandosham, Sandosham !' which means in English 'joyful,' and as they sang the words their eyes filled with tears. The Orphanage was prettily decorated with flowers, and the children looked so bright and good. It was indeed a grand sight to see these eighty-five little children gathered into the Good Shepherd's fold, and taught to love and worship Him, instead of being left to their devil worship of fear and heathenism. How I wished I could have put the living picture before the kind friends who helped us while we were in England instead of the photographs we had. The box of clothing you so kindly sent out had arrived before us ; we gave the children a feast one day, and had the box opened. I assure you we saw no lack of intelligence or of taste when the contents of the box were laid before them. I wish Lady Mary Grenville and Miss Kinloch could have seen the little ones when they came up to receive their dolls. The little hands held out, and as quickly drawn back if they did not like the colour of the dress. Mrs. Frank Tremlett's Scripture pictures were highly appreciated when they were hung up on the schoolroom walls. It was a pleasing sight to see the little ones going from picture to picture, and making their remarks on them. Also some cards Miss S. Hayley sent in her parcel of garments, were hung up. We were delighted to hear the children read the English sentences so well, as they stood in groups around the cards. There were over 200 petticoats and jackets in the box ; a most acceptable gift to the Orphanage. The skirt and jacket made by Mrs. Tremlett was most carefully examined when I told them a lady over eighty years old had made it for them. All the friends of the orphans will, I am sure, be pleased to hear the Superintendent has been requested by the Government Inspector of Schools to

supply fifty little models of garments for samples of work for the examination of schools in Madras.

"The Rev. Mr. Savarimuttou gave us a most encouraging account of the spiritual growth of the girls and of their good behaviour in church. We were very sorry to leave the children. They write to us saying they are very diligent in learning, so that we may soon call them to Rangoon to teach in our schools.

"There is much to be done here, the Bishop says Burmah is 100 years behind India." Certainly the Missions are very small. St. Mary's Girls' School is still undergoing a change. Miss Libbis says she needs a change, and intends going home at the beginning of next year. The Ladies' Association Committee are going to take this opportunity for making more changes. The girls seem to have been trained far above their position. Could you not send out a good Christian lady to take charge of St. Mary's? one who would come for the love of the work. When I remember how many good ladies are working at home so earnestly in our Church, I am encouraged to hope you will find a few among them who would come out here to help us. Mr. Windley at Tounghoo is greatly in want of two ladies to take up school work among the Karen girls. Burmah is a very pretty country, and much cooler than India. The Baptists have large schools out here for girls, why should not we? The Bishop has been to Moulmein, Prome, Thyetmyo, Henzadah, and Bassien. He has carefully examined the schools there, and he is most anxious they should grow in every way. He is going to Port Blair and Tounghoo, and I hope to go with him. I am anxious to see the Karen women. Mr. Windley gives a most hopeful account of them.

"I hope you have received a report of the Madras Orphanage. Miss Gell told me she was having little reports of each child made to send to their kind supporters in England. I hope to give you another account of this country when I know it better."

LETTERS FOR OUR WORKING PARTIES.

I.—ST. MARK'S, KAFFRARIA.

LARGE boxes are sent every year to four of the Mission stations in Kaffraria. The following extract, from a letter from ARCH-DEACON WATERS, will show how much they are appreciated at his station, St. Mark's:—

"Your last boxes have been partly sold and partly given away. About £15 cash has been received and more has to come, while a large number of poor girls have been clothed, and not a few old women decently attired. I think you will have had sufficient experience at home as well as from information from abroad, not to be fastidious in reading remarks from the Missionary of a half barbarous people. What I wish to remark is the great want of under-dresses,

or at all events of long-armed spencers, of calico, of course. Many of our women have decent skirts and shawls, but nothing else, and on coming to the Altar-rail to receive Communion, are much disturbed in mind by having to manage the shawl so as to cover the naked arm. You will understand how the mind must be distracted at the solemn moment of becoming 'one with Christ.' Would you try, if you sympathize in my wish, either to help me with permanent chemises, or to have a special spencer to be worn only at Divine Service? The Moravian women wear a special white dress at Communion, and some who have joined our Church keep up the practice. Surplices, long or short, and cassocks, are always useful and saleable. Stoles, black or coloured, altar cloths, and all Church furniture."

[The Ladies' Association will be glad to receive from their English Working Parties a larger supply of Garibaldis or jacket bodies for women, made of coloured print or Oxford stripe, to send out in the fourteen or fifteen boxes usually despatched in the course of the year to South Africa.]

II.—UMTATA.

Many Working Parties will be interested in the following account given by Miss BLACKMORE of the mixed school of which she has had charge for the last two years at Bishop Callaway's central station, Umtata :—

"Since last I wrote, the Government Inspector has paid his long expected visit to the school. He seemed pleased with the girls' work in the examination; and was so good as to let us know the result at once. All the girls, except one, passed in the Standards in which they were presented. The late disturbances had caused so many changes of pupils, that I did not expect the children would do well this examination. Four or five native girls were added to our number last quarter, and this quarter we have had the addition of three white girls. I have twenty-two girls, native and half-caste, in my Sunday Class, of ages varying from four to fourteen or fifteen. They spent a very happy afternoon last Saturday week at a picnic near the Falls. Prizes, four in number, were given to the girls who had attended school the greatest number of times during the year. The first prize was a pretty work-box, the others were a work-basket, a humming-top, and an India-rubber ball. Other prizes were competed for by running races and skipping. A little reward ticket, with her name written on, is given to each of the smaller girls present every Sunday, and to the bigger girls when they can say the Collect for the day correctly. The little ones think a great deal of getting a ticket, and I am very sorry when my stock gets exhausted and I have not enough for all, as sometimes happens, for they have to come from home, and do not always arrive in time. The Bishop and Mrs. Callaway left yesterday for St. John's River, where the Bishop will take a short rest, and return to receive Mr. Gibson on his arrival, and for the Synod which is to begin on June 29th.

Mrs. Callaway has not recovered her usual strength since her last attack of illness while the Bishop was from home. The Bishop's last attack, though short, was severe, and left him little able to attend to business, but his health had improved before he left. This morning Mr. Coakes started on his way to his new sphere of work at Butterworth, having received from the people of this place many pleasing tokens of their appreciation of his work among them, and many expressions of their good wishes for his future. One of their gifts was a purse containing £61, which was presented to him, with an address, at a meeting at the Court House, last Thursday. The European children of the Sunday School gave him a valuable present of books. They had taken some time to decide what form their gift should take. Two sheep were suggested by one, but considering that Mr. Coakes would have to take a long journey before reaching his future home, and would suffer some inconvenience in taking two sheep such a distance, such a present was deemed unsuitable and the one I have mentioned procured.

"Several enthusiastic meetings have been held during the last few weeks to make arrangements for building a church in the town. The Europeans have long wished for a Sunday Evening Service, but, as the Cathedral has always been in use at that time for a native service, they have not been able to get it, so now they are eager to build a temporary brick church for their use till the stone Cathedral is ready for them. A site has been given by one of the clerks of the post and telegraph office, and many are so eager to set the work forward, that I think we shall soon have the church ready for use. The stone Cathedral will probably be the work of many years."

III.—RAMNAD.

A few months ago the following interesting letter was received by a lady in England from the Rev. F. Matthews, Assistant Missionary at Ramnad in South India:—

"Our box has at last arrived, and I hasten with very many thanks to acknowledge the beautiful banner you so kindly worked for us; it is indeed a handsome one, and we shall value it very much. I thank you also for the little book; it was very interesting. . . . The marbles—shall I ever be able to convey a small idea of the impression they made? The boys were wild with delight; they all agreed that the glass ones were far too beautiful to play with, they must be treasured up to convey an idea of what a truly magnificent place England must be to produce such lovely things. . . .

"Last month I introduced cricket amongst the boys. It is wonderful how they have taken to it, and how heartily they enter into the game. I think I mentioned in my last letter I was teaching some boys to play the harmonium, with the idea of training up native organists. I took four boys in hand, and they have got on capitally. One boy, twelve years old, began at Christmas, and already he can take the chants for daily matins and evensong, and can play twelve hymns, and the other three are making good progress. I am glad to be able to report a great advance in the progress of our school. In 1880 the Government Inspector examined the school, and the grant

was about £70. This year the grant was increased to £103, which was a great step onward. Mr. Billing and I have just been on a Mission tour amongst all our villages; for two weeks we were in the saddle and in the tent. The result of our tour bore one very important fact upon our minds, which is that if we wish our religion to prosper in this land, we must show something for it. Thus, wherever we go, we find magnificent stone-built massive temples dedicated to the worship of false gods. I have such a sight in my mind now; a large temple, services six times a day, pilgrims bringing thousands of pounds to it, the idol clothed in gold and jewels; music, lights, grand processions; all this the service of the devil. Then I turn into a street in this village, and enter a miserable little mud hut, with a thatched roof, mud floor, no door, no windows; a cow in England would be dissatisfied with it. What is this hut? *It is the Christian's church!* The religion of the conqueror of India. The representation of the religion of Queen Victoria, the Empress of India. 'Ah!' say the scoffing Hindus, 'what sort of a God is yours, that He allows you to insult Him with such a religion as that? We want no such miserable looking places to go to.' Yes but, we explain, ours is a spiritual religion. 'Very well,' say they, 'show us the power of your spiritual religion by some outside proof.' With shame and sorrow we are obliged to acknowledge our weakness. To take away this reproach from our holy faith, I am going to ask our friends in England to make an effort to help us to build at least respectable churches for our people to worship in. We have just succeeded in making a whole village Christian, a most rare event, and if we can only plant in the midst of this village a good church, it will shut the mouths of the scoffers, and be a great encouragement to our weak and wavering Christians. . . . I am now about to appeal for £100 to enable us to erect a church in this village. How easy it would be for some layman just to write a cheque for this amount! I am sure if our people at home only knew the shame we suffer, they would rush to our help. . . . It would seem that my letters must always be begging, but it cannot be helped. God has placed England as the giver, and the Missionary as the receiver, and consequently the asker. 'Whatsoever ye shall ask in My Name, that shall ye receive.' In Christ's Name we ask,—and shall it be asked in vain?"

DEPARTURE OF MISSIONARIES.

BEFORE these pages are in the hands of our readers, two more workers will have left England for the wide Mission field of our Church in India. Miss E. G. Harte has gone to resume her valuable work in the Calcutta Mission after a brief visit to England, and Miss Alice M. Riddle goes out to assist Miss Gray in the Zenana Mission at Roorkee. For them, and for their work in that distant land, we ask the loving sympathy and prayers of all who read these lines.

SUBSCRIPTIONS AND DONATIONS.

DECEMBER, 1882.

	£	s.	d.		£	s.	d.
By Hon. Eleanor Pennant ...	5	10	0	By Mrs. Penrhyn ...	...	1	0
By Miss Ollivant ...	1	0	0	By Miss Goodwin ...	...	2	10
Oxton, by Mrs. Duckworth ...	6	12	6	Edgmond, by Miss Palmer ...	...	12	6
Miss Holliday ...	2	6	0	Monk's Risborough ...	...	3	5
Eton, by Miss Goodford ...	3	9	0	St. Leonard's-on-Sea & Hastings,			
Lydney, by Miss Trollope ...	4	0	0	by Mrs. Huxtable ...	...	180	0
By Mrs. Eady ...	1	4	6	Mrs. Douglas ...	...	10	6
By Miss A. Budgett ...	1	2	6	Mrs. Melvill ...	...	2	6
Chiswick, by Miss Dollman ...	4	15	0	Rowsley, by Mrs. Arkwright ...	...	7	5
By Hon. Mrs. E. Talbot ...	14	13	0	Sneinton, by Miss Hutton ...	...	2	2
Northenden, by Mrs. Deacle ...	3	0	0	Sutton, by Miss Lufkin ...	...	10	0
North Frome ...	2	18	6	Mrs. Millard ...	...	5	0
Market Overton ...	2	0	0	Lady Gertrude Bouverie ...	...	5	0
Miss Benson ...	2	6	0	Miss Porter ...	...	10	0
Mrs. Haines ...	2	6	0	St. Audrie's, Bridgewater ...	...	5	0
Clifton, by Rev. Canon Mather ...	9	0	0	Ely, by Mrs. Merivale ...	...	12	0
By Miss Durnford ...	1	0	0	Taunton, by Miss Alford ...	...	6	17
Mrs. Collett ...	10	0	0	St. Giles's, Oxford ...	...	2	0
Mrs. Morgan Jones ...	10	0	0	Binfield, by Rev. E. Savory ...	...	3	0
Holy Trinity, Bingley ...	2	7	6	Dacre, by Miss Hasell ...	...	1	5
Dublin, by Miss Wharton ...	8	19	6	Mrs. and Miss Tremlett ...	...	5	0
Crickhowel, by Rev. B. Somerset ...	0	0	0	Mrs. Norrish ...	...	2	6
By Miss Patteson ...	2	0	9	Scottish Board of Missions ...	...	1	3
By Mrs. Moberly ...	5	0	0	Chardstock, by Mrs. Barlow ...	...	15	0
Ripon, by Mrs. Paley ...	9	10	0	Ickham, by Mrs. Gilder ...	...	12	6
By Mrs. Hutchinson ...	15	6	0	St. John's, Kennington ...	...	4	0
Bardsea, by Miss Sunder and ...	1	0	0	St. Anne's, Highgate Rise ...	...	1	5
Rochdale, by Miss Brierley ...	6	6	0				
Mrs. Strickland ...	10	0	0	Total ...	...	£827	13 8

PARCELS OF WORK AND CLOTHING

Received up to January 11th, 1883.

Llandaff Association, by Miss Ollivant. Chapel Allerton Association, by Miss Paley. Sutton Association, by Miss Lufkin and Miss Bawtree. Miss Johnson, Tunbridge Wells. Fyfield Association, by Mrs. Aston. Mrs. Humphry, London. Longdon Association, by Mrs. Vincent. Moor Allerton Association, by Miss Dawson. Teddington Association, by Mrs. Mant. St. Mary's Newington Association, by Miss Young. Coombe Royal Association, by Mrs. Eady. Birch Association, by Mrs. Anson. South Malling Association, by Mrs. Currey. Bloxham Association, by Miss Nixon. Bicknor Working Party, by Mrs. Morgan. Andover Association, by Miss Brown. Basingstoke Association, by Mrs. Ratty. Mrs. Chapman, Winchester. Miss Boyce, Winchester.

Boxes will be sent in February to Pretoria, Maritzburg, and Clydesdale. Parcels to be sent up before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

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The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.


The Grain of Mustard Seed.

MARCH, 1883.

“THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF.”
—ST. MATTHEW XIII. 31, 32.

DELHI.—REPORTS OF THE ZENANA MISSIONARIES.

(Continued from page 26.)

HE reports given in the last number of the “GRAIN OF MUSTARD SEED” were those of the ladies working in the city of Delhi. We now proceed to give the reports of the Missionaries engaged at REWARRI and KURNAUL, two of the out-stations of the Delhi Mission.

The first report is from Mrs. PARSONS of her work at Rewarri :—

“We have been fairly encouraged in our Zenana work during the past year, by seeing an increased desire to learn among the women. Hindu women, as a rule, are not gifted with much interest, and are by nature apathetic, but we have some who do try hard to learn, and to whom the lesson-day is one of great pleasure. When we get to their houses there are seats, and books, and writing-boards laid ready, and pleasant faces awaiting us. A Hindu woman's life is, at the best, a joyless one; and when she has succeeded in learning to read fairly, and can write a letter, she is quite pleased with herself and with us, and the teacher feels she has taken one small ray of brightness into her pupil's home-life. Sometimes we get a good hearing of the Bible reading; often we have the chance of talking to them of things concerning the great hereafter. But it is difficult for them to receive the things we most cherish—such as meeting our loved ones in heaven, &c.; and yet it is not as if we went among a people who had no religion and observances, for Hindu women

D

cherish their frequent sacred days, with their fasts and pujas, and observe them with a strictness and zeal worthy of a better cause. The young widows often draw forth much sympathy. Some become widows quite as children, and their life is like a sealed book to them. One of them, a girl of twenty, seemed unusually eager to read, and on being asked the reason, she said : 'Life has nothing for me now, so if I learn to read I can read the sacred books, and fix my mind on God.' She is one of our best pupils. The old women in the Zenanas are very fond of having 'bhajans,' or hymns, sung to them. These are in the monotonous style of their own music, and they love them and join heartily in them.

"The Schools have had a good year in the keeping up of their numbers. In one of the Hindi schools there was a young girl about fifteen, who served a rich family, and whose mistress allowed her to come to school, against the wishes of the older women of the house. The girl was quick, and soon learnt to read to them, and then they said she neglected her work and must leave off going to school. She left her service at Rewarri, saying she would go to another Mission School, and would become a Christian. She next joined another out-station school, and stayed there some months with the teacher, living on a small sum she got for collecting and bringing the girls every morning. Now she has gone to Delhi, to one of the Christian Teachers' Schools, and says she wants to be a Christian. We hope she will be one of the happy results of Mission work.

"In this same school there is a young Hindu woman who has been ill a long time, and who persevered in coming when scarcely able to creep along. She seems to have got better now, and is reading Barth's *Bible Stories*. At one time she was so ill that her people seemed to lose all care and interest in her. We went to see her and talked to her, and she brightened up and was very grateful, and is one of the best to repeat hymns and Bible teachings. The teacher of the Mohammedan School has, by constantly pressing the subject on him, persuaded her young brother to become a Christian. He has been under instruction for some time, and will soon, we hope, be baptised.

"The Christian weavers' village at Rampura has had its numbers much thinned this year by some families going to their homes in Rajputana ; but we hope they will return. These people are of the wandering tribes. Their own part of the country borders the sandy desert, and is but ill-watered. A famine is no rare thing, so they often have to seek a living elsewhere. Their love of home, and extreme clannishness, take them back after a time ; but we always find that those who have once lived in the Christian village, return to it. They are very poor, as all the weaving classes in India are, and Mr. Winter has often to help them with money.

"Rewarri is an expensive appendage to the Delhi Mission ; and I cannot but feel that we increase Mr. Winter's anxieties in no small degree. It has, too, like every other branch of the work, felt the general loss caused by the death of Mrs. Winter, whose devoted heart and diligent hand were never weary of devising ways and means for its improvement and support. We know that His arm

is not shortened to help us ; but, on the behalf of Rewarri, I would specially appeal to our friends in England to increase their kind help already given. Though it is but the day of small things with us, we hope to go on in our labour of love in faith and patience, God helping us."

[Note by the Rev. R. R. Winter.—"Mrs. Parsons has worked in the Delhi Mission since early in 1878 ; my wife then placed her at the head of the European Training Class. In the course of last year she was sent to the Rewarri Mission, where her presence is much needed since the removal of Mrs. Roe to Delhi. Her help is valuable, not only in the schools and Zenanas, but in the little Christian community of which she writes."]

Miss LINDA KING, who is associated with Mrs. Parsons at Rewarri, gives the following account of her work :—

"I shall begin by telling of my Hindi School. We have twenty-four girls in it of the upper classes. They can read and write, know a little geography, the tables up to twelve times, a good many hymns, and simple texts and Bible stories. I can only manage to teach them knitting in the cold weather, as their hands get so warm in the summer. They all seem very anxious for the winter to set in, because then, after lessons, I have a few English games with them, such as 'Blind Man's Buff,' and 'Puss in the Corner.' This amuses them very much, for in their own homes they never have games like these ; so they go home and tell their mothers about it. In one of my Zenanas an old woman asked me to play with her as I did with the children ; rather amusing, was it not ? In one Mohammedan School the children are of a very poor class ; so much so, that a little grain every Saturday is a great inducement to them to come regularly through the week. These little girls are very quick at learning passages of the Scripture, which they remember very well. I have twenty-two Zenana pupils. In one house I have six pupils ; four of them began to read at the same time. It is very interesting to have pupils like these ; they are trying to see who will get through the book first. I teach each one of them separately ; sometimes the one who gets her lesson first learns it, and then begs of me to give her another lesson, but I have not time to do so.

"The Hindus are very superstitious, and believe that sneezing is a very unlucky omen. One little girl was to have a new book, which first got into the hands of her sister-in-law, who happened to sneeze over it, and therefore the little girl objected to keep the book ; after some gentle persuasion she thought better of it and kept it. I was one day leaving a house when a woman sneezed. They begged me not to go for a little while, lest something bad should happen, but of course I did not yield to them. As I was going down some steps I slipped and fell, thus confirming the women in their belief in the unluckiness of a sneeze !"

From Kurnaul Miss E. KING gives the following report :—

"It is now nearly four years since I came to Kurnaul, and I find it an interesting place to work in. Our pupils this year in the

Zenanas have increased considerably, being sixty-four in number ; forty-seven Hindus and seventeen Mohammedans. Our present staff is, Miss Parsons, who works with me, a Christian teacher, and a Hindu woman. We visit each pupil twice a week and the native teachers visit them the same number of times. Our work here is principally among the better class of Hindus, we have few Mohammedans, and those with the exception of four pupils are of the poorer classes. We do not find any of the women here bigoted. They listen to the Testament being read with pleasure and great attention, especially the old women, and we often hear the expression, 'What a good book that is, but how hard to live up to it.' They like especially to hear the 'Sermon on the Mount,' and the eleventh chapter of Hebrews. 'This latter,' say these Mussulman women, 'has all about our prophets in it.'

"Nearly all our Hindu pupils are the wives of Babus employed by Government, and as a rule keep very strict purdah. One of the most striking differences between the Mohammedan and Hindu gentlemen here is, that the former, though educated themselves, seem to find a pleasure in keeping their wives in the greatest ignorance, while the latter are not only thankful that their wives are taught, but help them in their lessons. In the Hindu Zenanas we generally teach reading, and writing, and often arithmetic, but I have never yet got a Mohammedan woman to go beyond reading. They seem to have a strong prejudice against writing. A good many of our women here seem to see the folly of worshipping idols, but, say they, how can we break with the customs our forefathers followed? So it is with everything, even in taking God's name needlessly, though I must say after our telling them how sinful it was twice or three times, we scarcely ever hear it, so we hope that they really leave it off. We have some very nice pupils ; there is one house of Saraogies (the sect that try if possible not to take the life of the smallest insect) where three girls learn : one of them is very dull of hearing ; when first I went I felt quite discouraged, as I had to say the letters three or four times before she could repeat them correctly, and she had to keep looking at my mouth the whole time, instead of at the book, but we are quite repaid, for she is far in advance of the other two girls. The women at present are quite distressed about the comet, and any misfortune that happens is sure to be put down to it. One woman told me she got fever for seven days for looking at it, and another that she was sure this was a sign that some great calamity was to befall India.

"We have two Mohammedan schools with eleven and fourteen girls in them respectively ; they are mostly of the poorer classes, and are from eight to thirteen years of age. One school has been opened now for six or seven years, and has a nice old ustani (i.e. native teacher) who takes pains with the girls, but unfortunately no sooner are they fourteen or fifteen and a credit to her, than they are married, and of course their school days are at an end, or after reading a book or two, they think they know enough, and go. We have been rather unfortunate this year in losing most of the elder pupils, either by marriage or their parents going away, so the present girls

are mostly beginners. The other school was opened two years ago, and a nice set of girls we have in it ; the teacher is a young woman who was left a widow when quite a child, for the Mohammedans here also marry their daughters when quite young. She is of good family and is very much interested in her work. The school children are taught reading, writing, the commandments and hymns."

[This Mission is much strengthened by the medical work carried on by Deaconess J. Zeyen, of Kaiserworth, who has a daily dispensary open for women and children, and some private patients. She is paid by the Delhi Medical Mission Association, of which Canon Crowfoot is Secretary. R.R.W.]

PROGRESS AT AHMEDNAGAR.

IN reviewing the progress of the Ahmednagar Zenana Mission during the past year, two subjects for thankfulness and encouragement stand prominently forth. These are, the possession of a permanent Home for the Native Girls' Boarding School and residence for the ladies engaged in the Mission, and the addition to the Mission staff of an honorary worker in the person of Miss WICKHAM, who left England in October to assist Miss DYER in the arduous work in which she has been engaged for the last three years.

It will be remembered that in the May number of "THE GRAIN OF MUSTARD SEED," the absolute necessity for securing such a home was dwelt upon, and some account was given of efforts made in the parish of St. George, Hanover Square (which has already done so much for this Mission), to raise the required amount. Early in the year a house exactly suited to the needs of the Mission was offered for sale for 10,000 Rs. or £800. Negotiations were immediately commenced for the purchase of the property, which has now been secured and is vested in the Society for the Propagation of the Gospel to hold in trust for the Ladies' Association. The parish of St. George, Hanover Square, has contributed altogether £740 of the purchase money. Ten pounds of the remaining £60 pounds required has been raised in India, and £50 has been given by the Bishop from the £150 placed at his disposal by the Ladies' Association the previous year.

Miss Dyer, who has continued her active superintendence of the School throughout the year, gives the following account of its present state and of the new Zenana Mission House :—

"The Ladies' Association" (she writes) "may well feel proud of possessing this house, it is an excellent one in every way and well suited for the work. It is about fifteen minutes walk from the new Mission Church and the children go to service twice a day, at 6 A.M. and 4.30 P.M. I send you a sketch of the ground plan of the

bungalow. Two of the rooms are built of stone with very solid walls and domed roof built by Mohammedans; some say they are tombs. The rest of the house has been built from time to time by the different possessors of it who have hitherto been always in the Civil Service, judges. Such a change after the crowded space we had in the little house! here there is a very large compound and a fine well of water. We have been here exactly four months, and although it has been the unhealthy season, I have not had one child requiring a doctor. I have two rooms away from the others called the 'hospital' to which children are banished at the first symptoms of not being quite well, and I find some slight dose and change of diet cures them in two days.

"Last November I applied for the school to be registered for a Grant in Aid from Government, and on July 25th they had their first examination. I presented thirty-nine, but only twenty-four have passed; however I am told this was not bad for the first time, as they were rather frightened. I have not had the report with actual results sent in yet, but I am very anxious to see how much we have got, if it is even enough to pay for books and school materials for one year I shall be very pleased. I put four of them up into the highest vernacular Standard for Girls, and three passed; for each of these I should get Rs. 10. To encourage the education of women Government doubles for girls the grant they give for boys. I have now fifty-five girls in the school; I have lately had four heathen children given up to me; three are orphans. Two of them have just been baptised Naomi and Ruth, Ruth has been adopted to be paid for out of the Offertories at the Archdeacon's Church in Bombay.

"I am very pleased indeed to hear that Miss Wickham is (D.V.) coming out in October, I shall be very glad to have an agreeable companion. The only time I ever feel dull, however, is in the evening when the children are all asleep, and it is quiet. I generally amuse myself by writing until 9.30, then go to bed, as I am up again before 5 A.M. I think this climate suits delicate people, so I hope Miss Wickham may really be stronger here than at home. I have not been able yet to do any work beyond my school, but I do not know what may open out in God's good time. Since I have been here I have had visits from several Brahmin gentlemen, they come from curiosity as they have never any opportunity of speaking to an English lady, and they like to speak English when they can. I let them come, and then by degrees, as they get accustomed to me and feel confidence in me, they may let me go to their houses to see their wives, but at present I will not ask them. The advance has come from them, they have come to visit me. There is also a work to be done in the districts among the poor Mahar women, there are many cases among them of Christian husbands, and their wives still heathen. When Miss Wickham comes and gets a little accustomed to the girls here I shall long to go out for a few weeks into the villages, taking with me a Christian woman and one of my eldest girls, who will sing and help me to teach the women, but then of course this requires tents. These Mahars in fact live outside the villages and are not allowed to draw water from the same well as the higher castes.

Christianity seems to have attracted them first, as with the poor in our Lord's time. There is of course much to be said about the need of caution and of well instructing them before baptising; for becoming Christians does bring them under the notice of the Sahibs, which may be a motive for the desire to be Christians. On the other hand if the parents are baptised without very high motives, at any rate we have a claim on their children for our schools to train them up as Christians; so school work is what I most believe in. Get the children when quite young, before they have learnt anything of their idols, take them away, let their friends come and see them, make them happy, but do not allow them to return to their villages until they know something of their religion. I am very glad indeed that some of my girls have no homes, and so are always here. I have not liked as yet to say they must all stay here during the holidays in January and May, but I find they are always ready to return to the day, or before."

Miss Wickham reached Ahmednagar on the 19th of December, and the following extracts from her letters to friends in England give an interesting account of her journey, of her first impressions of her adopted country, and of the work to which she has devoted herself. The first letter was written a few days after her arrival:—

"We had a very prosperous, pleasant voyage, and arrived safely in Bombay on Wednesday morning, December 13th. Mr. Ledgard came on board to meet me, and he and Mrs. Ledgard received me most kindly. I stayed in Bombay till Monday, and saw the Bishop and Archdeacon, and spent Sunday with Mr. and Mrs. Johnstone at Calabar. Every one was most kind. I went with Mr. Ledgard to his Marathi School (the Ladies' Association School in New Wadi), but a fair was going on outside, and it was difficult to hear what was said. They were nice-looking children, and one of the teachers, a Christian girl, had a very sweet face. I went to Hindustani service on Friday morning, and afterwards the native Christians gathered round me and asked in broken English if I was going to 'sit here,' or go on further. When I said Ahmednagar, one woman exclaimed that she knew Mr. Taylor, and Mr. Ledgard said she had come from there originally. Mr. and Mrs. Ledgard saw me off by train on Monday evening, and I reached Ahmednagar safely on Tuesday morning, Miss Dyer meeting me at the station, which is a good way from the Mission.

"I like the place much; it seems a good deal more healthy than Bombay, which I found close and damp after the voyage. Here the mornings and evenings are quite cold, and I am glad of a thick serge dress and cloth jacket for our early walk to church. I feel sure I shall work under Miss Dyer very happily. She speaks Marathi fluently, and the children seem very fond of her, and yet in good order. They are much excited at my coming, and one of the teachers composed an ode in Marathi about it, which they sang when I went into the schoolroom the first morning. Miss Dyer said it was to express thanks to God for bringing me safely, and good wishes for my future among them. I got Mr. Ellis to thank them, and tell

them I would try to learn to speak to them myself, but I fear it will be long before I speak as well as Miss Dyer does. However, I find I can help a little with their sewing, as they understand signs quickly. The Church is very nice—quite a pretty little building—and the service very hearty. I can follow, but of course not join in it. I have just seen Mr. and Mrs. Williams coming out of church, and Mr. Ellis came here; the rest are in the districts. The children are delighted to tell me the names of things in Marathi. After the holidays, the Pundit, a nice-looking old man, will come back, and I shall have regular lessons from him. My room, in which I am writing, is delightful. I wish my friends could see me!”

In the following letters to another friend, written in January, Miss Wickham gives an account of their Christmas Day, and of a little excursion into the country:—

“This house is quite as lovely as the photograph would lead one to think, and the garden is charming. There will soon be sixty girls here, as two orphans are coming after the holidays. I am going over the lists with Miss Dyer shortly, to choose a child for you, and some for others of my friends, and we have agreed that the payments for all are to go through the Ladies’ Association. We have room for more, and more ready to come, if we can get provision for them.

“Now I think perhaps your Working Party may like to hear of our Christmas doings. We were woke very early on Christmas morning by first the girls, and then the boys from the Mission compound singing carols—translations of our Christmas hymns to the same tunes—which sounded very home-like; but it was not followed by the English request for money, only by ‘Salaam, Madam Sahib.’ We had service at seven—morning prayer, sermon, and Holy Communion. A great number of the natives received the Communion, more men than women, but a good many of the latter, amongst them three of our girls. The Church was very prettily decorated; two palm branches over the altar, plantains and other plants in pots by the pillars, and wreaths, or rather festoons of a sort of cassia, purple bougainvillias, something between leaves and flowers, made it look bright. It was all done by the native men and boys, and really very tastefully, though here and there not quite what we should have put.

“The next day we had a treat for our girls. First about 5 P.M. a feast of ginger biscuits and three sets of sweetmeats, the whole costing something under twopence a head. They were so anxious I should taste of everything that at last I was obliged to decline altogether for fear of consequences. This was followed by a Christmas-tree under one of the domes, almost wholly provided with presents by Mrs. Capel Cure’s children and other home friends. Some print petticoats were handed round as far as they would go, and gave great pleasure. (The girl’s ordinary dress is a cloth of a dullish red or blue colour, wound round her and passed over the shoulder; print jackets and skirts similar to those worn in South Indian schools are very acceptable in the cold season.) The tree was a bamboo, and did very well, though one missed the dark green. When this was

over, a gentleman who has just come from England showed a magic lantern. He had some beautiful photographic slides of views in the Holy Land, some good Scripture pictures, and a few comic ones. The natives like colour best, and do not much appreciate photographs, but they knew all about the places, and made a great many salaams to every one at the end.

"All but seventeen girls and six boys have gone to friends, for at least part of their four weeks' holiday, so we are comparatively free, and thought we might take a holiday excursion too. So we started, a party of nine, about 7 A.M., in three tongas—odd little carriages, like a very low dog-cart with an awning—for the Happy Valley, ten miles off. We had sent the girls, servants, and provisions in carts on before, and the boys followed on foot. Most of the way was bleak and bare, as this whole country is, and then suddenly we stopped and got out at the head of the most lovely gorge, with rocks all tumbled about, and what is sometimes a roaring torrent, but now a very small trickle, down it. In the gorge is a charming little travellers' bungalow, which we made our home for the day. After what is called *breakfast*, some of us went to the village close by. You know how the villages in this part of India are built. The people of higher caste live inside the mud walls in very bare but full-sized stable-looking places. Outside, generally on the east or south-east side, live the Mahars (the lowest caste people) in smaller huts, and further off still the Mangs (or people of no caste) in wretched little dirty hovels with doors which even I must bend double to enter. It would require great courage to go in at all. We did enter one Mahar house, that of the only Christian man. It was really clean, and the wife looked nice, though she is not a Christian yet. We sat on cloths and bits of wood spread on the mud floor, while Mr. King and Miss Dyer talked to her. There were several children besides her own two boys, one of whom belongs to the Mission School at Ahmednagar, and they spent the day with us. All the natives seemed pleased to see us, and to tell us about their affairs. One woman was getting curry ready, putting out little heaps of beans, pepper, chillies, &c., ready to mix. They use very little rice here. We had to stay in or near the bungalow during the heat of the day. Close to it is a Hindi temple with a very perfect figure of Mahadeva's bull, and strange painting and carving about it, inside and out. In front is a sacred tank in which Brahmins were bathing. Just before we were coming away, a Bengali Brahmin came and sat under a large peepul tree which had a square of stones built round its trunk to show it was sacred. He had a book, or rather loose leaves, with red and black writing, and read to himself, taking no notice of several natives gathered round. Mr. Taylor had a long talk and argument with him, and gave him a book which we left him reading. We had Evening Prayers in a sort of crypt under the bungalow, and a Christian from a neighbouring village named Daniel joined us with his little boy. We had only one Marathi Prayer-book and a Testament which Daniel brought, but the children chanted nicely, and sang a hymn they knew. Daniel, not very long ago, walked the ten miles to Nagar to have his baby

baptised. He has a nice face, and speaks a little English. I gave him two Marathi text-cards I had, which seemed to please him. His little girl ought to come to school to us.

"There is no end of work to be done here both in teaching the Christians, who are sadly ignorant, and in getting hold of the women and children in the villages, both high and low castes. We want more workers badly. I have promised to play the harmonium for a few Sunday evenings at the Camp Church. The Chaplain is a brother of the Mr. Polehampton who died at Lucknow in the mutiny, and is a kind friend to the Mission party. My Pundit came back yesterday, and is to teach me two hours daily."

MISSION LESSONS GLEANED FROM THE MIRACLES OF OUR LORD.

BY THE REV. F. DOUGLAS HOW.

III.

The Feeding of the Five Thousand.

ONE at least of the Mission lessons suggested by this miracle has probably occurred to all of us many times. It is *the* miracle of all others to which we should naturally turn for help in our Mission thoughts, for in it are to be found the same elements as those which cause us so much anxiety—the vast multitude who need—the apparently utterly inadequate means of supplying that need. Let us see whether in this most wondrous miracle, by which our Lord from out of little created abundance, we may not find great help and comfort.

And first, we may surely note in passing those words which tell us that He "saw much people." Let us never doubt that Jesus knows. Let us never doubt that if *we* know of one great multitude of heathen men, women, and children, *He* sees them too, and not them only but also every single soul in the wide world who needs to be brought to Him. He sees much people in Bombay, in Zanzibar, wherever our special interest may lie, but He sees all those other thousands also, of whom we perhaps know nothing; and this thought should help us against any jealousy or impatience when we hear of the greater prosperity of a Mission other than the one the interests of which we have specially at heart.

The next point we will notice is the singling out by Christ of St. Philip: "He saith unto Philip, Whence shall we buy bread that these may eat?" It does not signify much which of the disciples was selected, the point for us to notice is that this question was asked of an *individual*, not of the whole body of disciples. Will not an answer be found here to that objection made by some short-sighted persons when they are asked to help on Missions by their personal help? "Oh," they say, "that is a subject to be dealt with by the

whole Church, or by the nation, as a professedly Christian body : it is not a question for individuals." If only they would remember that Jesus "saith unto *Philip*"—if only they could hear Him now asking each individual heart "What canst thou do?"

Following on from this thought we find a most searching lesson in the words addressed to the disciples generally—"How many loaves have ye? go and see." Jesus knew how many loaves there were : but they must go and see. For two reasons perhaps—that they might know exactly how much they could do, and that they might perceive how very little, how utterly inadequate, all that they could do must be. Do *we* know how much we can and therefore ought to do? Jesus knows. Have we ever been to see? If not, He bids us now to go and search into our hearts, into our lives, into our means, and, bringing to Him *all* that we can, then to acknowledge that even so it is a very very little.

But we cannot stop there : thank God, we *need* not stop there : it was a *very* little—five loaves among five thousand hungry men—but in His hands it was enough. Is there no comfort there for us! Is there no comfort in the thought that the few shillings, that the few hours' work, that the few words spoken, that the few prayers prayed, if placed in His hands may thus be multiplied in their influence until they reach vast heathen multitudes camping in their companies on the hill slopes of a distant land?

And one last word : "When He had given thanks, He distributed, &c." Is there no teaching there of the true spirit in which to give? The world would say, "Give thanks when you receive;" Jesus gave thanks when He distributed : is there no truth in those familiar words, "It is more blessed to give than to receive?" Surely we have all proved their truth again and again : shall we not then give thanks when we offer what we can to God? Gifts placed in the hands of Jesus with a Psalm of Thanksgiving that we should have aught to bring must surely be very acceptable unto Him—for such gifts are not offered "grudgingly or of necessity" but prove the "cheerful giver" whom "God loveth."

THE POOL AND THE STREAM.

"Repaid with fresh supplies from heaven,
For every cup of water given."—J. WARTON.

I.

"I CANNOT give ; but little wealth
Has fallen to my share ;
I want that little all myself,
And I have none to spare :
What shall I do when this is gone ?"
Nay, listen to a dream,
Or tale, or fable—which you will—
About a Pool and Stream.

II.

A mountain Stream went forth one day
From its birth-place in the hills ;
The dews of heaven had nourished it,
And fed its secret rills ;
And as it glided from the rock
It looked so fresh and clear,
It was a pleasant sight to see,
A pleasant sound to hear.

III.

Now, so it chanced, some halfway down,
It passed upon its way
A solitary, silent Pool,
Which in a hollow lay ;
Without an outlet in its sides
To let the water flow,
And give one charitable drop
Into the plains below.

IV.

"And whither are you speeding now,
And why this senseless haste ?
Why, silly Stream," exclaimed the Pool,
"Your slender waters waste ?"
"I have a mission to fulfil,
Which heaven commits to me."
And all its little eddies laughed,
"We're going to the Sea."

V.

"What folly !" said the sullen Pool ;
"How scanty is thy store,
With scarce enough to keep thyself ;
And who will give thee more ?"
"Surely the same," the Stream replied,
"Which gave them first to me."
And all its little eddies laughed,
"We're going to the Sea."

VI.

"I know that these were never mine,"
She said, "but only lent ;
I cannot tell if more will come,
When this supply is spent ;
But I must do my mission work,
However that may be ;"
And loud its little eddies laughed,
"We're going to the Sea."

VII.

On danced the Stream, the sullen Pool
Composed itself to sleep,
With "What I have I call my own,
And what is mine I keep."
On danced the Stream, down glen and cleft ;
It reached the silver shore,
And gave its tribute to the Sea,
And then was seen no more.

VIII.

The sun rose high, and on the Pool
Poured down its rays intense ;
It steamed, and festered, and grew foul,
Foul to the sight and sense ;
Then wasted to a mass of mud,
Beneath the scorching beam,
And so it died, that selfish Pool ;
But what about the Stream ?

IX.

When the last rays of setting sun
The shining waves had kissed,
Up from the surface of the Sea
Arose a cooling mist,
Just where the generous Stream had poured
The tribute of its rills ;
It rose in air, it formed in clouds,
It floated to the hills.

X.

It floated to the hills again,
From whence the Stream had sprung,
It poured its fulness on its springs,
It kept them fresh and young,
Which, so renewed with constant draughts
Of mists, and dews, and rain,
Pursued their everlasting flow
Back to the Sea again.

XI.

" *We cannot give, our store will fail.*"—
Oh ! timid, thankless word !
Never let such a faithless sound
From Christian lips be heard ;
But freely as we have received,
So freely be it given ;
Let each fulfil his Mission work,
And leave the rest to Heaven.

Rev. F. W. MANT.

LETTERS FOR OUR WORKING PARTIES.

PUTHIAMPUTHUR.

THE following letters from Mrs. Adamson will show, like the letter from Ramnad given last month, that help is much needed from friends in England to enable the Missionaries in Tinnevely to build the churches required in their stations, and to obtain the necessary furniture and fittings for them when built :—

"I received the bill for £8 a week ago, when I was at Edeyengoody. I went there with a friend for the Ordination. We had a pleasant time, leaving Tuticorin on Monday and arriving at Sawyerpuram in time for dinner. My husband came with us thus far, as he had business with Mr. Sharrock. I had not been there since I left two years ago, I found the singing much improved, Mr. Sharrock being such a good musician that he is able to instruct the pupils. The chapel has been re-roofed and there are stalls for the choir boys. Next day we saw the schools, hospital, and orphanages, they all look well cared for. At four o'clock we started for Mengnanapuram ; Mrs. Thomas and her daughters, of the C.M.S. live there, it is only seven miles from Nazareth. There are schools in it of which Mrs. Thomas and her daughters have charge. We left next day for Edeyengoody ; as we passed Mudalur we asked if Mr. Norman was there, but as he was not we went on, and arrived at Edeyengoody at eight o'clock, to the surprise of Bishop and Mrs. Caldwell, who did not expect us until the middle of the night, but as we rode the most part of the way we came much quicker than we otherwise should have done, it being fifteen miles across country from Mengnanapuram. There is a very fine large Church in the latter place, built by Mr. Thomas, but the roof is not on yet, only a temporary thatched one. The Church at Edeyengoody is much smaller, but is a very pretty one, and I think one more likely to be filled. The windows want stained glass. It made me feel how much we want a church at Puthiamputhur. I am going to make an appeal to my husband's late pupils, and if each gives a little I ought to get a fair sum, as he has been in the educational department over thirty years. I am getting up fancy work for a bazaar, to help in furnishing the inside. If you can get any ladies to help me I shall feel very much obliged. With the money I got from a bazaar I had a short time ago, I have bought an altar, credence bracket, lectern, prayer desk, and alms-box, I now want to purchase lamps, choir stalls, altar-cloth, &c. If any one will help me I shall be so thankful. Will you please make this known, as the great want of the Puthiamputhur district. We hope to have the foundation stone laid early next year, and if you could get me money to help to build the church, I should be truly thankful. In no Mission head-quarters is there a church like this one. There is just room enough for the schools and for about one-fourth of the congregation. Thanks for promising to send me a box soon. The girls are making fair progress in their fancy

work, which they commenced a short time ago. I hope before long to send letters from them to their respective supporters. . . ."

"Shortly after I returned from the Hills last month I went to Tuticorin and received from Mrs. Caldwell the parcel that you kindly sent me in her box. There we had the pleasure of meeting the Bishop of Madras, who was on a tour in these parts. His lordship held a Confirmation in the English Church, and preached in both the English and Tamil Churches. I had Puthiamputhur boarding school children in Tuticorin, and the Bishop asked them a few general questions, and after giving them some suitable words of advice, dismissed them with his blessing. Since my return I have been very busy teaching the girls fancy-work, and I am glad to say that so far they have made very fair progress. I hope that I shall have something very good to send to the Madras Exhibition next year. The last bill for the education and support of six scholars arrived during my absence, and my husband acknowledged the receipt of it. We were sorry to hear of the death of Mrs. S. M., who for so many years supported a girl in this boarding school. The girl is at present in the sixth standard class, the highest in the school, and is qualifying for a schoolmistress's certificate. I hope that some other lady interested in native female education in India will be induced to support a child here."

FAREWELL SERVICE.

ON Tuesday, January 23rd, a service was held in the Chapel of the Society for the Propagation of the Gospel on the occasion of the departure of two Zenana Missionaries for their respective destinations in India. Miss E. G. Harte was returning to her work in the Calcutta Mission after a short visit to England, and Miss Riddle was going out to assist Miss Gray in the Zenana Mission at Roorkee. The Holy Communion was celebrated by the Secretary of the Society, the Rev. H. W. Tucker, assisted by the Rev. A. Riddle, Incumbent of Rydal, brother of one of the ladies. There were thirty communicants, members of the Association, or friends of the departing Missionaries, who had come to bid them God-speed.

SUBSCRIPTIONS AND DONATIONS.

JANUARY, 1883.

	£	s.	d.		£	s.	d.
Lancaster, by Miss Hinde ...	19	12	5	Mrs. Wreford ...	2	6	
By Hon. Henrietta Kenyon ...	7	7	6	E. L. J. ...	2	0	0
Rev. A. Fowler ...		5	0	Mrs. Armstrong ...		5	0
Mrs. C. Williamson ...	3	10	0	Miss Staunton ...		2	6
Mrs. Klugh ...		2	6	Miss Hussey ...	2	2	0
Miss Christie ...		10	0	Miss Hoare ...	3	3	0
Bettshanger ...	1	12	6	Mrs. G. L. Bridges ...	3	10	0
St. Mary, Greenhithe ...	6	14	2	Mrs. Townsend ...		5	0
Miss E. A. Rodd ...		2	6	Ealing, by Miss Relton ...	5	0	0
Miss Rickards ...		2	6	Mrs. Blunt ...	1	0	0
Mrs. H. B. Strangways ...		10	0	Miss H. Churchill ...	1	0	0
Blackmoor ...		10	0	Rev. J. Dolphin ...		10	6
Luddesdown ...	2	0	0	Mrs. Perry Watlington ...	2	2	0
Miss Jackson ...		10	0	General Turner ...	1	1	0
Taunton, by Miss Alford ...		4	0	Miss J. Hussey ...	1	1	0
West Kirby, by Miss Barker ...	7	0	0	Farnborough, by Miss Loveday ...	1	12	0
Boughton ...		15	0	St. Mark's, Hamilton Terrace ...	10	0	0
Mrs. W. Gibbs ...	10	0	0	Brompton, by Lady Pearson ...	15	17	9
Mrs. Cotton ...	1	1	0	St. Peter's, Bayswater ...	1	0	0
Holy Trinity, Maidstone ...	6	0	7	Ambleside, by Miss Morse ...	1	6	0
Ilkley, by Miss Tolson ...	3	10	0	Offertory in S. P. G. Chapel ...	2	11	6
St. Thomas, Newcastle ...		10	0	Bath, by Mrs. Winwood ...		7	6
Cadbury ...		15	6	Miss Badcock ...		10	0
St. Michael's, St. Alban's ...	3	10	0	Davos, Switzerland ...	5	0	0
South Collingham ...		5	0	Darlington, by Miss Hutchinson ...		10	0
Wolverley, by Mrs. Rowland ...	5	3	6	Hereford, by Mrs. Atlay ...	10	11	6
Salisbury, by Miss Wilton ...		5	0	Miss R. E. Flood ...		4	4
Wimbledon ...	10	8	4	By Miss Cooke ...	12	15	6
Mrs. Dickinson ...	2	0	0	Tiverton, by Miss Sharland ...	4	10	6
Mrs. Collison ...		5	0	For Roorkee ...	13	0	0
St. Mary, Collaton ...		2	6				
Christ Church, Bath ...	3	10	0	Total ...	£210	5	3

PARCELS OF WORK AND CLOTHING

Received up to February 8th, 1883.

Mrs. Lee Steers, Ockley. Kensington Association, by Mrs. Bullock. Much Cowarne Association, by Miss Graham. St. Thomas's, Newcastle, Association, by Miss Watson. Darlington Association, by Miss Hutchinson. Mossley Working Party, by Mrs. Bull. Herne Bay Association, by Miss Badcock. Chelmsford Working Party, by Mrs. Johnson. Hursley Association, by Mrs. Young. Clifton Association, by Miss Swayne. Bexhill Working Party, by Rev. J. H. Simpson. Miss L. Golding, London. Wendover Association, by Mrs. Smith. Ellesmere Association, by Mrs. Peake. Miss FitzRoy, East Molesey. Mrs. Eames, London.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street. Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

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The Grain of Mustard Seed.

APRIL, 1883.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

MADAGASCAR.



YEAR has elapsed since the lamented death of Mrs. Kestell-Cornish, but the remembrance of her active kindly help and warm sympathy is still fresh in the Missions of Madagascar. A desire has been expressed to give permanence to this remembrance, and many will be glad to hear that it is proposed to build a small Mission Church in her memory at a place called Ramainandro, a few miles from Antananarivo. In a former number of "THE GRAIN OF MUSTARD SEED" (November, 1881) will be found a letter from Mrs. Kestell-Cornish describing this country district, and the efforts made by the people to build a church. This, and other letters, show that it was a place that she had greatly at heart, and that the inhabitants had an earnest desire to be taught. They have now offered the Bishop a site for the church, and are most willing to enter upon the work of building it. The present building it is proposed to convert into schools, which are much needed. The plans, we are asked to state, have been most kindly worked out by an architect well known to many, Mr. Sedding; and the cost is estimated at £600, which sum, it is hoped, will soon be raised by the friends and relatives who loved and valued Mrs. Kestell-Cornish, and who know so well how she devoted the best years of her life to the work of the Church in Madagascar.

Very little is known as yet of the interior of Madagascar, although we are now tolerably familiar with descriptions of the capital and of the coast. The following letter from the Bishop, written in December, 1882, will give some idea of the state of these country districts, and the beauty of the scenery:—

"I have just returned from a journey into the country with Mr. A. Smith. We left on Monday, and got home on Thursday morning. It was a very interesting trip; the scenery most lovely, and

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the people very simple. We got away from the Creoles and the rum (at Tamatave), and found the people in their original state, quite heathen—one longed to do something for them. The first night we stopped at a village of slaves; they were very nice folks, but their language is almost unintelligible to me, just what the broadest Devonshire would be to a cockney. On Tuesday we pressed on; it was the hottest journey I ever made. We got to our place, crossing a river, in the afternoon; and found ourselves close to the Great Forest, with the lemurs howling around us, and flocks of parrots, &c. The village is called Ambodilanzana. The Lanzana is a very remarkable tree, like the Banyan, or Praying Tree, of the Indians, and it is the centre of the religion of the place. I never saw such a tree; it consists of a great number of branches, each branch a large tree, joining in the trunk, quite at the base. I do not think I exaggerate the least in saying that the base has a diameter of twenty feet, so that the trunk of the tree is sixty feet in circumference. You could build a large house in the branches. There the people pray. I asked to whom they prayed? and they said to Zānākary, that is, the Creator, and to their forefathers, who had become one with him; and they offered sacrifices, and made offerings, cattle, &c., to him on all occasions of their lives—for instance, that they might have children, that they might succeed in all they undertake, and so on. The village was very small, only eight houses; but this is the way of these people, they live all in small villages like this, of which there are a great many. So we told them that, if they would collect fifty children, we would send them a teacher. We left on Wednesday, and in all my journeyings in Madagascar I have never seen anything so lovely. The first part of our road was only retracing our steps; then, after a while, we turned down a river and followed it. The valley was very deep, and very high hills rose on either side. No white man and no palanquin had ever been there before. We stopped for breakfast at another small village, and soon after came upon the main river again. This country rises in steps, so that at each step there must be a waterfall or a rapid; and here we came upon the rapids, which seemed to extend for about four miles. At the end of the third mile we got into a canoe, and I had my first experience in shooting rapids, which is very exciting, and, in skilful hands, not dangerous. It is by journeys like this we find out really what there is to be done."

Since the departure of Miss Woodford for England last June, Miss Barker has been doing her best to carry on the two schools at Antananarivo with the help of teachers born in the country. On the coast, at Tamatave, Miss Lawrence has been working single-handed. The need for fresh workers in these promising spheres has been very great, and for months ladies able and willing to go out have been sought in vain. At length the timely succour is at hand, and in another part of this number will be found the notice that two ladies are on the point of departure—one to take charge of Miss Woodford's school at Antananarivo, the other to assist Miss Lawrence at Tamatave in the care of her boarders and rapidly increasing school.

In a former letter Miss Lawrence expressed the modest wish that

when the wants of the capital were supplied, some voluntary worker might be induced to come and help her on the coast. "It would be," she added, "such a great relief to me if I could have some lady living with me, either to help in the care of the boarders or of the sick." And the following letter, written the day after Christmas Day, will show how greatly she stands in need of this help:—

"Since I last wrote to you many important changes have taken place here, which have greatly helped the work of the Mission. Some months ago the Government issued an order enforcing the Malagasy to send their children to school, giving them liberty to choose whichever school they preferred. The result was, that in a short time the daily average attendance rose from forty to eighty girls. We have now 104 girls on the books, and the school is still growing. Many of the new-comers are girls of from ten to fourteen years of age, who had never before been to school or church, and all unused to discipline or attention. I am glad to say we have now won them. You would be surprised to see how fast they are getting on, and taking interest in the daily work; many of these big girls have learnt their letters, and can write them from dictation, and are now beginning to read. Needlework they are most anxious to learn. Our growth is far too rapid for our school accommodation, or for health. Fancy crowding over eighty girls in a room measuring twenty-two by eighteen feet; some days last week there were eighty-seven, and the glass standing in my sitting-room at 85°. It is not possible to breathe long in such heat, so, as soon as prayers and the religious instruction are over, classes are transferred to my sitting-room and the verandah, to relieve the school. We hope soon to have the new school-room finished, and then the work will go on more pleasantly. The nine boarders are still with me, and doing very well. I have not been able to take more, as we have no sleeping room for them; I am obliged to take some of the smaller children with me to sleep, as it is not possible for ten persons to sleep in an ordinary sized bed-room (the nurse makes up the ten). My boarders have greatly improved in every way, and do both their lessons and their housework well. In the school examination, which took place last week, they passed a higher examination than the day scholars; they are also very bright and merry. The Bishop, while he was staying here, said he was much pleased with them, and that he had never before met Malagasy so lively and familiar. Some of them have been very ill with measles during the last quarter, but they are all quite well now. Some of the day scholars have been dangerously ill, and two have just died. I did all I could for them, but it is so difficult to help them in their miserable homes.

"The Sunday before the Bishop returned to the capital he baptized thirty-eight girls belonging to the school, most of whom had been admitted during the last six months; it was puzzling to find names for them that would be easy to the Malagasy. The Betsimisaraka native names are most extraordinary. I give you a few examples. 'Soavoalavo' (i.e. a good rat), 'Maraina' (morning), 'Bebi' (or bigger), 'Antoandro' (or mid-day), 'Ravony' (i.e. the yellow one), 'Asabotsy' (Saturday), 'Midlongy' (sulky), 'Tsaramisy' (the one in which there is good). You will be glad to know

that two of the first-class girls have been brought forward to help as monitors, and are beginning to manage their classes fairly well, although the Kindergarten system is somewhat difficult to inexperienced teachers, and requires more activity on the part of the teachers than Malagasy girls are willing to give; but it is the only pleasant way of teaching children whose faculties have never been developed, or whose attention cannot be secured for five consecutive minutes. Most of the new girls were admitted in a remarkable state of undress, many having only a piece of dirty native cloth wrapped round; their hair no one could describe, it looked more like matted cocoa-nut fibre than anything else. One cannot teach girls in such a state much self-respect, with their hair standing on end (which in Madagascar is not a figure of speech), or with it twisted or matted together, standing out like spikes on each side of their head. I admitted [all who came, whatever their condition might be; being only too glad to get hold of them. I then bought several pieces of grey calico, and cut out a sort of *robe de chambre* for each, and set to work making them up; giving them to understand that if they were industrious they would probably get one. I then hinted that, as the weather was so hot, it would be well for them to try and take a sea-bath as often as possible, as it would certainly not only make them cleaner but nicer looking. I then begged them to persuade their mothers to get a comb and comb out their hair, as I was sure if they did so their hair would look quite as nice as their teachers'. This had the desired effect, and one by one they came in with faces almost shining, and mats gone. Every child who thus made herself beautiful was particularly noticed, until they all became quite decent, and were rewarded with their new clothes, trimmed with red twill, which makes quite a uniform. One girl, i.e. 'the morning,' who certainly when she first arrived would have been a good representation of Night, came with her face bright from friction, after one of our little conversations; I at once called attention to it, and told her how nice-looking she had become, &c., to all which she answered by a succession of solemn nods. I need not say how delighted they were with their clothing, or how it improved their appearance. I am so thankful to get such children into the school, for they were absolutely of the number of those who are suffered to wander at large, with no one to search for or look after them. They are so regular, too, at Church, always attending the daily service morning and evening. The Christmas hymns have lately been taught; all the children know by heart 'Once in David's royal city,' 'Hark the herald Angels sing,' 'Come all ye faithful.' It would have done you good to hear how heartily they sang them out yesterday (Christmas Day). The Church looked so pretty, with branches of palms, like young trees, the whole length of the aisle, wreathed with ferns and gorgeous blossoms; it was one bower of palms and ferns, with the scarlet cloth forming a delightful contrast. The Church was crowded; eighty-seven school-girls were present, and a great number of boys. I had to put matting up the aisle to help out the seats, as we could not find places for them. The little girls sat on the mats. Old David Johns, the deacon, said he had never seen such a sight before since the school began. Madagascar is in

a dreadfully unsettled state, owing to this French quarrel. The people are not willing to give up their country without a contest, although the Prime Minister does his utmost to show his people how more than useless such an attempt would be. We are anxiously expecting the next mail.

"In conclusion, I hope the Ladies' Association will be able to help this school this year, as we are now quite without things. Your box has not arrived. I hoped to have had it for Christmas; there are, however, few merchant ships calling here now, on account of the expected war, as this would probably be the seat should war break out. Some of the officers' wives have asked me to give them refuge, as they think with the English they must be safe, and as there is no other Englishwoman here they naturally look to me. Miss Woodford was the last Englishwoman I have seen, and she left here five months ago.

"I will add a list of things greatly required for the work of the Mission, and especially the schools at Tamatave and country around. Pieces of print, shirting, white calico, worsted braid (red), tape, buttons, black horn and strong buttons suitable for children's clothing, pieces of stuff suitable for frocks and jackets, red flannel, a few yards of red turkey twill for trimmings, slate pencils and copy books, small quantity of good blotting paper, half-dozen strongly bound lined exercise books, to serve for lists, books, log-books, &c., three dozen closely ruled exercise books, such as sold by the National Society (half-dozen each), a few pictures for rewards, old Christmas cards, &c., a dozen strong coarse combs, two or three hard hair brushes, two dozen spoons (Britannia metal) for boarders' use, coloured handkerchiefs for men, made up clothes, cottons, needles, full round print pinafores with long sleeves, print skirts and jackets, brown calico chemises, brown calico dresses, made like night-gowns, with braid at waist and trimmed with red, bags for books and work, shirts (coloured preferred), squares of red flannel for babies, small red flannel jackets for children, frocks for babies, squares of red flannel preferred to long flannels."

MISSION WANTS IN MADAGASCAR.

BY ONE WHO HAS BEEN THERE.

Letter to the Editor.

DEAR MADAM,—As you kindly gave me space in a former number to plead for workers for our Madagascar Mission, may I ask if you will allow me now to state some other of its needs? If I refer kind friends to the July and Dec. numbers for 1881, and the Oct. number for 1882 (Vols. I. and II.), it will be far better, I think, than enumerating again the many wants of our Mission there specified, which, of course, increase as our Mission stations increase. I will now add that toys for Miss Barker's infants, as magic toys, tops,

marbles, balls, knives, dolls, would be very acceptable. Yarn for knitting and crocheting jackets and shawls, not all of dull colours, as a little red or blue round the edges brightens them up, and it is surprising how cheery a bit of colour is in Madagascar. Illustrated papers, which will amuse and interest those working in that far-off land, and afterwards serve to adorn the huts of the Malagasy, Christmas, Easter, and other cards, give great pleasure; also scrap-books. Most garments made with a yoke, long sleeves, and a band round the waist, are suitable for both sexes, of all ages, and should therefore be made of various sizes, either in white or unbleached calico, or print. Shirts, rather long, for the men and boys in our mixed schools; fine red Angola wool, for embroidery and knitting; odds and ends of cloth for caps. I wish your kind readers could see the bare heads of the dear, little Malagasy babies, as they are carried about on their mother's backs, under a tropical sun! I venture to assert that they would speedily look out their bits of cloth and serge. Then the nice, large pieces of linsey, &c., which large establishments will sometimes be glad to give to their patronesses, make capital frocks. Altar-linen, altar-cloths, and, I think, some good pictures of the Crucifixion, would be of great use in place of the splendid stained-glass windows in our dear English churches. The best of our country churches in Madagascar are very primitive. The mosquito-net for veils, or head-coverings for our women and girls who have been confirmed, I must notice again, as we trust that as time goes on we shall have more and more devout communicants, and as the Malagasy women wear no head-covering generally (when it is somewhat cold they draw the "lamba" over the head), we try to teach them, as St. Paul taught the Corinthians, that in "God's house" they must be "covered." Miss Barker writes most cheerfully, but I shall be heartily glad when I hear that help has reached her at Antananarivo, as I know she must feel the strain of so much work. She says, in a letter received last mail: "It is not much good talking about the school. We go on as well as we can under the circumstances, not as I would. I like the big girls [my former scholars] very much, and I flatter myself they like me; they are very good. I have to give more time to them than to the lower school, so I shall really and truly be glad to get back to my first love, for I love little ones best always."

March 13th.—Since writing the above, I am delighted to know that the services of two ladies have been accepted for Madagascar: one to assist Miss Lawrence on the coast, and one to take my place at the capital. God grant to both health to labour long amongst our dear Malagasy friends. Still, I grieve that a second one for the capital has not yet been found—some earnest, loving, Christian worker, to take up the work of dear Mrs. Kestell-Cornish, or to work with Miss Barker, so as to leave the latter more free to do it. The visits of Mrs. Kestell-Cornish to our country-stations were, I am convinced, productive of much good. How she used to delight in showing a crowd gathered around her a Bible picture, and talking to the natives about it. But whilst I feel sure that her place can never be filled, I can but remember the expression of a Norwegian lady two days after the mortal remains of "our dear Mother" were

consigned to the grave : " We gather the ripest fruit first, and so does God." To us it is given a while to wait to understand God's mysterious dealings, believing that what we " know not now we shall know hereafter."

S. A. WOODFORD.

PROGRESS AT CAWNPORE.

THE work of the Cawnpore Zenana Mission has been steadily carried on by Miss Heming and Mrs. Archer during the past year. With the assistance of five native Christian teachers and one pundit the ladies have now 137 pupils in seventy-nine houses, and sixty in the four schools, making a total of 197 women and children under instruction. There is great difficulty in obtaining Christian teachers at Cawnpore, and it is evident from the letters of the ladies that many more pupils could be obtained if there were an adequate staff of workers in the Mission.

Early in the year Miss Heming wrote :—

" Everything is going on well. The teachers do their work well, and we have opened several new houses, but from others leaving the station our numbers continue the same. I could easily employ at this time five or six more good teachers if I could secure them and find means for their support. Still, I am thankful that we are in no pecuniary difficulty, and the work of the Ladies' Association has steadily progressed during the three years I have been connected with it."

And in later letters she writes :—

" I have on my list at the present time thirty-two Zenanas with fifty-seven pupils at Cawnpore and Oonao, and one school in the Bengali Mohul with fifteen pupils ; total seventy-two pupils. Twelve of these are Hindustani. Our school improves, and now I want a good teacher to take charge of it, as most of my time is taken up in Zenana visiting, and I can only devote two hours a week to it. No objections are raised to Scripture lessons and verses being taught ; I wish you could hear the children sing the hymns. All seem pleased that a school has been opened in this neighbourhood, and I hope the instruction given will produce good results. . . . I hope we are daily gaining influence among the people, and it is surprising with how little opposition we can work here. Every house and school we visit has the opportunity of hearing at least once a week the good news of salvation."

Mrs. Archer's last letter gives the following most interesting account of the work in which she is engaged :—

" I now want to tell you how I have been progressing in the work since I last wrote ; it has been a favourable season so far, and I have been able to work steadily right through. But as the work increases I get more and more troubled for want of assistants. One of my Zenana teachers died very suddenly in March ; the poor woman was poisoned, it was suspected, by her husband. To fill her place I have had to take Mrs. Henry (Rahil) from her school to engage in Zenana work. It is so important to have a thoroughly trustworthy person for a Zenana teacher. I am thankful to say that the two women I

have, though not up to much in the teaching line, are most painstaking and conscientious. Besides teaching they read every morning for an hour with the pundit, which is improving them immensely. The Bible Class for native Christian teachers has been held by me regularly once a week. A few other Christian women seem to like coming, and I am very glad to see them. I wish more could be done for our native Christian women ; as there are crowds of families who never go to church, and are as near as possible lapsing into heathenism, it would be quite a work in itself for any one to undertake. I have long wished we could have a boarding school for the children ; they will not send them to a day school on account of the long distances. Since last writing I have opened out Zenana work at Oonao, the people seemed so anxious to have some one sent there. Up to the present time I have sent in the two Zenana teachers once a week, but I am looking out for a woman to settle down there to carry on the work while I go once a month. I have several very good high caste Hindu and Mohammedan houses opened out there, and numbers more could be worked. The Zenana work here continues steadily, several new houses have been opened, and I now have on my list forty-seven houses, containing eighty pupils. The numbers of pupils on the rolls of the three schools is forty-five, though the attendance, as is usual in the hot weather, has fallen off ; but it is not to be wondered at, for there is so much sickness and death in the homes of the children that it is not their fault. Sometimes some of them stay away for two months at a time, and of course quite forget all they learnt before ; they always, however, manage to come back a few months before the Christmas holidays for fear of losing their presents. I hope some kind friends will send me out some dolls this year ; last year I had to get them out of the money I collect for the work. I think I mentioned in a former letter that I had an interesting class of elder girls in the Christian School, consisting of a young married girl from the Orphanage, Seetakyia, who also acted as pupil teacher, the two daughters of the late Nawab, and Drusilla, the late pastor Samuel's daughter. A couple of months ago the class was broken up, the elder of the two Nawab's daughters was married by her mother to a young man at Banda. A second from the class, Seetakyia, has taken Mrs. Henry's place in the Thandi Sarah School ; she is well educated for her post and only needs experience. Drusilla has been a serious consideration with me for some time past, being a bright, intelligent girl, with a mother whose one aim seems to be to get her married. To save the child, for she is but twelve years and a half old, from an unsuitable marriage, and also to secure her for the Mission for a time at least, I have sent her to the C.M.S. Training School at Benares. The mother was extremely pleased for her to go, and signed an agreement giving her daughter to the Mission till she is sixteen ; if she can be left at school till she is fourteen or a little longer, she will be a useful worker here till she is sixteen. Native mothers, whether Christians or not, have a perfect craze about marrying their daughters, and consider it a disgrace if they are not married at fourteen ; the happiness of the girl is never considered. The cost of keeping Drusilla at the Normal Training School at Benares is Rs. 4 a month, or £4 a year ; it is a small sum

enough, but, in addition to having to collect for all my other work, it is a burden on me. I therefore make an appeal to some kind friend at home to send me the sum as a scholarship for two years or eighteen months. I do so wish something could be done about getting some young women trained for this Mission as teachers. We cannot really make much way till we do, and any one who has the interest of the Cawnpore Mission at heart could find no better way of benefiting it than by giving a few scholarships of £4 a year for three or four years each. The Benares Normal Training School is an excellent one, and turns out very good teachers, and the girls could be got from our Orphanage here. The Mission would then in a few years have a good staff of teachers, and with no mothers or husbands to interfere. I hope this plan may be taken into consideration, as something ought to be done to fill this most crying want. At present the girls in the Christian School are being taught entirely by a Hindu pundit, as I cannot get a native Christian woman fit to do it, and, of course, as I am only able to give very small wages, it would be no use sending elsewhere for a teacher. The actual teaching of the pundit is satisfactory, but the Christian influence is wanting, and no needlework can be taught. I am sorry to say that many of the elder girls of the Thandi Sarah School, who have been coming for years, are getting married and leaving. Some of them really are dear girls, and, I am sure, thorough believers in Christ. One of them had an attack of cholera the other day, from which she recovered, but I did not think she would, at the time, she was quite given up. She was very weak, but just able to answer that she trusted in Jesus, and that she was not afraid. Of course, those who marry are visited in their new homes, but one misses them in school. I have had a Sunday School every Sunday nearly all through for the last year for these girls, and the attendance has been pretty good. I had a sad discouragement about a nice Hindu house some months ago, about which I must tell you. It is a house where we had two bows and one girl about ten, married, of course. They seemed to value learning so much that they begged for the teacher to go to them four times a week, and actually paid one rupee a month. They were all nicely through the second Hindu book when the girl's husband, a boy of fourteen, fell ill and died. Since then we have been regarded with disfavour; it is supposed that we brought the ill-luck to the house, and they have all stopped learning; but the elder bow, who is a dear little thing, says she will learn by and by. Her husband is an educated man, and I suppose reasons with her, but it did seem disappointing, when they were getting on so nicely. But I go and sing hymns with them, though they will not learn, in the hope that they will begin again, and they all tell me they 'love me very much.'

LETTERS FROM CALCUTTA.

PART I.

THE reports of our Missionaries, whether engaged in the Zenanas of India, or in the schools and classes in which the work of

female education is chiefly carried on in other countries, must always be deeply interesting to all who have the real progress and welfare of Missions at heart. But it will be readily allowed that the private letters of these ladies to their friends might furnish much incidental information, and supply interesting details which could not be given in more formal communications. By the kind permission of the relatives, to whom they are addressed, we shall be enabled to give from time to time, letters of this kind written by one of the ladies engaged in the Calcutta Zenana Mission, Miss A. M. Hoare, or by her sisters when they were visiting her.

Miss Hoare's first letter gives an account of a distribution of clothing to some of the poor Christians in one of the rice villages near Calcutta :—

"December, 1879.

"We went down yesterday to Kulerdari and distributed fifty-five shifts to poor Christians. I knew the widows would be rather disappointed at getting a shift instead of a kapor (native cloth five yards long), and so I made a speech to them at the beginning, telling them how shocked my poor friends (meaning the St. George's in the East mothers, and Sidcup and Foots Cray people, who had made many of them) were at the idea of their only wearing one garment, and that they had worked these things for them. Some of them quite appreciated them, specially the younger widows. The old women I scarcely expected would value them, but it will have its effect, and some that I gave them to more privately quite understood how desirable it was they should wear more clothing. (The native kapor is so thin, it is often transparent, and, being only wound round them, is very apt to slip down to their waist.) I foresee improvement; we shall teach them in time, but things that have gone on for centuries cannot be changed by one set of Christmas presents! We gave them sweetmeats afterwards, and at times they made so much noise that I cheerfully asked them if they were lions and tigers. After that they were quieter, and we wound up with hymn-singing and prayers. A great many said, 'Next year we shall hope for a kapor,' but by next year I hope public opinion will have set in in favour of two garments.

A. M. H."

"December, 1879.

"Do you know what I have just been doing? no less than attending a native wedding. It took place at 6.30 p.m., and we stayed not more than an hour and a half instead of, as might have been, six hours. It really felt quite like a marriage. The father, Dr. Mullick, is a man of intelligence, and, though not a Christian, he does not *believe* in the priests' incantations. The bride and bridegroom have each two priests; a dish of rice stood on the floor between them, in the centre of the apartment, which really would in everyday life have been the ordinary open-air compound, but which was now roofed in with flags. I recognised the bride, and smiled to her; she was a pupil in the Milman Memorial School. The whole assembly, some 200 people, stood or squatted round till the priest had married them. Towards the end of their mutterings they tied the clothes of

each to each other, and then they set the little resplendent bride (about eleven years old she looked) upon a board, and carried her up stairs, the bridegroom, tied to her cloth, walking after her. Neither spoke a word to the priests. Arrived up stairs, they were seated on a mattress in a Zenana with all the other women. The bridegroom had never seen his little bride before. He then had food put in his mouth by the women, and the bride next. He looked *bowled with grief* and woe, and looked at his knees all the time as he squatted on the ground, but she had her little playmates round her, and smiled and talked to them as well as to Miss Gray and my sister. The company was then offered saucers of sweetmeat and muffin-like cakes and betel-nut, after which we came away. It was a very pretty sight.
A. M. H."

"December, 1879.

"Yesterday we had a Christmas tree in the house for the two little schools. There had been much talk and doubt as to where we could get a tree. This time we went one and a half hour's distance to buy one of the authorities of Bishop's College, and they gave us a mighty one. We decked it out with all the little garments we had brought out with us, and added a few toys and sweetmeats. The tree completely filled the hall dining-room and looked extremely pretty. Miss Johnson, the Bishop's sister, and her niece, and her friend Mrs. Collins, daughter of the late Bishop of Guildford, came to look on, and the whole entertainment was most successful. I have at last seen a pretty garden out here; they are generally burnt up. It was where this tree came from, the Botanical Gardens, 250 acres all laid out in grass, *such as it is* (yes, I am rather contemptuous), and beautiful foliage, trees such as are attempted in London parks and which here thrive amazingly. It takes some time to get used to the odd things that happen in this house, with its open doors. Just now, as I write, a Bengali woman (low caste) has crept up the stairs which form one side of the sitting-room, and stands waiting for us to salaam her. My sister asks Miss Gray in English, 'Who is it?' after salaaming her, and now the work of finding out what she wants is going on. Women often creep up in this silent way, and while I listen to their talk I get a lesson in Bengali.
K. H."

"December, 1879.

"To-morrow we spend the day in the rice country again; we must of necessity go by boat. Our object this time is to show a magic lantern, which belongs, I believe, to the Bishop. We shall start at 7.30, and not get back till 9 p.m. I am beginning to know the 'road' (water) quite well; they always use the Bengali equivalent for a road, meaning a *ditch*, and to make a distinction at all they say 'a dry road,' or 'a water road.' I am afraid the road will have become very shallow, as it does this time of year, and we shall stick in the mud very often; then we are obliged to emerge from under the awning and walk about in all the blazing sun, until the four boatmen have lugged and tugged the flat-bottomed boat through the bad spot. . . . We have been down now and have exhibited the magic lantern; we had a most successful day. Miss Harte and I, as new-comers, are not

yet accustomed to the extreme simplicity of household life in these parts, *one garment, one pot, one room, one tiny hole as a fireplace, sticks and earth to clean their teeth with, &c.* It strikes me these poor people are fully as clean as ours are, they are always sweeping and splashing water about. . . . The next time we go into the watery country for a week or so, which we have to do every month, we shall extend our journeys further than the ten miles we went from Calcutta on our first expedition, three weeks ago. It will be the same 'Sankey and Moody plan' together with founding minute 'National' Girls' Schools, or at all events as soon as they succeed and flourish they aspire to become that and earn a Government Grant. The Government have promised very liberal help, my sister says. Can't you well believe how I chatter on as best I can when down in these parts? People are only too glad to talk, and in that way they are my razor-strop to sharpen my wits upon.
K. H."

"*March, 1880.*

"Entertaining natives is a very simple affair. The other day a Bengali Confirmation was held in the Cathedral, to which various Readers and Deacons came. After service we hurried down the Cathedral to catch Mr. Harrison, who had come with his flock from Tallygunge district, to invite him here a while to rest himself and his people. As he was elsewhere engaged he declined, but accepted for his flock. We asked what they would like best to eat, and with one accord sweetmeats were pronounced to be unfailingly acceptable; so we jumped into a gharry to drive home, and told some twenty or thirty candidates to follow, as we would go slowly and it was only a little distance. It all fell out as we wished. Ramkumah (the butler, or confidential head-servant) sent for a lot of barley-sugar and suety dough sugar-cakes, while we marched the folk, men and women, up stairs in batches to see an English lady's house. They looked it well over, just as we should have done theirs, had the cases been reversed. Then they squatted all round the hall or dining-room. We distributed to each a plateful, which they ate in their fingers, and tumblersful of water—oceans, seas, and floods! No chairs, no cloth, no knives necessary. We gave them a basin of water to rinse their fingers and their mouths too. I wish in England we had half the amount of bathing among the lower classes which there is here daily. They are essentially a clean people, it seems to me. Most of our guests had heard of us from our expeditions into the rice-fields, but we knew none of them, though we knew by name one or two of their villages. Silence reigned while they ate. It was a serious business. They all praised what one would not naturally think about at all—the water.
K. H."

"*April, 1880.*

"Yesterday I had the new monthly meeting of women teachers or their representatives, viz., two women and seven men from the rice-fields. They are to come once a month to receive their pay and to give in their registers. They had curry and rice, but previously we had had service in the drawing-room, conducted by me, except one Bengali hymn. Fancy me at the piano! Miss Harte was having an organ lesson, with a view of playing the organ at the Bengali

Cathedral Services. Church, as the natives call it, began at 11 o'clock, and I had just finished seeing and paying them all at 4.30. I was rather exhausted at the end, but I hope it does them good. Ramkumah acts chaplain on these occasions beautifully, and K. says while squatting in the hall, before each man has his audience, he exhorts them. He impressed one woman for me beautifully, and certainly I hope good is done. You only remember Ramkumar as our head-servant, but since I have opened these schools I have engaged him as a kind of private secretary to myself, at my own expense; he is quite invaluable in helping to keep the school registers and accounts, and all the necessary supplies. He is so thoroughly good and reliable, and a keen missionary. We have now got into our regular summer ways, starting about 6 A.M., and I have been behaving better about coming home, never later than 10.40 for 10 o'clock.

"For the last two days I have been hunting up Dissenting, and formerly Churchpeople, with the Cathedral Catechist to help me and introduce me. It is very different work to Zenana teaching or schools, being really more like parochial visiting at home. A. M. H."

May, 1880.

"Your idea of our all giving A. M. a boat is first-rate; she is very pleased, and it will be the greatest comfort and saving of expense to her. In six weeks' time, when sufficient rain will have fallen to make boating journeys again possible, then you will hear of her making the necessary inquiries. One question must be, where the boat shall stand, for on the canal there are no boat-houses, or bays where there would be space for a boat, but one has to pay Government a toll for permission to stand a boat, and the place is two or three miles off. The canal is quite narrow, and the boats being long can scarcely turn. The narrowness of the canals also makes it impossible to row, and the usual mode of progress is by punting: this is slow work, the usual rate (except when the tide is made to serve, which is often practicable after the rains) being about two miles an hour, which is dreadfully tedious, and were it not for the burning sun it would be far preferable to walk.

"Last night we underwent a severe ordeal in a small way! We were by way of being entertained by the natives! There is a new native oratorio—to give it a good name—the History of Joseph. It was arranged that the singing men and boys should come and perform for our edification. Some thirty men came with little drums and a kind of banjo, and rattling silver saucers, like cymbals. We were all seated in the hall dining-room. The acting was very mild, but they sang like lions! Just now and then they were softer, and then it was rather weird and mournfully pretty, but as a rule one's ears were treated much as they are at Cannon Street Station. And there we sat, we four and a bevy of huddled-up native women; Christian (poor people) and Ayahs, from 8.30 till 1.30 in the night. The men were delighted with themselves, proud beyond measure; they ate betel nuts at intervals, and at the end all had coffee and biscuits. K. H."

(To be continued.)

LETTERS FOR OUR WORKING PARTIES.

CHRISTIANAGRAM.

LAST year a letter was inserted in this magazine from the Rev. H. B. Norman asking for clothing and subscriptions for scholars for the schools at Christianagram, in Tinnevely, of which he had just taken charge. The following letters, dated February 10th, express his pleasure and thankfulness for the ready response which has been made to his appeal :—

“The box of clothes from the Ladies’ Association for the Christianagram schools has arrived. I need scarcely say we are delighted, and thank all our kind friends very much. The things sent were admirably selected, and we shall find them *all* most useful. The children are highly pleased. I trust the kind donors have all experienced as much pleasure in making and giving these useful presents, as we are now enjoying at the receipt of them. Accept my very best thanks. I am writing to some of the children’s supporters to-day, and should be greatly obliged if you would send on the inclosed letters to their respective destinations. In the Ladies’ Association Report I find that none of the children mentioned as being at Christianagram are *now* in the school, so I should be glad if, when you print your new Report, the lists could be revised.”

And to two of the ladies who have undertaken to support fresh scholars Mr. Norman writes as follows :—

“I send you my grateful thanks for so kindly offering to support two girls in the Christianagram Boarding School. The two children I have selected for you are named Mary and Selvam. Mary is a girl about twelve years of age, and is an orphan. Her father for years was a Catechist in Christianagram. His death, which occurred about two years ago, was a great loss to the district ; as he was really a good man, and very energetic in attempting to bring the heathen to Christ. Mary’s father’s name was John, and he lost his wife about two years before he died. Last year poor Mary was in a sad state of destitution, but your kindness has enabled me to take her into my boarding school, where she is well fed and nicely clothed, and those who knew her then would scarcely recognise her as the same child now. She is in the second standard, and so can read and write Tamil, but has not commenced English yet. She is a nice bright child, and I am sure will do well. The other child, Gnana Selvam, is about eleven years old, and is also in the second standard, the same class as Mary. She also is fatherless, and her mother is in poor circumstances. There is one older sister who is also in the school, but unsupported ; so I am very glad to have found a kind friend to help this little one. The children will often write to you, but how ought we to address the letters ? This time I am sending them through Miss Bullock. We were delighted with the longcloth, prints, needles, thimbles, and thread, which came from you, in the Ladies’ Association Box which has just arrived. Amongst other things we have long wanted surplices and cassocks for the choir. These splendid

pieces of longcloth will admirably supply this want. The quality is really too good for ordinary use, in a country where all clothes are washed not by hand, as in England, but by being beaten on stones, and afterwards hung on thorn bushes to dry. The consequence is that fine things are soon torn to shreds. In this way the cloth will still be given to the school, as the choir consists of boys and teachers belonging to the school."

"I was very glad to see a new name on Miss Bullock's remittance sheet, which lately arrived, for the Christianagram Schools. I have given you a little girl named Magdalene. She is now writing you her first letter. I will see that she writes to you regularly, and I should be glad if sometimes you could send her a few lines. She is in the third standard and so can write and read Tamil, and has just finished the first English reading book. She is about eleven years old and belongs to a place called Mudalūr, which means 'first village,' and is so called because it was the first Christian village in Tinnevely. Magdalene is the daughter of a respectable and well conducted member of the Mudalūr congregation, her father being an agriculturist, or I might say a small farmer on his own account. He has no sons, but two other daughters besides Magdalene. She is standing by me while I write and asks me to send you her salaams, and grateful thanks for supporting her."

DEPARTURE OF MISSIONARIES.

TWO fresh workers in the Mission field are on the point of departure to reinforce the Missions of our Church in Madagascar. Miss Margaret Haviland, daughter of the Rev. J. Haviland of Bourne-mouth, is going out to assist Miss Lawrence in her arduous work at Tamatave, and Miss Agnes Buckle, of Derby, goes out to take charge of the Girls' School at Antananarivo. We ask all who read these lines to join in prayer for their safety and for a blessing on their work.

Miss F. Patteson, Organizing Correspondent of the Ladies' Association, will, it is expected, address meetings at Shifnal on May 8th, at Huddersfield on May 9th, probably at Bradford on May 10th or 11th, and afterwards on days not yet fixed in the dioceses of Durham and Newcastle.

The **ANNUAL MEETING** of the Society for the Propagation of the Gospel will be held in St. James' Hall, on Friday, April 27th, at 3 p.m., the **ARCHBISHOP OF CANTERBURY** in the Chair. No Tickets required.

SUBSCRIPTIONS AND DONATIONS.

FEBRUARY, 1893.

	£	s.	d.		£	s.	d.
Miss C. Ward	4	0	0	Upper Tooting, by Miss Harper	1	11	6
Ludgershall, by Miss Self ...	3	0	0	Miss Cooke	10	0	0
Mrs. Towgood	2	6		Torquay, by Miss Martyn... ..	40	0	0
Hon. Francis Butler	5	0	0	Swaffham, by Mrs. Plowright...	4	17	6
Mrs. Russell... ..	8	0	0	By Mrs. Cree	3	10	0
By Mrs. Lee Steere	10	0	0	Wath, by Miss Ward... ..	15	0	0
Kettering, by Miss Garrett ...	15	0	0	St. Peter's, Pimlico	74	15	0
By Mrs. Austen	2	13	6	South Clevedon	5	9	6
St. Mary Abbots, Kensington...	4	12	6	Liverpool, by Miss Jones... ..	17	16	0
Loughborough, Emmanuel ...	7	0	0	Mrs. James Findlay	10	0	0
Newport, by Miss Burgess ...	1	0	0	Rev. J. Deane	4	2	0
By Miss Drury	5	0	0	Miss M. Moore	3	0	0
By Mrs. Rawson	4	0	0	St. Mark's, Surbiton	3	2	6
Putney, by Miss Hughes	3	0	0	By Miss Cooke	8	0	6
Lady Frances Bushby	2	6		Alvechurch, by Rev. J. Eaton..	8	0	0
Rev. Canon and Mrs. Barker ...	2	2	0				
Ottery St. Mary	7	6		Total	£248	3	0

PARCELS OF WORK AND CLOTHING

Received up to March 8th, 1893.

Miss Haviland, Bournemouth. St. Nicholas, Cork, Association, by Mrs. Gordon
Miss Bryan, Grantham. South Clevedon Association, by Mrs. Considine. St.
Andrew's, Wells Street, Association, by Mrs. Webb. Miss Staunton, London. Saris-
bury Working Party, by Mrs. Harvey. Thurlton Association, by Mrs. Goodwin.
Edgmond Association, by Miss Palmer: Wool Working Party, by Mrs. Hartley.

Boxes will be sent in April to Roorkee, to St. Mark's, St. Augustine's, and St. Alban's, Kaffraria, and to Springvale. Parcels to be sent up before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.

The Grain of Mustard Seed.

MAY, 1883.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."


—ST. MATTHEW XIII. 31, 32.

THOUGHTS FOR THE DAY OF INTERCESSION.

BY THE BISHOP OF TRURO.

(Reprinted by permission.)

"When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest"—ST. MATT. ix. 36—38.

NE of the Laws of the Spiritual Kingdom is here enunciated—the necessity of prayer as the condition on which the Divine Blessing is covenanted. God will have all men to be saved. He is able, by a word, to send forth bands of devoted workers into every corner of the world. The power is there; the love is there; yet we are told by our Lord that before that abounding love and infinite power can be manifested, one condition must be fulfilled: His people must pray. "He will be very gracious unto thee *at the voice of thy cry: when He shall hear it, He will answer thee.*" (Isa. xxx. 19.) He waits to be gracious, till those petitions have been offered. "Ask, and it shall be given you; seek, and ye shall find." (St. Matt. vii. 7.)

The setting apart of Rogation Tuesday as a day of united intercession is the practical application of this principle to the missionary needs of the Anglican communion.

The great call of the Church in the present day is for MEN. From both sides of the Atlantic, from India and from Africa, the appeal for more Missionaries is wafted to our shores.

Our answer is the summons to a solemn act of united intercession.

F

We pray the Lord that He will send forth labourers into His harvest.

It is not our intention to offer any detailed suggestions as to the forms of service which are suitable for such an occasion. All that is needed on this head can be found in the papers which have been issued by the Society for Promoting Christian Knowledge, and by the Society for the Propagation of the Gospel.

Our part is rather to point out the spirit in which the day should be observed.

I. We must be *earnest*. We must beware of a careless, half-hearted spirit. "Cursed be he that doeth the work of the Lord deceitfully;" (marginal reading, "negligently." Jer. xlviii. 10;) and this is in an especial sense, "the work of the Lord."

Wherever prayer is offered, Satan, we may rest assured, will not be far distant. We need not, therefore, be disheartened because of the wandering thoughts, or the dark suggestions of unbelief, with which even the most saintly may be harassed; but it will be evil for our own souls, and evil for the Church at large, if we are satisfied on this day with a formal, half-hearted service. "Who hath required this at your hands," saith God, "that ye should tread my courts? Bring no more vain oblations." (Isa. i. 12, 13.) Let us make up our minds. Let us altogether decline the invitation which we have received, or else let us respond to it truly and heartily. "I would thou wert cold or hot!" (Rev. iii. 15.)

Let us carry out the thought of Heb. xi., and meditate on the influence of a single God-sent hero—of even one man full of the Holy Ghost, thoroughly surrendered to the Lord Jesus. Shall we, by our negligence and lukewarmness in prayer, hold back this blessing from the Church and the world? "Your iniquities have turned away these things, and your sins have withholden good things from you." (Jer. v. 25.) "Ye have not, because ye ask not." (St. James iv. 2.)

II. We must be *thankful*. Let us thank God for this evidence of the deepening of spiritual life in His Church.

Just as the individual Christian, in proportion to his growth in grace, enters more fully into the mind of Christ, so it is with the Church at large. The more closely she is united with the heavenly Bridegroom, the more surely, by a spiritual instinct, she will think as her Lord thinks, speak as He speaks, will as He wills.

Is it not, then, intensely cheering to find our dear old Church thus responding to the mind of Christ? While she is thankful for every opening which may be afforded by an advancing civilisation, while she spares no effort to remove any defects in her organisation, she refuses to depend upon these secondary means. "I will not trust in my bow; it is not my sword that shall help me." (Ps. xlv. 6.)

In sympathy with her Divine Head, she stays herself upon the Word of the living God; she obeys the laws of His Kingdom, assured that He, on His part, will not be unmindful of His Covenant. While the world is considering whether prayer is really of any avail, she chants her time-honoured Creed, and bids her children come and worship, and fall down and kneel before the Lord their Maker.

As we kneel, then, before the Holy Table in the early morning, let us begin our day in a Eucharistic spirit. Let us thank our God that, amid all her negligences and ignorances, our Church is still true to our ascended Lord ; that in an age of God-dishonouring unbelief and degrading materialism, she has still the courage to avow her dependence upon the unseen forces of the spiritual kingdom, and to profess her unwavering trust in the word of her King.

"Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory ; glory be to Thee, O Lord most High !"

III. There must be *Confession of sin*. We cannot long remain on the mountain heights. Soon are we bidden to humble ourselves before the Holy God, and to acknowledge how unworthy we are so much as to gather up the crumbs under His table. If there is to be any reality in the observance of the day, there must be a thorough Self-Examination and Confession of sin.

As it was in the days of Ezra and Nehemiah, so must it be with the Church, in this her time of need. "Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. Let the priests, the ministers of the Lord, weep between the porch and the altar." (Joel ii. 12, 17.)

We think of the little band of disciples gathered round their Divine Master on that Galilean mount. We watch His face of love ; we mark His pierced hands ; we hear His last words. What is His parting commission ? What is the object for which His Church has been founded—its charter sealed in His own most precious Blood ? "Ye shall be witnesses unto Me." "Go ye into all the world, and preach the gospel to every creature." (Acts i. 8 ; St. Mark xvi. 15.)

The Great Head of the Church has been looking, year after year, to see in us of the travail of His soul—waiting to gather some fruit from His vineyard. What has He seen ? What sign of our love ? What has England done ? What have we ourselves done, to discharge that parting commission ?

Have we not grudged the first-fruits of our wealth—the best of our sons and of our daughters ? Have we not too often swelled the silly cry of a thoughtless crowd when they asked, "To what purpose is this waste ? Why have men like Mackenzie and Patteson gone out to those poor savages, when there was so much to be done at home ?"

How many real sacrifices have we made, in all our life, to carry out the purpose of Him Who came from heaven to seek and to save that which was lost ?

Almighty and most merciful Father ! we have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own selfish hearts. We have left undone that which it was our duty to do. God be merciful to us sinners !

IV. All true confession of sin is followed by *Amendment of life*.

Let old things pass away, as, by the Holy Ghost, we are this day renewed in the spirit of our mind. With the true circumcision of

the Spirit, let us roll away the reproach of Egypt. (Josh. v. 9.) Let us re-arrange our expenditure, so that a proper portion may be given to Foreign Missions. Let us offer to God, in an act of solemn surrender, the children whom He has given us, praying Him to choose which He will to be hereafter sent out as His Missionary. Let the work which lies so near to the heart of the Lord Jesus Christ occupy henceforth a foremost place in our affections and our thoughts.

So, thanking God for His mercy, confessing our sins, and honestly purposing to lead a new life, we can draw near with a true heart in full assurance of faith, to seek the special blessing for which this Day of Intercession has been appointed.

Two suggestions may here be offered.

(1.) Let us be *definite*.

Let us realise clearly what it is that, on this day, we ask our God to give to His Church. We are not asking for a blessing on home work—for money—for new fields for Missions—for a blessing on those who throughout the world are sowing the gospel seed. All these things are needed. All these will doubtless be granted by the All-loving Father. They are not, however, the special mercy for which we crave this day. We pray for MEN!—for men of apostolic spirit—men filled with the old apostolic fire—men who shall go forth, with their lives in their hands, to witness for Christ to the uttermost parts of the earth.

O God, give us MISSIONARIES! Send out labourers into Thy harvest-field! All hearts are Thine. Thou canst turn them whithersoever it seemeth good to Thee. O God, we pray for MEN!

(2.) Let us “ask in *faith*, nothing wavering.”

It is true that we are sinners; but the blood of Jesus Christ cleanseth us from all sin. It is true that we are not fit to come into God's holy presence—that we are unworthy even to gather up the crumbs under His table; but “we have an Advocate with the Father, Jesus Christ the righteous.” In His name we present ourselves before our God; as members of His Body, approaching in union with our crucified and risen Head, we have the distinct assurance that our prayers shall not be in vain in the Lord.

All power belongs to God. The petition which we present is, we know, in accordance with His holy will. However the world may scoff at our so-called credulity—however in our lonely hours we may have been tempted to lose heart, and to sink down appalled by the magnitude of the enterprise and the comparative failure of our Missionary efforts, to-day we will arise to higher and nobler thoughts.

To-day, we will bethink ourselves of the thousands of believers who are linked with us in this our solemn intercession.

To-day, we will listen in spirit to the great cry which is arising from our brethren in well-nigh every part of the world, to the God and Father of all. To-day, we will stay ourselves upon His unfailing promise: “Ask, and it shall be given you.” (St. Matt. vii. 7—11.)

The answer is certain; in God's own way—in God's own time.

It may be vouchsafed in so visible a manner, that all who see it shall say, "This is the Lord's doing," ("This is from the Lord"—marginal reading,) "and it is marvellous in our eyes." (Ps. cxviii. 23.) Or His power may be exerted so silently, that only those who are standing on the watch-tower shall recognise the hand of their Lord.

It may come at once. This, very day, the clerk in his counting-house, the student in our universities, the parish priest as he ministers in the congregation, may hear the voice of the Lord God, saying: "Whom shall I send, and who will go for us?" This day, the response may be given from many a true heart: "Here am I; send me." (Isa. vi. 8.) Many a Nathaniel, we doubt not, has already been noted by the All-seeing God. From many a Paul and Barnabas the prayer has ascended: "Lord, what wilt Thou have me to do? Show me Thy way, O Lord, and I will not be disobedient to the heavenly vision." The Almighty has waited for the prayers of His Church. To-day the hindrance is removed. To-day, the command may be issued: "Separate him for the work whereunto I have called him. Depart; for I will send thee far hence unto the Gentiles."

Or it may be that the answer shall be long delayed. We, who this day have prayed, may never on earth be allowed to see the result of our supplications. It may be into the hearts of little children, that the Divine seed shall this day be borne by God the Holy Ghost. We may have long passed to our rest, before that seed shall have sprung up and brought forth fruit.

It matters not. In the life of the world to come, if not on this side the grave, we shall watch the reapers as they gather in the golden harvest. There we shall see that not one word of God has ever failed of its accomplishment; that not one real prayer, of all the myriad intercessions which have this day been uttered, has ascended in vain to "the High and Lofty ONE Who inhabiteth ETERNITY."

TANJORE AND ITS CASTE SCHOOL.

THE Mission in Tanjore is the oldest of those supported by the Society for the Propagation of the Gospel, or, indeed, by any Missionary Society in India. In it the venerable Schwartz laboured through a long life, respected and honoured by the natives, and here he died in 1798. Successive Rajahs of Tanjore have welcomed the Missionaries, and sanctioned the preaching of the gospel throughout their dominions; and although after the death of Schwartz and when his fellow-labourer Kohlhoff had become weakened by age, the successes which they had obtained, not being followed up by younger men—their converts were scattered, and the Mission languished for a

time—the last half century has seen a great revival in this as in other Missions in South India.

An interesting illustration of the friendly disposition of the Rajahs towards the Missionaries, as well as some curious particulars of the customs and state of feeling which prevailed some years ago amongst native ladies of high rank, will be found in the following letters. They were written as long ago as 1855 by the wife of one of the S.P.G. Missionaries, who had been stationed in the city of Tanjore, the old capital, and chief seat of the ancient aristocracy of South India.

“During our residence in Tanjore I had the honour three different times of visiting the palace, and seeing the Ránee, or Queen. On one occasion she was dressed in all her state jewels, and certainly they were very brilliant, but too cumbersome to be becoming. The flat ornament worn on the head, also the nose and ear jewels, are very pretty, they must of necessity be of the purest gold, and the stones in them are exceedingly rare and precious. Precisely the same jewels are now worn in the East as we read of in the Old Testament, such as were worn, for instance, by Rebekah.

“One of my visits was paid by permission to the Ránee when a new child was born—to use a common expression in India; another time I went to see the Rajah’s adopted son and his little bride directly after their marriage.

“On the first occasion the lady who took me made me promise before we went that I would not say anything particular in favour of our own religion or against theirs, which might cause a prejudice, and, she said, preclude us from being admitted again. So I promised to be careful, though my heart longed to do otherwise; she also told me I must take a little present in my hand for the Ránee, according to the Eastern custom. I have only mentioned one of the Rajah’s wives, because she is considered so superior to the other two, but the Hindoo law allows three wives, and I saw the three. The two younger ones are never allowed to sit down in the presence of the elder or first one. I took with me what I thought a particularly nice present, namely, a pretty picture of our own beloved Queen, very simply dressed, and the Ránee was very much pleased with it. Almost the first question she asked me was—‘Does not your Queen wear more ornaments than she has here?’ I said, ‘No, I believe not, except on state occasions.’ She then said, ‘I am told that your Queen rides about everywhere, does just as she pleases, and is *seen by men*; is all this true?’ I said, ‘Yes, strictly so; but you must remember that our custom in a Christian country is not to shut up any woman, as is done in India, and our Queen is never happier than when she is seen by her subjects.’ The Ránee directly said ‘How shocking!’ After this the conversation took a different turn, they commented very minutely upon my dress, and said how very uncomfortable it must be to wear shoes and stockings, and a bonnet. I thought it would be much more inconvenient to me to have a ring on every toe, and thick anklets round each leg, as they had.

“At last I saw the baby. Although rather darker than an English child, it was a pretty little creature. It had a long piece of rich

embroidered silk twisted round its body, and was perfectly at ease. I asked if I might nurse it, and after a few looks passing between each, the nurse gave it to me. I ventured to kiss it, and shortly gave it back again, but I was not much flattered by seeing the poor child almost immediately after put into a large bath of water standing in the side verandah. I was told also that the woman who gave me the child would have to go and bathe before she touched either of the others on account of the pollution incurred by my touch. I noticed every time either of the ladies came within a yard of my friend or me, how they shrank away lest they might get a touch and be obliged to go and bathe directly. Their rooms are very spacious, with polished floors, and plenty of beautiful carpets and mats on which they sit and recline; they have also low couches, but no chairs are used as a general rule.

"The Rajah's adopted son was a boy between twelve and thirteen years of age when we first knew him. He paid us several visits at our house, to learn to talk English, as he always said. As he asked for little books to teach him to read, we gave him several little Scripture story books, and when I went to visit him after his marriage I took as my present a similar book; it was of no use taking one for his little bride, for I doubt much whether she could read at all, and certainly not English. She was, of course, Mahratta by birth, the same as all the royal family at Tanjore, and a pretty fair creature for a native; indeed, the higher the caste the fairer the women, and many Sudras are very fair. Their rooms, like the Queen's, were almost filled with pets of different kinds, such as beautiful parrots on stands, white mice and squirrels in cages, with guinea-pigs, and a mongoose or two running about. So these poor women are perfectly satisfied to be shut up in their palaces for months together, eating, drinking, sleeping, and playing with their pets, just like so many children. They may perhaps read a little in their own language, but not many can even do this, and I never heard of their working at all. Of course those who have children make them regular playthings. This reminds me of a remark made by the Rānee; she said, 'Oh, what a happy woman your Queen must be, she has so many children,' to which I readily assented and told her how fond she was of them.

"I should like now to tell you something about the Rajah's only daughter, who was married during our residence in Tanjore. Poor child! for several years the disappointment of her parents because she was not a son was so excessive that it was almost doubted whether she would receive even common attention. When I first saw her in the Queen's apartments, she was a most fragile and elegant little creature, and appeared to be treated with the greatest kindness by the Queen, although there was a soft melancholy expression in her face almost touching to look at. She was usually dressed in a long, clear rose and white muslin, bordered with either silver or gold, and with deep embroidered ends of the same; it was worn in the same manner the Hindoo women wear their cloth. She had of course plenty of jewels, and I have been told she was of a most amiable disposition—this you might almost read in her face.

"When this child was little more than twelve years of age, we

received an invitation to accompany all the other English families to a large raised platform erected by the Rajah outside the city of Tanjore to witness the procession of his daughter's marriage. We got there about seven o'clock, and we were most graciously received by the Rajah himself, who shook hands very cordially and continued to walk up and down the platform with the principal English ladies till the procession came. It took place by torchlight, as all the marriage processions do. We had bands of music, and splendid fireworks by way of amusement during the evening; as to the procession itself, its order and splendour are quite beyond my description. There were all the largest elephants with their rich and magnificent trappings, surmounted by the 'howdah' (or carriage) glittering in itself, but still more so by the person or persons who sat in it. The rajah's wives veiled, and several of his household followed; then came the bridegroom, very splendidly attired, and mounted on a white horse, riding slowly in the rank; after this, the little bride herself, seated in a most beautiful howdah, and on the large state elephant. By that time the illuminations and torches were dazzling, and when her elephant came just even with our platform, the little creature was all but fast asleep, so weary did she seem; and her turban, or head-dress, was so heavy with jewellery, that very soon after she passed us, they were obliged to take it off altogether. The procession had then some distance to go, but I imagine they went quicker after that—it was made up in length by camels, horses, carriages, and last of all the native bandies drawn by bullocks.

"Although it is many years since I saw this, it was a sight strongly impressed upon my memory. I have never forgotten it, and it gave me a better idea of Eastern splendour, and Eastern customs than anything I have seen since. What abundant cause have we English women to thank God for greater liberty of action, and opportunities of being useful, compared with these Hindoo ladies. But we must not forget that if we neglect to employ the talents which God has given us, our condemnation will be so much the greater, for Holy Writ tells us that where much is given, much will be required. Let us therefore pray earnestly that we may in some way or other help forward the salvation of these poor heathens, and convert them to the true faith."

The writer of these letters, after years of faithful service in her Lord's mission field, long ago entered into her rest; but her heartfelt aspiration that the light of the gospel might be brought to the homes "in heathen darkness lying" of the old city of Tanjore, has already been partially fulfilled.

In 1869 a Corresponding Committee and branch of the Ladies' Association was established at Madras under the presidency of Lady Napier, and after considering various plans for the promotion of female education, the Committee concluded that the one best suited to the exigencies of the case was that of opening a Caste School for the daughters of the upper classes. Tanjore was the place selected for this experiment, and the School was formally opened in February, 1871, in the presence of a large assembly of the English residents,

and the most influential of the native community, who took great interest in the proceedings. MRS. GAHAN, a lady well qualified by her knowledge of the Tamil language, was appointed Superintendent, and fifty girls were at once admitted.

A letter written by MRS. SYMONDS in the following November will show the encouraging progress made in less than a year :—

“It has been one of my great pleasures to visit the new school at Tanjore, which far surpassed my expectations. Mrs. Gahan seems to have had great success. There are between ninety and one hundred girls on the books, all of caste. The day after our arrival we went with Lord and Lady Napier and saw the whole place in holiday garb. The rooms appear to be the best in the fine old Fort, and are well adapted for the purpose. Being there, in a house appertaining to the palace in which reside the son-in-law of the late Rajah and the Princesses of various degrees, many of the girls are connected with the retainers and families who live in or near the palace walls, so they are indeed the children of the upper classes. Their good birth seems to be accompanied by great quickness in learning, and by much sprightliness. Mr. Cadell the Collector takes great interest in this school, and to him, or to the S.P.G. Missionary, the Rev. J. Guest, Mrs. Gahan can always apply for help or advice. The present head of the royal family (the rajahdom having ceased, as a son-in-law could not succeed) is called the Sakarran Sahib. He has just given a donation of 1,000 rupees to the school, and another native gentleman of rank proposes to make over a landed estate which may bring in about 600 rupees a year to the school. Another pleasing fact is that some of the ladies, the parents and friends of the pupils, have already asked Mrs. Gahan to visit them sometimes in their own homes. There are three or four native female teachers, all of caste, and part of their duty is to call and collect these little ladies, and bring them to school each day.”

The following year (1872) LADY NAPIER was able to give a still more encouraging account of the state of the school :—

“The ancient city of Tanjore has hitherto been considered a stronghold of caste prejudices, as regards the education of high caste girls. A school, however, for caste boys having been for some time established near the Mission House, in which the great and good Schwartz lived and died, and having flourished under the auspices of the Society for the Propagation of the Gospel, it was considered that an attempt to found a girls' school might be successful, and productive of future good. A handsome building, situated in the outer fort of the city, and once the British Residency, was placed at Mr. Cadell's disposal by the palace authorities to whom it belongs, and was put into perfect repair by them. For this house we pay thirty rupees a month. It is separated by a courtyard from a wide and handsome street. On the school roll the names of 151 children are inscribed, twelve are Brahminee girls, twenty-five of the Vellalar caste, twenty Mahrattas, twenty Naicks, and all the rest are of the Sudra caste.

“At first Mrs. Gahan told me they were very shy, but by the time I reached Tanjore they were quite familiarised with her, and with the routine of the school. They seemed extremely fond of Mrs.

Gahan, and it was a pleasure to watch their bright, animated, loving faces grouped around her in all the eagerness of showing me how much they had learned in English. But far above the value of the knowledge acquired, is the evidence of moral improvement in conduct. They have been humanised and civilised by the gentle influence of Mrs. Gahan, who has won the hearts of parents and children. I find that we shall now be able to place a portion of the Scriptures in the hands of the more advanced girls. We propose to begin with the Parables of our Lord, and hope soon to give them the Gospel of St. Mark. I am sending Tamil Gospels to the three female teachers, who have asked for them spontaneously. This is very encouraging, but I must warn our friends at home from expecting too much. Sincere conversions to Christianity are very rare. But I think no one could witness the difference in the children's appearance and behaviour after a few months daily intercourse with a gentle Christian teacher without perceiving that a real step had been made, and that the hearts of these little ones were being surely, if slowly and cautiously, prepared for the blessed influence of Christianity."

For several years the School continued to prosper, the good influence brought to bear upon the pupils was more and more apparent, and although no open profession was made, Mrs. Gahan had reason to believe that the seed had been sown in a good soil, and that many of her elder pupils were Christians at heart.

In 1879, however, the School passed through that ordeal so well known to Missionaries—the conversion of a pupil to the faith of Christ—with the usual consequences of a withdrawal of several of the children, so that whereas the school in March, 1879, had on its roll 115, it had in March, 1880, only sixty-nine pupils. Ruth Yesudial, who was one of the first pupils in the school, having been admitted the day after its opening in February, 1871, was baptised by the Rev. W. H. Kay on the 29th of September, 1879. She continued for some time to live with Mrs. Gahan, and was engaged as third mistress in the school. Afterwards she became Tamil Mistress in the Orphanage at Madras.

The School is gradually recovering its popularity, and the number of pupils is increasing, but some changes have been made in its management. Mrs. Gahan has resigned the superintendence of it for the purpose of opening a Zenana Mission in Tanjore, to which she is devoting herself with all her accustomed energy. The School is at present carried on by native teachers, under the immediate supervision of the Society's Missionary, the Rev. W. H. Blake; and with it has been amalgamated a school opened about two years ago by the Princess of Tanjore, and of which she has placed the charge in the hands of the Madras Committee.

We conclude this account of the Caste School at Tanjore with the following most interesting narrative of the baptism of a mother and daughter, of whose conversion, by the good providence of God, Mrs. Gahan's patient, loving instruction may be considered the human instrument.

It is addressed by Mrs. Wyatt to a lady in England who had promised to maintain a native scholar at Trichinopoly:—

"I have heard from Miss Bullock the welcome news that you have kindly undertaken to support a girl in our school at Trichinopoly. I would have written to you at once, but the children have been away for their holidays, and for the last week or so we have been very busy re-arranging classes, and settling down to work again. I understand that you were formerly interested in Tanjore, so I have chosen a girl for you who comes from Tanjore, so that your old interest and your new one may be combined. Your little scholar has a touching history, and when you hear it I am sure you will feel the same deep interest which we all take in her. I dare say that you know we have with us here as schoolmistress now, a girl named Ruth, whose interesting history was told in one of the Ladies' Association Leaflets. She is a native of Tanjore, and was taught in Mrs. Gahan's school. Mrs. Gahan had also another little pupil called Bálambâ. She was the daughter of a dancing girl called Gyânambâ.

"Gyânambâ's parents had been respectable people, Mahrattas, and belonged to the household of the Rajah of Tanjore. Her father died in her infancy, and when she was only five years old, her mother also died. On her death-bed her mother begged the Princess to bring up the child, and this was done by the child being bought and given to a new temple the Rajah had just dedicated in Tanjore! Here she was educated for her post, and as dancing girls act in dramas played on festivals in the temples, they are better taught than any other class of Hindu women. I dare say you are aware of the sad life led by these dancing girls. They are supposed to be the wives of the god, but in reality become those of the priests. Gyânambâ principally lived in the house of a man of high rank in Tanjore, and he is the father of Bálambâ. He bought a large two-storied house for Gyânambâ, which, together with her jewels, became her own property. When this man died, Gyânambâ became disgusted with her life, and lived in retirement. She had the right of having four meals a day sent to her from the temple which maintained her. She also pawned some of her jewels and lived on the proceeds. She is a peculiarly intelligent woman, and knows a great deal of Hindu literature. She can read and write in the Tamil, Telugu, and Mahratta languages. Her conversations with me are most interesting, describing the working of her mind at this time, seeing the hollowness of her own religion, and seeking rest and finding none. 'What beautiful stanzas we have in our literature,' she would exclaim, 'so full of good thoughts and good advice,' and then she would repeat them in a kind of chant, explaining to me as she went on. 'But I used to look around and see if any one acted up to these precepts, but I saw no one!' I spoke to a learned Brahmin about it one day, and he said, 'We are looking for the *surguru* (good teacher), when he comes he will show us whether man can live according to these good precepts.'

"The 'good teacher' she was seeking was revealed to her in a way she little thought of. Little Bálambâ used to go to Mrs. Gahan's Hindu Girls' School in Tanjore, which is established and carried on by the Ladies' Association. She used to learn Scripture texts there, and she used to have to learn her Scripture lessons at home to

repeat the next day. Gyānambā was in the habit of hearing her little daughter's lessons before she left home, and she became more and more struck with the beauty of the new religion her child was being taught. So she used to accompany Bālabā to school on the pretext of seeing her safely there, but really to sit through the Scripture lesson and learn more of the new faith. When Mrs. Gahan's connection with the school ceased, and a native mistress was appointed, Gyānambā withdrew her child from the school, but she longed to hear more of Christianity, and for this purpose she used to go regularly for instruction to Mrs. Gahan's house. As Gyānambā received more and more of the truth, she became full of solicitude about her little girl. Was Bālabā, now a very pretty fair little girl of eleven years old, to lead the same life as she had done? This must inevitably be the case if Gyānambā continued to be connected in any way with the temple. Thus it was that Gyānambā finally made up her mind to seek for baptism and entrance into the Christian Church. Here Mrs. Gahan was met by a difficulty. Gyānambā's peculiar circumstances demanded that she should leave her house and surroundings and live under the immediate care of a lady for some time. This was impossible at Tanjore, as there is no lady there in connection with the Mission, and it would be better perhaps to go to a new place. At this time, Ruth, who also owed her conversion to Mrs. Gahan, and who was with me as schoolmistress, having been sent to me by Miss Gell from Madras—asked me for leave to go to Tanjore and spend a week with Mrs. Gahan, her old friend, whom she had not seen since she left Tanjore for Madras, almost two years previously. While at Mrs. Gahan's, Ruth frequently saw Gyānambā and told her about me. Whereupon Gyānambā begged her to ask me to receive her and her child, and have them instructed for baptism. When Ruth left again for Trichinopoly, Gyānambā accompanied her to the station, and with tears begged her not to forget to get permission for her to come too. Ruth was so much excited about this, that she came straight to me on arriving here, and told me the story. Mrs. Gahan also wrote saying that she fully believed the woman to be sincere. I therefore told Ruth to write to Gyānambā, inviting her to come here for ten days on a visit, when I should have the opportunity of knowing her and judging for myself. Accordingly, Gyānambā and her daughter came, and have stayed here ever since.

"I have mentioned to you already the interesting conversations I have had with her, and her intelligence. Many a time she has told me with deep feeling and tears in her eyes, of her deep gratitude to God for bringing her out of darkness into light, and then she would point to her daughter, and say, 'Can you not sympathise with me in my joy that she is saved? What a life hers would have been if we had never heard of Christ!' Gyānambā and her daughter were daily instructed, and on Christmas Day they, with three others, were baptised in our school chapel here. The three others were a Telugu woman and her daughter, who have joined us through the influence of one of our Bible women, and an orphan girl, whom we rescued and placed in the school. Gyānambā added the name of 'Agnes'

to her own, in gratitude to Mrs. Gahan, and she very much wished to be allowed to add my name to her daughter's; but I told her 'Isabella' would not sound well in Tamil, so that I would give her my eldest girl's name of 'Mabel Bálambá.' She is a particularly bright nice little girl, and is now in our school learning in the third class, of which Ruth is the teacher. Her mother earnestly desires to make herself useful, and in time when she becomes more established in the faith, and when her former associations become matter of the dim past, I quite hope to employ her as a Zenana teacher, for which she has peculiar qualifications. But at present we have thought it wiser that she should work close under our own influence. So since school has re-assembled I have given her the little ones to teach. It is touching to see her eagerness to fulfil her trust well; and she busies herself out of school hours teaching herself subjects in which she is backward, such as arithmetic! Mr. Wyatt went to see her house in Tanjore when he went there, and hopes to be able to make arrangements for its sale, when the money will be invested for Gyánambá's and her daughter's benefit. It will not be very much, but sufficient for Bálambá's dowry when she comes to be married.

"I am sure on reading the facts I have told you, you will rejoice with us that these two souls are safe in our Saviour's fold, and it makes us long all the more to try and rescue others who are still straying. Gyánambá often tells me she feels sure that there are many who long to free themselves, but are held fast by surrounding circumstances. It needs so much courage for a woman to 'come out.' But I feel sure that our day schools for Hindu girls are a great power for good. The seed of the Word is sown in their young hearts, and who knows when and how it may bear fruit? Perhaps not for many years. They may never become actual Christians—indeed I feel sure in this generation baptisms will be very rare among them—but they cannot be like the ignorant heathen women around them. They know that the 'Good Teacher' has really come into the world. Gyánambá once made a striking remark to me. She said, 'The power of Christianity is that we have an *example*; in Hinduism no one ever set us a good example.'"

LETTERS FOR OUR WORKING PARTIES:—

CALCUTTA.

MANY Working Parties will be interested in the following account given by Miss TROUGHT of a Christmas Tree provided for the children in the Mission schools in Calcutta:—

"Last Friday, December 15th, 1882, at four o'clock in the afternoon, after school, we sent the children out into the garden to have a good game of running and screaming; Miss Hoare's sister went out and played with them while we arranged the comforters for the men;

and it was a pretty sight to see the children all in their nice clean sharis (which, by the by, do not seem to impede their movements in the least) playing our good old English game, 'Here we go round the mulberry bush.' How they laughed and enjoyed it! Then we looked after the lighting of the tree, and by shutting all the janālas it made the room dark enough by five o'clock, when we called them in, and in the hall divided them into classes, and took them into the room in a string, as it were, one after another, so that they should all see fairly. Then they stood in two circles round the tree, the bigger ones at the back, and we told them to dance round and clap their hands. When they first saw it they set up a perfect howl of pleasure, for it really looked very pretty. It was covered with eighty dolls, eighty pictures, eighty carriages, and eighty needlebooks, pincushions, and book-bags (which three last things are regarded as great treasures) and some bead necklaces. Everything was alike, so that they could not be jealous. That was a great success, as jealousy is rather strong in their character. All the servants had a pretty comforter given to them, and they seemed as pleased as the children both with it and the tree. And the teachers had a needlebook and pincushion each with needles and pins, which are worth something here, as they are rather dear, and soon spoil. All the Christian children also had a book-mark worked so kindly by the ladies in England, with a Bengali text, and, put upon a bright ribbon, these are thoroughly appreciated, and very proudly brought to church in their prayer-books, wrapped in a clean pocket-handkerchief, to shade it from the sun. After they had had time to look at the tree well, and scream and talk as much as they liked, we began to take the things off for them. We four went each to a part of the room, and there distributed, so there was no confusion, or giving twice over. I did enjoy it, I believe as much as the children. They heartily enjoyed it, and their dear little faces beamed so as they turned them up to receive the gift, I could not help kissing some of them, they were all so good and satisfied with the things. Then the Hindoo 'Gees' (the women who bring the children to school and attend upon them) brought in the meti (sweetmeats), and they all ate. Of course we did not touch them, as they cannot eat from us, it breaks their caste. Then they stood up and screamed again, and cheered and salaamed the Mem Sahib, and sang 'God save the Queen' (many of them know the English words), then went home. I forgot to say how we lighted the tree. We got a quantity of little earthen saucers, very tiny, like a shell, and filled them with oil and put a little wick in them which burns a long time, and stuck them on with mud all up the trunk of the tree, and all round in rows in the tub at the bottom, and then cut candles into little pieces and put them on the boughs. Those tapers we get in England are too expensive here. I believe it was half-past seven before it was over, and we were rather tired, for we had been all the morning dressing the tree, and I went out to my Zenanas for a little time and put them into working train for the day. They are going on and steadily increasing. The learning is getting on, both Scripture and secular. When I took Miss Atkinson with me for two

days to as many as we possibly could do, she expressed her surprise that they seemed so well acquainted with Christian knowledge and said, 'I wonder they listen so and talk about it like that,' and I asked them in some places 'Do you believe it? do you believe Jesus is the Son of God?' and they said 'Yes,' and they will acknowledge that they have souls, and will feel happiness or woe hereafter, and that they ought not to quarrel or fight or lie if they want to go to heaven, and that they will see their dead friends again. I asked many that day, that she might hear for herself, and of course translated for her. She was very pleased with their manner to us, and the affectionate reception they gave us, and asked us soon to come again. I only pray that God will give me strength to carry on the work, for I believe there are endless opportunities. They seem most willing to receive English ladies wherever they like to go, and if I am spared I hope to increase the work very greatly."

FAREWELL SERVICE.

ON Saturday, April 7th, a service was held in the Chapel of the Society for the Propagation of the Gospel, on the occasion of the departure of two fresh Missionaries for Madagascar. Miss Margaret Haviland was going out to assist Miss Lawrence at Tamatave, and Miss Agnes Buckle to take charge of the Girls' School at Antananarivo. A little band of friends, and members of the Association, assembled to take leave of them and speed them on their journey.

Miss Alice Hoar arrived in England on the 8th of April, on furlough, after more than seven years of almost uninterrupted work in the Missions of our Church in Japan.

ANNIVERSARY SERVICES.

THE Anniversary Services of the Society for the Propagation of the Gospel will be held in Westminster Abbey, on Tuesday evening, June 12th, at 7.30 P.M., when the sermon will be preached by the Dean of Carlisle, and in St. Paul's Cathedral, on Wednesday morning, June 13th, at eleven o'clock: Holy Communion with Sermon, by the Lord Bishop of Newcastle.

The LADIES' ASSOCIATION will be represented by the special attendance of its members and friends at both these services.

The service at St. Paul's having been fixed for the morning of June 13th (the second Wednesday in the month), the day for the usual monthly meeting of the Committee of the Ladies' Association, the meeting will be held on Tuesday morning the 12th of June, instead.

The attendance of the Archidiaconal Correspondents of the Ladies' Association, is invited at this, or any other monthly meeting of the Committee, when they may be in London.

SUBSCRIPTIONS AND DONATIONS.

MARCH, 1883.

	£	s.	d.		£	s.	d.
By Miss L. Ashton	5	10	0	By Miss Woodward	4	0	0
St. Mary Abbott's, Kensington	21	5	0	Miss Dallas	4	0	0
Mrs. Harvey	3	0	0	By Miss Longley	21	13	6
Miss J. Durnford	10	6		Kemerton, by Mrs. Mercier ...	5	0	0
Lady Selborne	2	0	0	St. James', Hampton Hill ...	5	0	0
Mrs. Walker	2	6		St. John's, Kennington	2	6	
Mrs. Wade	5	0		St. Mary-the-Less, Lambeth ...	6	13	0
By Mrs. C. Macnaghten	15	6		By Mrs. Compton	2	14	6
By Rev. W. C. Bromhead	6	4		Misses Childe	10	0	
Mrs. Tennant	2	2	0	By Miss Cooke	16	17	0
Dunster, by Mrs. Todd	1	1	0	Mrs. Brierley	6	5	0
Mrs. J. H. Moore	2	6					
Batheaston, by Mrs. Dingle ...	4	0	0	Total	£113	15	10

PARCELS OF WORK AND CLOTHING.

Received up to April 5th, 1883.

Tulse Hill Association, by Mrs. Cree. Grassendale Association, by Miss Ashton
 Boscastle Working Party, by Miss Hawker. Lancaster Association, by Miss Hinde.
 Bilton Association, by Mrs. Assheton. Maidstone Association, by Miss C. Allan.
 Lilleshall Working Party, by Miss Price. Finborough and Harleston Association, by
 Miss Bussell. Lady Pearson, London. Lady Phillimore, London.

Boxes will be sent in June to Chotâ Nagpore, Madagascar, Edeyengoody, and
 Nazareth. Parcels to be sent up before the 15th of the month to 19, Delahay
 Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing re-
 mittances or not) should be addressed to the "Honorary Secretary, Ladies' Associa-
 tion, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to
 Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

*The Publishers will supply one copy monthly post free for 1s. 6d. a year,
 two for 2s. 6d. a year. Twelve copies of any single number will be sent
 post free for 1s.*

The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.

The Grain of Mustard Seed.

JUNE, 1883.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

PROGRESS AT ROORKEE.

IN a former number of "THE GRAIN OF MUSTARD SEED" (November, 1882), some account was given of Roorkee, and of the commencement of a Zenana Mission there. Early in 1881, it will be remembered, Miss GRAY was transferred from Calcutta to Roorkee, and has been patiently working on amidst some discouragements and difficulties. Brighter prospects appear now to be opening before the Mission, and it has been reinforced by the arrival of Miss RIDDLE, who offered her services to the Ladies' Association on partly honorary terms, and whose departure from England was recorded in our February number.

At the end of last year (on the 26th of December), Miss Gray wrote:—

"I cannot express to you how much I should like to have a companion with me, and I feel that Roorkee is really a very promising sphere of work. The school I opened last March, though still struggling, is, I hope, doing well. I have Hindus, Mohammedans, and Christians, all learning together. Of course it requires a good deal of tact and management to keep the peace amongst them all; but, so far, we have been successful, and it is a very pretty sight to

see all these little ones standing side by side singing our Christian hymns, in which they delight. They are all children of good caste ; thirty are now attending, and I hope after the Christmas holidays to have two or three more. The Zenana work, I am sorry to say, I have not been able to give as much time to as I should like, as the school has been such a tie to me. We have seventeen houses open to our visits, and the teacher has been going regularly, and doing very good work ; but still I should like myself to give more time, if it were only possible to make the days longer !”

In her last letter, written in April, Miss Gray points out the necessity for a permanent Mission House in which she could live with Miss Riddle, and take a few native girls as boarders and train them for teachers :—

“Miss Riddle arrived on the evening of the 14th of March. I am sure I shall find her a pleasant fellow-worker. She has come out full of enthusiasm for the work, which is so good for those already out, giving apparently fresh life to everything for a time. I think she will soon master the language ; already she makes great efforts, and can make the people understand a good deal with the help of a picture.

“Our little school I hope is going on well ; the numbers keep from twenty-four to thirty. Several left at Christmas : three Christian children to go to a boarding-school, one little Hindu to be married and one Mohammedan, supposed to be too old to go out, as she is nearly eleven years old. Both these children learn at home now ; I have engaged a new teacher, the wife of Mr. Höppner's new Catechist, who has been trained at the Normal School at Benares for this special work of following the girls who leave school. The regular Zenana teacher has too much to do to give these little ones the time I wish them to have. They are very sorry to leave school, they all appear so happy there. Miss Riddle says she never saw such a happy set of little people ; but I think they are in pretty good order, though it is no easy matter to subdue their spirits sufficiently. I certainly am very fond of them all, and I think they return the love. I have just got a grant from Government of Rs. 7 a month for the next year ; this will pay for the new teacher, for this year at all events.

“Now I must tell you about *my* two little girls—as they now consider themselves quite to belong to me. One is ten years old, the other seven. They, with their parents, who are Hindus of very good caste, came to Roorkee from the Punjab last September, the man having some work here. They inquired at once for a school for the girls, and they came very regularly. Soon after the father lost his work, and could get nothing else to do, so about Christmas he went away and left them. After a time I found the children were almost starving ; they have no friends here, and the mother is a most gentle quiet creature. I have now given them a house in my compound, and am taking care of them. If you could get any to interest themselves in either of these little ones I should be very grateful. I could board and clothe them for 4*l.* a year each, and they would be educated in our school.

"The need of a good Boarding School for our Christian girls is great ; at present there is no Church Boarding School in this part of India. Any of our Christian girls who live out of the reach of a school are sent to an American Methodist School at Dehra Doon. Do you not think ladies at home could try and do something about this matter ? For instance ; here in Roorkee we ladies ought to be in a house, and have arrangements for boarding outside children. Our school here is sufficient for all teaching purposes. There has been so much trouble about the house I have been living in ever since I have been here (its sad want of repair), that I have at last given it up, and we moved into our new abode last Saturday. It is very difficult to get a house in Roorkee ; this one we could only take till October, when we shall have to move again. Our hope is that arrangements may be made to buy the old one in the meantime, when, with a few alterations and repairs, we should like to return to it, as it is much more conveniently situated than any other for our work."

The earnest and enthusiastic spirit in which Miss Riddle has entered upon her work, is very evident in the following interesting letter, which she wrote immediately after her arrival at Roorkee :—

"The long journey to Roorkee is ended, and I find myself really here at last ! kindly welcomed by Miss Gray, and by Mr. and Mrs. Höppner, and delighted with all that I see so far. Every one warns me that my enthusiasm will melt away when the hot weather sets in ; but, so far, I am beholding everything in a glamour of sunshine, literal and figurative. So glad to have attained my heart's desire, and to find myself a Missionary in this land of the sun.

"I have a great many things to write to you of : a visit to the C.M.S. Schools at Colombo ; pleasant days at Madras, while our vessel was unloading, and most enjoyable calls there upon Mrs. Billing, the S.P.G. Secretary's wife (late of the glorious Ramnad Mission, and for which everywhere she seeks some English ladies to superintend the native teachers of that young Church), upon Miss Mary Morphett, and your capital Famine Orphanage under Miss Harriman's charge ; visits to the Vepery Press and to Dr. Bower, to the Native Christian Girls' Schools under Mrs. Sathianathan's care, and to the Christian College. Then of my two days' stay with Mr. and Mrs. Bray in Calcutta ; a visit to the Milman Girls' School, under Miss Hoare's energetic superintendence ; of a morning on the Ganges, at Benares ; a visit to the Native Missionary Boarding School at Segra (whence I find the new native Zenana teacher here originally came) ; the long railway journey through the Bengal plains ; an hour at Allahabad with Missionary cousins ; and then, at length, of my arrival here beneath the star-lit sky, on the second Wednesday in March ; one of the very days, as I like to think, when the Ladies' Committee had met for business in the S.P.G. Council room. And then there is an account of Roorkee itself to send you, with a description of its flourishing little Girls' School, of introductory visits to the Zenanas, with their eager inmates ; of my memorable first Sunday with the Mission Church, and of a deputation of dudurs

from country villages last Saturday to Miss Gray, begging for teachers to the women of Shalapur and of Jawalapur.

"I grow completely puzzled what to begin with ; but I think that you will desire most to hear of Roorkee itself, and so I will describe it to you as best I can. Roorkee is, as you will remember, in the plains below Mussooree and the Himalayas, in a remote corner of the North-West Provinces. It is forty miles from Saharampur, the nearest railway station on the line from Calcutta to Lahore—three days and nights from Calcutta, and one night's journey from Lahore. It is a more important place than we think of in England—the head-quarters of both an English and of a native regiment, with about fifty British bungalows, in gardens or compounds ; while the large buildings of the College for Engineers add dignity to the station, and give to the English quarter a very English air. The rapid blue waters of the Grand Ganges Canal divide the native city from the English station. The Mission compound is close to the bridge that connects the two. There is no native church building yet, but service is held in the schoolroom of the Boys' Orphanage. The Missionary is a German, as you know, holding orders in the English Church. He has been here several years, speaks Hindustani eloquently, and seems to be much beloved by his native congregation. He is just going home on leave for some time, and Mr. Krüger, a Missionary from Chaibassa, in the Chota Nagpore district, has come to take his place. Mrs. Krüger seems very fond of the Ladies' Association, and we feel sure that we shall very much enjoy working with her. She and her husband seem as anxious to extend the Mission among the women in the village round as are Miss Gray and myself. The difficulty is to know how we shall find means to hire conveyances to take us about, beyond where the gharee and the Mission's one horse can go ; how also, I, who cannot yet speak the language, can get a supply of texts, &c., to spread abroad, that the women may get their men at least to read to them the Master's words. A gift from a kind friend in England, before I left home, for helping the Zenana Mission work, will go some little way towards it just at first ; but I fear that we may afterwards have to curtail our efforts in this direction for lack of funds. I am sending you a little account of the interesting deputation from the villages which came here on Saturday ; perhaps you may like to put it into the 'GRAIN OF MUSTARD SEED,' and oh ! if it might bring some help and more helpers to this land I should be so thankful.

"Roorkee is a centre to which natives from a wide extent of country round gather, on account of various employments they find here ; they frequently remain for some years, and then disperse to their own villages, and if they could but take back with them Christian influence, the number of people evangelised might grow very numerous. How often, without knowing these circumstances, have I gazed on my Missionary map while coming out, and longed and prayed that Christian light from Roorkee might shine far and wide, and kindle other lights throughout the country round. The request of Saturday night, that the Ladies' Association would extend

its work among the women of the neighbouring villages of Shialapur and Jawalapur has seemed like the beginning of speedy response to my prayers ; and I long that we should exert ourselves to the utmost not to let this opportunity slip. Could the Ladies' Association give any special grant for extending the work there ? Miss Gray and I hope to go there next week, during the Easter holidays of the school. Our Holy Festival this year corresponds very luckily with a Hindu festival, when few of the children would come to school ; and Miss Gray likes to impress our festival upon the children's minds by holidays. The Mission is, at first sight at any rate, a great deal more flourishing than I had pictured it to myself, or than I think you realise it in England, and Miss Gray is much cheered, I think, to hear how anxious the Committee at home are that the work should increase ; indeed, there is immense need for more vigorous effort on the part of good Churchpeople all through this land. From Colombo to Roorkee there is a great inroad of other workers, because they understand that the Church of England is inadequate to supply the demand upon her for Churchwomen to teach the native women. And yet there are so many who would come, if only they were sure of the need for them, I think. I long that a great Apostolic Guild might be started by the Ladies' Association among the maidens of England, corresponding to the Girls' Friendly Society. I have written an appeal for something of the kind, which I will venture to send to you.

"The thought of the Mission work has interrupted my description of the place itself. Miss Gray's abode is a pretty bungalow close to the Mission compound, but I regret to say that for the present, at any rate, it is found desirable to go to another bungalow a little further off, in the hope that this house may be repaired and made more habitable, as in the rains, they say, it is not fit to live in. The School is, of course, in the native city. Our way to it, and to the Zenanas, is across the bridge, whence we get the lovely view of the mountains described by Miss Gray in the letter published in the November 'GRAIN OF MUSTARD SEED.' I had hoped much that the day would be clear when first I should see that view, and that the Himalayas' eternal snows would greet me to Roorkee—and I had my wish. Hazy in the distance, yet quite visible, the wonderful peaks stood out above the intervening lower ranges like angel watchers of the plain—a succession of enormous Mont Blancs and Jungfraus all along the northern horizon, and the lower hills in front seeming at this distance about the height of the Westmoreland and Cumbrian mountains. It is a perpetual wonder to me to find this land such a land of glory. I had thought the greater part of it, at any rate, would be an arid, Sahara sort of place, with palms in oases, and blazing skies without softness anywhere ; and instead I find wonderful verdure and luxuriance throughout the land, great mango and sacred peepul trees, answering very much to our English oaks, green fields of corn and dhol, flowering plants and shrubs, soft English-looking clouds, and over and around everything a shimmer of sunlight that makes one feel the heavens are round and about, and in and over one, everywhere. It is only just the begin-

ning of the hot season, and one of the best times in which to enjoy India, and, besides, every one says the heat is rarely found too great by new comers; certainly, so far, it grows to me an increasing joy to behold it all so fair. It seems like a second awakening to earth's beauty, which, for me, seems to have flitted eastward only, and not altogether fled from earth with childhood's days; I seem to have come back to some dim-remembered home, and I almost shrink to find my ideal land reality.

"The School is such a happy place, full of glad children's faces, reading, writing, learning geography, sewing, and growing daily, we trust, in wisdom of all best kinds. There are twenty-seven names on the books; twenty-four are in attendance just now, as it is the time of the weddings, and three are away on that account. The Mohammedan children are the most numerous, and much more animated than the Hindus; but all seem as happy as can be. Miss Gray employs a nice old Munshi, who is much respected in the place, and she has just added a second Christian native teacher for Zenana and school work—the wife of a new Catechist. I hope to send an account some day of a morning in the school, when you shall grow acquainted with the little pupils; and of an afternoon, too, in the Zenanas, to some of which I have been already introduced, and I was delighted at the eager confiding look of some of the Hindu pupils, and at the dignity of the great Mohammedan lady of the place, who is also a pupil. Every Zenana is open here, Miss Gray says, and if only there were as many helpers as there are opportunities of teaching, much might be done. There is, it appears, a great opportunity of spreading abroad the words of the beloved Master among the thousands of pilgrims who come to the great annual festival at Hurdwar."

"COME OVER AND HELP US."

IT was the middle of March, 1883, at beautiful Roorkee, in the plains beneath the Himalayas, two lady Missionaries—a veteran worker and a novice but just arrived—sat in the Missionary bungalow of the Ladies' Association. It was Saturday evening, and the week's work seemed done, and a wonderful week had it been to the new comer, since, the long journey over, it had brought her at length to the post she had for eight long years desired. Darkness had fallen outside, and the yet chilly evenings in this upland district made pleasant the gay wood fire that danced upon the hearth, while the fresh breeze entered through the open doorways beneath the verandah. The time for vespers had come—evening household prayer only as yet—for the congregation gather together for worship still only on Sundays, so the Hindustani books were brought, English books, too—alas yet for the new worker!—and the two Christian attendants (a tall

handsome man and his girl-wife) squatted, according to their wont, by the open doorway of the verandah.

Many natives from villages around were assembling at the Missionary's house close by, to be present at the morrow's Holy Eucharist, for Mr. Höppner, the Missionary who had been among them for seven long years, was bidding them all farewell for many months on a visit to his German Fatherland, and the faithful fellows came to say adieu in that most Christ-like of all farewells. And now, suddenly, as prayers were about to begin, three of the honest swarthy fellows stepped into the pleasant room out of the darkness; it was startling for a moment, but they were pleasantly welcomed in by Miss Gray, the elder Missionary, and, seeming well to know the ways of the household, after respectful salaams, squatted down beside the servants and joined with them in the holy words of response as the beautiful evening psalm for the day—the seventeenth—was read. Two of the men, Matthyas and Nathanael, were very dark, and the contrast of the rough honest faces against their snow-white turbans and long white coats was very marked. The third was an older man, Patrus by name, his complexion less swarthy, with grey beard and hair, his coat of some figured cotton stuff dashed with scarlet. Ellen, the native servant, had moved somewhat aside as they entered and sat nearer to her mistress, with the pretty white chuddar wound about her head in graceful folds. The light of the lamp shone upon the fair white face of the elder Missionary, on which the subdued patience that seems to fall always upon the toilers in India was already marked. As the earnest monotonous tones of the foreign tongue continued it seemed one of the gladdest of sights and sounds, and these were some of the glad words of the day's psalm that they uttered "And what is he among the gods that shall be like unto the Lord," "Blessed is the people that can rejoice in Thee, they shall walk in the light of Thy countenance. Their delight shall be daily in Thy Name," "The Holy One of Israel is their King." Then followed the General Confession, "Our Father," and other prayers, the Oriental group bowing in lowliest adoration, with foreheads on the ground according to their wont.

And now, the holy worship over, words of pleasant greeting were exchanged between Miss Gray and her guests. The younger men departed, but yet Patrus the elder remained, something still unsaid. Patrus has been for some years a Christian, and there are traits in his handsome features of a noble character, and there was pathos in his voice as of a suffering child, that showed him full of sympathy. But now as the new Missionary listened to the tones of his voice her indignation began to arise; there was no mistaking the importunate beseeching of the tones, although the words were not understood by her. The old man was begging, there could be no doubt of it, and so all the cruel world's doubts of native sincerity seemed true, they become Christians for gain they say: and now for the moment all seemed true, and respect for the old fellow seemed sinking fast in the mind of the listener, and yet his aspect still remained distinctly noble. There was no cringing in his attitude, although importunity in his voice—yet the decided negative

with which Miss Gray waived his desire, showed that the man was asking for something beyond her power to grant. He evidently had not prevailed, no money or gift was given him, nor had his petition seemed granted, as with a respectful dissatisfaction beneath the profound salaam, the beggar withdrew.

The Missionaries were left alone, and inquiry revealed that Patrus *had* been begging a boon it seemed impossible to Miss Gray to grant. The old man's home is at Shalapur, a wild place in the jungle, several miles away across country where leopards roam at large and herds of wild elephants are known to haunt the place. The Padre has visited the place now and then, and preached to the people there, but as a rule the village is left alone very much, and no lady seems ever to have told the women of the Good News; and now as the old man had wended his way to Roorkee he had carried a burden on his heart—these women of his village and others there, heathen and ignorant, remained untaught. What could be done? Patrus would venture to ask help for his people from the Missionary ladies. News had reached him that a second lady Missionary was coming to help Miss Gray, whom Roorkee people love. Surely it would give her more time to spare, and she might perhaps now be induced to come and talk to the ignorant women of his own village! It was a bold request, there might be many dangers to encounter, and a woman is weak and unprotected. Would she come? At least the request *must* be made, he would do his best, would go to the Mission Sahib herself, and say "Come over and help us." This was what those beseeching tones had meant—that Miss Gray might come to Shalapur and teach his people there of the loving Lord and of His mercy to women as well as to men. It must have seemed to Patrus a good omen that the chapter read was of his Lord's care for women, for her who had said "If I may but touch the hem of His garment I shall be whole," and for the dead maiden, the daughter of Jairus, and surely the Mission Sahib will come, for she is a disciple of this tender Jesus. And so he had made his request. But Roorkee is large, and there is much to attend to; the teaching of the School cannot be allowed to go down; all the morning, from twelve till two, it must be carefully watched. Then the Zenana ladies await frequent visits, and will grow impatient if left unvisited for many days, and, besides, though for a day or two these duties might even be safely left to the supervision of the newly arrived helper from England, the Mission furnished no funds for a journey like this, for it costs many rupees for the hire of a palki, and so the faithful heart of the poor fellow is grieved by refusal. He proffers the request a second and even a third time, for there are many in his village, and they grow sick and die, and *will* not this English lady come and tell them of the good news of God's love and of the gift of eternal life? But nay! there is no way, she thinks, of granting his desire, and so with the deep salaam, but with sorrow of heart, the poor fellow has stepped out into the darkness again, marveling, I doubt not, that England is so slow in sending her daughters and her rupees to tell their sisters of their Lord.

O! English sisters, do not delay coming here. Come yourselves to Shalapur and to the myriads of places of like villages throughout

this wonderful land, whence they thus send to you, saying, "Come over and help us." What would your own lives be without the sympathy of Jesus, and the knowledge of the love of God ; and can you leave these sorrowful ones who ask to be taught of Him by you English women ? Oh ! do come quickly, I beseech you, there is no time to lose, surely the command is very clear, "Go into all the world." Will you not obey, and come over and help us without delay ?

A loving gift that the new worker brought with her from a friend in England for spending on Mission work will help to speed the news to Shalapur once, or perhaps twice, but it is permanent help that is needed, means at least to establish a little school, and to send a weekly visitor to inspect the progress made, and unless help comes from England it cannot be done.

A. R.

AN APPEAL FOR RAMNAD.

IT has frequently been remarked with satisfaction that the funds of the Ladies' Association, since its first establishment in 1866, have never gone back in amount ; every year there has been a steady though sometimes only a small increase in its income. And yet, notwithstanding this gradual increase, the income of the Association cannot keep pace with the wants of our Missions and every year, to their great regret, the Committee are compelled, from want of funds, to refuse or postpone indefinitely urgent applications for Zenana Missionaries and school teachers.

The following application, which is only one of several, will show how great are the openings and opportunities given for the spread of the Gospel in India.

RAMNAD, an important centre of Missionary work in South India, has been for nearly ten years in the charge of the Rev. George Billing. When he first came we are told there was no Church, no Boarding School, no Mission House. Soon after her arrival in 1881 Mrs. Billing wrote, "There is now a pretty little Church, Boys' and Girls' Schools and over 4,000 Christians." So the good work went on, but within the last few months Mr. Billing has been appointed Secretary to the S.P.G. Diocesan Committee at Madras. Great regret was expressed at the departure of Mr. and Mrs. Billing from Ramnad and the loss of Mrs. Billing's active superintendence and warm interest in the Girls' School has been much felt, as will be seen by her letter written on the 24th January :—

"I received an application yesterday from the native clergyman of Ramnad, the Rev. J. Gnanolivo, for two European ladies, one to

visit the women residing in the palaces and others of high caste in the town of Ramnad, and another lady to superintend the large Girls' Boarding School, containing 150 girls, the Hindu Girls' School which has sixty children on the roll, and the other Schools in the town. He says 'We have twelve residences (called by the natives palaces) belonging to the royal race of Maravars, the Zemindar, his cousins and other relations, the doors of which are closed to all but ladies. Besides these there are four or five hundred families of Mussulmans. A lady employed in visiting these women would, I believe, greatly help on the spread of Christianity. The feelings of the Zenana women, which are now strongly opposed to Christian progress, will necessarily be softened, and their prejudice against our holy religion be considerably removed by their friendship for a Christian lady. We find these women confined in the Zenanas have a peculiarly great influence over their children, to frame their spirit and their characters, and it is these young men who as landlords exercise all possible power and influence over the poor ryots (small farmers) in almost all the villages in this extensive Mission, so that there is ample work, and in all probability a fruitful field, for a lady in the Ramnad Zemindary. Nor are these all our wants. Our Girls' Schools urgently require another lady to superintend, watch, guide, and direct them. The Hindt Girls' School lately established in Ramnad, without a European lady's superintendence, cannot be expected to do much for the cause of Christ. The attendance at present is not at all in proportion to the population of the town. As every native woman has a great regard for a European lady, her value, her sympathy with, and interest in their children, is thoroughly known and appreciated, and who can doubt the immense value of such influence in pushing forward the interests of this all-important institution? The Boarding School, too, and the Orphanage of this Mission are earnestly waiting and praying for some one like you to take your place, now sadly vacated by your removal to Madras. I refrain now that I write to you from expressing in particular how much the children derived from your maternal sympathy, and how much they love you and thirst after you, or how much in short they miss you from their midst. Will you not please represent our difficulties to the kind and devoted ladies of England, who are world-known for their self-denial, their devotion to the cause of Christ, and their earnest interest in the redemption of their fellow creatures?'

"I need scarcely add," Mrs. Billing continues, "how entirely I agree with Mr. Gnanolivo, feeling, as I do, that there is hardly a place in India which has a greater claim on the help of the ladies of England. May God incline the hearts of some of His devoted followers to work for Him in this far-off country, even for a few short years, when they will, with His blessing, surely reap an abundant harvest."

The object of bringing this application before our readers is not to elicit subscriptions of a few shillings or even guineas specially appropriated to Ramnad. A few such subscriptions or donations would not really benefit either the Ramnad Mission or the Ladies' Association—they would not enable the Association to send out or maintain

the ladies so urgently needed. This, as was before said, is only one of many applications, and we ask our readers to consider this fact seriously, to lay the matter to heart, and render effectual aid by doing all in their power to increase largely the general funds of the Ladies' Association.

HEATHEN SUPERSTITIONS IN TRICHINOPOLY.

IN the suburb of Trichinopoly called Puttoor, and in the road which runs past our gate, in the month of March every year there takes place a grotesque and fearful festival which I now propose to describe. For days before this festival commences we see signs of preparation going on. Booths are being constructed on either side of the broad street, and an ominous number of black kids are seen in small droves being driven in from the country. The festival itself lasts three days, during which time the streets night and day are crowded with men, women, and children. The Brahmins pretend to scorn the bloody festival as altogether only a Sudra affair, still those of the neighbourhood appear to delight as much as any in the amusement and excitement it brings, and many of them are to be seen among the crowds and are said to offer kids also. Our Boys' School compound looks upon the centre of attraction, so that if we wish to *see* what is going on we have only to go there and look over the low wall, we can *hear* from our house enough all the time. Indeed the cries of the excited multitude, especially at nights, are most unpleasant to hear. All this bustle and excitement is in honour of a man who is supposed to be possessed of a bloodthirsty demon, called Kolumayi ; and while her spirit is upon him, he is carried through the streets on a kind of high chair, and asks for the blood of kids. Thousands of these poor little creatures have been already sold to devotees and to those people who have vowed one during the past year to the demon when they were in trouble. Those who put off to the last to buy, have to pay dearly for their procrastination, as prices rise higher each day. The kid must be perfectly black, and must have no spot of any other colours on its body. As the man possessed with the demon passes along the streets, each man slays his kid and at once offers it to the possessed man, who puts his mouth to the wound and is supposed to drink the blood ; the carcase is then taken away by the offerer and feasted upon with his family.

The origin of this hideous festival is variously given. The most common account that I have heard is as follows :—

The goddess in whose honour this festival takes place resided formerly in Malayalum, Travancore, and was there accustomed to have children offered her in sacrifice. But the number of children gradually decreased, and the people feared that if the goddess

remained amongst them much longer there would be no children left. So they took her image, secured it to a wooden platform, and placed it in a stream to float down where it would. The stream was a branch of the river Cauvery, so the goddess after a time came floating down this great river, and when near Trichinopoly she branched off into a channel, and stopped at a place called Kolumi. Here she became imbedded in the banks of the stream. One day it happened that the people of the neighbouring village who were agricultural serfs, went out in the morning, as was their custom, to turn the water into the fields for irrigation. One of them in digging up some earth to turn the water, accidentally struck the arm of the goddess and broke it. Blood flowed from the broken arm of stone, whereupon the Pullan became terrified and ran and told his comrades. They all assembled round, and stood gazing at the bleeding image, when one ventured to ask the goddess what she wished them to do, "Place me upright in the bank of the channel," she replied, "and build a temple over me." This they did, and when she was seated in state in her temple, they questioned her as to what was further to be done, whereupon she told them they were to offer a child in sacrifice to her annually. The poor people, however, thought this was going too far, and begged her to modify her demands, so she graciously consented to be content with the blood of kids. The Brahmins, the masters of the serfs, then deprived them of their treasure, took the image of Kolumayi from her resting place and brought her into their own village, and erected a temple to her honour. The sacrifice of the kids is continued, and the Brahmins take their part in it to this day. Kolumayi, being a stone, is unfortunately, unable to drink the blood of the kids herself, so she enters into the body of a man and inspires him to perform her wishes.

This is the story connected with the festival I have described, which takes place annually in front of our gate. It is certainly anything but a pleasant sight, and it shows to what depths idolatrous superstition will reduce people. Even those who are tolerably well educated among the natives here believe in the man's deception. In extenuation of their credulity they say, "How can a man unless he is possessed by the demon, drink the blood of thousands of kids and still be thirsty?" The real fact is that the blood coagulates in the vein and the man simply pretends to drink his fill, but the people seeing the blood on his face and mouth, imagine the rest. Europeans of the station have been known to come down and see for themselves how the man manages to pretend to drink all the blood, and though they always go away seeing through the deception, the people repeat their names in their stories one to the other saying: "Mr. So-and-So came, and he also was astonished and believed." When Mr. Wyatt was showing the folly of the festival to some intelligent Hindus who were taking part in the feast, and remonstrating with them for believing in it, they entreated him not to express his disbelief so openly, for Kolumayi, they said, was very jealous of her reputation, and she would be sure to take vengeance on him. In support of their assertion they said that a certain officer belonging to the Royal Artillery who was in

Trichinopoly at one time came down to see the festival, and instead of devoutly worshipping as he should have done, or at any rate preserving a polite silence, he openly laughed at the whole thing. Kolumayi was very angry, and determined to teach him a lesson, so that night when the gentleman was quietly sleeping in his bed in an upstairs room in his house (which by the way is the house we at present occupy), he suddenly had a fearful vision of Kolumayi, and in the morning he found she had carried him bodily down stairs and deposited him there ! He ever after, it is affirmed, became a devout believer in the goddess ; and another European they say sends Rs. 150 yearly to the festival, both of which stories are evidently equally untrue. Mr. Wyatt and his agents had daily preachings to the concourse of people last year while the feast lasted, and he was several times threatened that Kolumayi would be sure to wreak her vengeance on him for his audacity. We thought it was quite possible that some among the heathens might do something to annoy us to make their words come true, and it was a fact that for a couple of months after the feast there were stones being constantly thrown by unseen hands into our Girls' School compound, and though we made every effort to discover the rogues who threw them, and had nightly watchers to sit up, yet no one was ever discovered. The people who wished us to suppose it was Kolumayi who was giving us this trouble, were cunning enough never to throw stones when either Mr. Wyatt or Mr. Papworth were watching, but only when it was one of the native schoolmasters' turn. This annoyance, however, passed shortly away, and we were left in peace. A boy of sixteen, the son of respectable Hindu parents, who lives nearly opposite to our Boys' School compound, died suddenly a few days after the feast was over last year. In lamenting his death the relatives said : "Alas ! he brought his death upon himself, he was so foolhardy as to stand in the road when Kolumayi was entering the town, and stared in the face of the man who was possessed by her. Kolumayi must have struck him with disease then !"

Since our arrival here, we, for our part, have been endeavouring to influence the people on the side of enlightenment and truth ; and we firmly believe that the darkness of the people is slowly but surely giving place to light. Our Boys' School, with its fifty boys, looks on to the scene of the festival. These boys we are training to be future schoolmasters and catechists in this district, to work among their people. Among the boys some are non-Christians, who are with us with the consent of their relatives, and whom we hope to see one day Christians. Next to the Boys' School, and also looking on to the street where the festival takes place, is our Training Institution for Native Female Teachers. In this School we have now seventy-six girls, though we only opened it a year and four months ago. Sixteen of the elder pupils have passed their prescribed Government Examination this year, and six have become schoolmistresses. The rest are continuing to study for the higher grade. The Ladies' Association has kindly sanctioned the salary of a lady to undertake this interesting and hopeful work. Several Branch Associations kindly help us by supporting individual pupils, and we should feel deeply

grateful if others would do the same. The opening years of a new work of this kind bring heavy expenditure, but we have gone on with the work, feeling sure as our wants become known friends will help us to meet them. The cost to board, clothe, and train a girl is 5*l*. a year. In no way can money be better spent in connection with Mission work here than in educating girls and boys. They are brought from distant villages, where their families have lived in ignorance for centuries, we may say, and are taught and trained in Christian ideas. Every time they go home for their holidays they leave some of their light behind them; and when they finally leave and settle, they become in turn little centres of light. In this way Christianity spreads surely and steadily.

E. J. WYATT.

LETTERS FOR OUR WORKING PARTIES. .

I.—CAWNPORE.

THE following letter lately received from Miss HEMING will show how much the annual boxes sent to Cawnpore are appreciated there :—

"I hasten to inclose our accounts for the half year ending December, 1882, and to acknowledge with many thanks the receipt of your letter with the set of bills for 2*l*. ; will you kindly convey our many thanks to Mrs. Waldron for her continued kindness? I am sorry I have not been able to write before, and hope you will be pleased to excuse the delay, as I have been very busy in one way or another. The new boxes arrived in November, and we had the sale a few days after. What a splendid lot of nice, pretty things you have sent us this year! Mrs. Barstow, the Collector's wife here, kindly had the sale in her house, and helped us to sell, which seemed a great attraction to the residents of Cawnpore. Indeed, without this help there would have been a bad look out for us this year, as there were and still are few ladies in the station. The object was to draw out a certain class of people, and I think to some extent we did succeed in doing so, and from the accounts I inclose you will see we have done pretty well, and realised Rs. 405, though a good many of the things remain unsold."

II.—CHOTA NAGPORE.

IT is very gratifying to learn from Mrs. WHITLEY to what an excellent use the proceeds of the sale of the boxes sent out last year by the Ladies' Association have been applied in the Chota Nagpore Mission.

In March she wrote :—

“I have to acknowledge with thanks the receipt of your letter inclosing bills for 4*l*. for the Horncastle Scholar. The articles sent out in our last box from the Ladies' Association, supplemented by subscriptions from several friends of the Mission, were sold at our Fancy Sale (or, as the natives call it, Meena Bazaar) last month. Being the week of the Ranchi Méla, or Fair, several Rajahs were present who were good customers, though we had not many things suitable for them. We realised nearly enough to build a plain brick church at Ramtoliza, where the present mud chapel is too small for the congregation. These yearly sales are a great help.”

ANNIVERSARY SERVICES.

THE Anniversary Services of the Society for the Propagation of the Gospel will be held in Westminster Abbey, on Tuesday evening, June 12th, at 7.30 P.M., when the sermon will be preached by the Dean of Carlisle ; and in St. Paul's Cathedral, on Wednesday morning, June 13th, at eleven o'clock, Holy Communion, with Sermon by the Lord Bishop of Newcastle.

The LADIES' ASSOCIATION will be represented by the special attendance of its members and friends at both these services.

The service at St. Paul's having been fixed for the morning of June 13th (the second Wednesday in the month), the day for the usual monthly meeting of the Committee of the Ladies' Association, the meeting will be held on the third Wednesday, the 20th June, instead.

The attendance of the Archidiaconal Correspondents of the Ladies' Association, is invited at this, or any other monthly meeting of the Committee when they may be in London.

ANNUAL REPORT.

THE Annual Report is now printed, and has, we trust, been already received by our Correspondents and Branch Associations throughout the country. If any members have not received a Report, or if any additional copies are required, they will be forwarded on application by letter or post-card to the Honorary Secretary, at 19, Delahay Street, Westminster, S.W.

SUBSCRIPTIONS AND DONATIONS.

APRIL, 1883.

APRIL, 1883.								£	s.	d.
		£	s.	d.				£	s.	d.
Speldhurst and Ashurst ... ..	...	9	3	6	Sedbergh, by Miss Platt ... ..	...	12	7	0	
Miss Sanders ... ..	...	1	1	0	St. Michael's, Tenbury ... ..	...	4	0	0	
By Miss Birley ... ..	...	10	0	0	Mrs. Stocker ... ..	...	5	0	0	
Millbrook, by Lady S. Blunt ... ..	...	2	7	6	Kimcote, by Miss M. Cox ... ..	...	4	17	7	
Lyndhurst, by Miss Burrard ... ..	...	7	0	0	Great Chart ... ..	...	3	0	0	
Miss Harrison ... ..	...	2	2	0	Misses Homewood ... ..	...	6	0	0	
Leeds, by Miss Maude ... ..	...	21	2	6	Lady Montegale ... ..	...	1	1	0	
Offertory in S.P.G. Chapel ... ..	...	1	19	3	By Miss Cooke ... ..	...	17	6	0	
Mrs. Mooyaart ... ..	...	1	1	0	By Mrs. Rawson ... ..	...	2	3	0	
Oxford, by Miss Milman ... ..	...	40	0	0	Mrs. Hill ... ..	...	1	6	0	
Miss Cookson ... ..	...		2	6	Waterloo, Liverpool ... ..	...	3	1	2	
St. Mark's, Hamilton Terrace ... ..	...	15	0	0	Miss H. Shuttleworth ... ..	...		10	0	
Tenbury, by Mrs. Norris ... ..	...	3	3	0	For Roorkee... ..	...	13	0	0	
Lee, by Miss Beaumont ... ..	...	6	2	6						
St. Luke's, Westbourne Park... ..	...	3	3	0						
					Total ... ..	...	£168	14	6	

PARCELS OF WORK AND CLOTHING.

Received up to May 10th, 1883.

Leeds Association, by Miss Maude. Brightling Working Party, by Miss S. Hayley. Chichester Association, by Miss Durnford. Braunston Association, by Miss Branthwaite. Benwell Park Working Party, by Mrs. Mulcaster. Starston Association, by Miss Hopper. Teddington Association, by Mrs. Mant. Clifton Association, by Miss Swayne. Hulme Association, by Mrs. Woodhouse. Arlescote Association, by Miss Loveday. East Molesey Association, by Miss Longley. Clapham Association, by Miss Pennington. All Saint's, Axminster. Association, by Miss Woodcock. Cleveland Working Party, by Miss F. Keymer. Blymhill and Weston Association, by Hon. Mrs. Bridgeman. Welshpool Association, by Mrs. Hill. Stourpaine Association, by Miss Watts. Lincoln Association, by Mrs. Venables. Cheltenham Association, by Mrs. Rowley Lloyd. Uttoxeter Association, by Mrs. Abud. Miss Ash, London. Sedbergh Association, by Miss Platt. St. Mary Abbot's Association, by Miss Clarke. Mrs. Feild, London. Checkenden Association, by Mrs. Abbey. Carlisle Association, by Mrs. Chalker. Miss Cooke, London.

Boxes will be sent in June to Chotá Nagpore, Madagascar, Edeyengoody, and Nazareth. Parcels to be sent up before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.

The Grain of Mustard Seed.

JULY, 1883.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

CAPETOWN REVISITED.

IN the account of the Church in South Africa which appeared in the December number of "THE GRAIN OF MUSTARD SEED" it will be remembered that Miss Alice Shergold is mentioned as the first teacher sent to Capetown by the Ladies' Association, having been appointed in 1870 to the charge of the Mission School connected with Miss Arthur's Orphanage. After four years successful work, Miss Shergold, now Mrs. Trent, retired from this post, and has been living since her marriage in remote parts of the colony. After an absence of seven years she has re-visited Capetown, and in the following letter, written in March, 1883, gives a graphic account of the changes which had taken place in the interval:—

"I regret that I have so long delayed writing to you, although you said that you would be at all times glad to hear from me, but the many duties of my busy life have made me defer it until now. At the commencement of last year I became the mother of twins (girls) who only lived for three months, dying a week after each other. Shortly after their birth I had a severe illness in Somerset East, and my life was almost despaired of; during that time I received much kindness from the Rev. Mr. Woodroffe, Mrs. Woodroffe, and other friends. My health is now better than it has been, but I fear I shall never be very strong again. I have two little girls still living, Ada and Nelly, aged five and three years; I have just returned with Ada from a short visit to Capetown. It was seven years since I was there before, so I have felt a wish to write,

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as I know you would like to hear of what change and progress I observed. We had fine weather there and back ; the accommodation on board the steamers is now so much better than it used to be. It did not seem that I could have been so long away from Capetown when I found myself once more in the docks facing the grand old Table Mountain. The new, graving-dock is a fine piece of work there, and well worth seeing. At night the docks are lighted with the electric light. It was not long before some friends came to welcome me, and I proceeded to town to Mrs. Russell's, with whom I lived so long whilst I was teaching, and from whose house I was married. A few of my old friends have passed away, but on the whole, I was surprised not to find more changes amongst them all than I did. Capetown is very much larger than it was ; where formerly only blocks of stones stood, now there are houses and streets. Tram-cars are running in different parts of the town, and some of the buildings are very imposing. The Houses of Parliament and the Standard Bank Buildings are in course of erection. They will be grand structures. The railway station has also been built since I was there, it is large and handsome. It was so pleasant to be back in the Cathedral once more, but the Clergy look care-worn and hard-worked ; the Dean of Capetown especially so. The Synod was just over, and the Bishop and Clergy were about to disperse to their own scenes of labour once more. I was able to secure a photograph of those who attended the Synod ; it is nicely taken. In front of the Cathedral in the inclosure I noticed the cross erected to the memory of the late good Bishop Gray ; it is very handsome. At the Agricultural Show I saw the present Governor of the Colony, Sir Hercules Robinson, but from what I observed the colonial people as a rule do not seem to care for him, but they speak so well of the former Governor, Sir Bartle Frere, who was much loved and revered. In Capetown they tell me he had a kind smile and word for all, and he was not too proud to walk through any of the streets of the town, even the poorer ones, and speak kindly to the people, by all of whom he seemed well known. Here in the eastern province, too, many appear much to regret his recall home.

But you will feel more interested, I daresay, to hear of the Orphanage and Mission School. I did not see Miss Arthur the first time I called at the Orphanage, as she was much fatigued through nursing a little girl, daughter of a Kafir clergyman in the Transkei. She died a few days afterwards, and was buried at Zonnebloem. On Miss Arthur's return from Table Bay, where she went for a few days' rest and quiet, I called again and saw her. So many of the orphans who were in the Orphanage when I taught in the Mission School have gone away, some to service, several are married, some being happily and comfortably settled, so that I found a great number of new children. Still Anne Daoma (good Anne) was delighted to see me. Bella, one of the first orphans there, is now the housekeeper of the establishment, and by what I could judge must be a great assistance to Miss Arthur, as she thoroughly understands her wishes, rules, and methods. Out of a few other children I remarked Katie, now a big girl ; she re-

membered me. The little blind girl I mentioned once as being one of the Mission School children, is now an orphan, and an inmate of the Orphanage. You may remember my having mentioned that I taught her to read from embossed letters, and also to knit. The poor child was delighted to know I was there, and glad to speak to me. She has grown very tall, and although she still knits, she does not read any more. I recognised in the teacher of the Mission School the orphan Louisa Williams, now a fine and apparently well-educated young woman, who seemed to be doing her best to instruct the children there. I learnt that she, with four other of the orphans, had passed the Elementary Teachers' Examination (she with honours) held in Capetown some time ago. I was pleased to find the Ladies' Association still continues to give the salary of the Mission School teacher.

It is astonishing to note the progress of the Orphanage, and see how much good Miss Arthur has been enabled to do; there are now about fifty orphans there, I believe. I was told that Miss Arthur had been to England again, I was not aware of the fact before, but her health, I am afraid, is as indifferent as ever, she never appears to rest. The Orphanage premises are very much altered, the new Maynard Wing being an immense improvement to the whole place. It is now much larger, and the alterations have been wonderfully well contrived, I was fairly puzzled to find my way about. I only regretted that it had not been done while I was there, as the school-rooms are so very much better in every way. Had they been as they are now I do not think my health would, humanly speaking, have failed as it did; and I might have been there still. I have always thought that it was the narrow, hot room, with the high, cumbersome, old-fashioned desks, and the great noise of the infants overhead which proved too much for me; still, for the sake of those teaching there now, I am glad of the splendid alterations, and trust the teachers may be enabled to do much good with the children sent there for instruction. I called one day when the children were present, and although there were a good many, there did not appear to be as many as formerly, and there seemed no big children and Malay girls, such as used to attend; still I could scarcely judge of what the attendance really was, as the past year, through the small-pox, must have been most trying to the schools. Anne Daoma appears as devoted as ever to her work of teaching the younger children. She has a kind, gentle way of dealing with the little ones.

The Saturday before I left Capetown being the orphans' half-holiday, Miss Arthur kindly invited me with my little girl Ada, Miss Byrnes (who you may remember had charge of the Mission School until I arrived in Capetown), and my friend Mrs. Russell, who was for some time assistant to Miss Arthur in the work of the Orphanage, to spend a few hours with the orphans. Anne Daoma and Bella seem to have had the management of the arrangements, as Miss Arthur said she scarcely knew what they were about to do. Miss Arthur seems to provide more recreation for the children than formerly, and they appear far happier and more contented than they

once were. I was very glad to notice the change, for I had always thought there had been too great a restraint upon their liberty and amusements, which would tend to make them sly and deceitful. In a large establishment the necessary routine and strictness are apt to make life monotonous and wearisome to children, unless they have something extra to think upon and enjoy now and then. The first thing was the little ones taking part in some Kindergarten games very nicely, Miss Arthur playing the music on a harmonium in the Mission school-room. Then the children had cleverly manufactured some dresses themselves out of old materials to represent kilted soldiers, such as are now stationed at the Cape, and they then went, by the command of one of themselves, through a sort of military drill, and later on they managed to act an historical and another small play, much to our surprise and amusement. It was worth something to see Anne dressed up as a swarthy warrior, taking a part which I must confess she did well. Miss Louisa Williams also took part well. In one piece some of the little ones represented fairies, and really looked pretty. I believe a little pocket-money of some of the teachers had defrayed the expenses of part of their tinsel; they must have managed cleverly to have done each other up so well. Of course the performance was not made public, but by Miss Arthur sanctioning such harmless amusement the children were made bright and happy."

The late severe visitation of small-pox had a most depressing effect upon all the schools and other institutions of Capetown last year. Miss Arthur refers to this in a letter received lately, although at the time she wrote she was able to give a more cheering account of the general state of the Orphanage and Mission School.

Her letter, which was dated April 9th, is as follows:—

"I am so glad to be able to give you a better account of the Mission School than I could have done had I written sooner. You will I am sure understand the anxious time I had during the epidemic, which carried off so many far and near, and I cannot be too thankful that the Orphanage escaped entirely, a child having died in the house adjoining the Orphanage, in fact we were *surrounded* by cases of small-pox. For a long time we kept on our day school, but at last received orders from the Superintendent General of Education to close it. We re-opened with a small number, but gradually the children are returning, many having had the disease. Some in the infant school died in consequence. The Inspector has just been, he kindly made allowance for the interruption, approved of the work, and as a proof of this, Anne Daoma and Louisa Williams have received good service allowance, £9 to the former, and £6 to the latter. This gives me great pleasure, for I delight in teaching them to be economical and put by in the savings bank for the future all they can possibly spare, at the same time giving to others. Self-help, especially in a colony, cannot be too strongly advocated. Very soon we shall have a treat, when the valuable box of clothing so kindly sent by you will be distributed amongst the many recipients of the welcome gifts. Allow me to thank you and all contributors for the interest you take in this

work, which could not possibly have been carried on save for the aid so consistently and generously bestowed on it by your Society. Sometimes I look round and marvel that such friends should have been raised up to forward the cause of the very poor who surround us. How little I thought when gathering in the ragged crew just fourteen years ago, that such a tidy, trained set of boys and girls would ever be brought together under the Orphanage roof; for though separated entirely by walls, the institution is one, thanks to the gift of the Maynard family, which enabled me to complete the building.

"There is still great depression in trade. The Cape is passing through a severe trial, and we in consequence of many failures, lose several of our oldest subscribers. I am very busy collecting, but fairly well in health, looking hopefully forward to better days. Archdeacon Waters came from Transkei lately for the Synod, he gives such good accounts of my girls Harriet and Pauline, I feel quite cheered. How amused you will be to hear that the latter actually plays the harmonium at the English service to the satisfaction of all, gives music lessons for which she is paid, in fact is considered quite accomplished; yet I could only give her instruction now and then, owing to the pressure of preparation for her examination. I have just lost a very dear child eleven years of age, who died of consumption, Pauline's cousin Grace, only daughter of the Rev. P. Masiza, who came a confirmed invalid with the hope of being trained for Mission work. She was so pure and good and holy, I cannot wish her back, though I miss her much. The mother died four months after giving birth to Grace, and it is fortunate that the poor father had Pauline to live with him. Had I means I might do much more for the distant Missions, but I find it difficult to get through all that I have now in hand, and must leave to others the plans yet in abeyance. Mrs. Trent paid us a visit recently. She looks very thin and worn indeed, has had real roughing and anxiety since she left Capetown, which seems to have undermined her health, but I hope she may be able ere many years pass, to have saved sufficient money to retire from business. I was very glad to see her, and she seemed delighted with all the improvements which had taken place since she was in the Mission School, and spent a very happy time with us. Her child bids fair to be clever and interesting. She most kindly gave the orphans a beautiful present of a doll's house, with kitchen completely fitted up, which is likely to be kept for many a long year in remembrance of my first teacher provided by the Ladies' Association. You will be pleased to hear that the late Archbishop of Canterbury sent me a donation of £2 just before his death, through Miss Tait. The cheque with his signature reached me by mail—the news that he had passed to his rest, by telegram the next day. I do feel proud and thankful to have had the help of such a man."

Other letters from Capetown speak gratefully of the help afforded by the boxes of clothing sent from England. Canon Lightfoot writes on the 20th March :—

"I ought before this to have written to acknowledge the receipt

of the three boxes of Native clothing and other Mission goods sent by the kindness of the Ladies' Association; one box being for St. George's Orphanage, a second for the St. Michael's Home, and a third for my own Mission. I trust Miss Arthur and the Sister Superior have already written and informed you of their arrival. Both boxes were duly delivered at their destination. I was unable to write at the time they arrived, being very busy with matters connected with the Provincial Synod recently held. I am desirous to thank you very earnestly on behalf of all connected with the Mission for the very great kindness shown by the Ladies' Association in again affording them such kindly and valuable assistance. My own very sincere and grateful thanks I beg also to transmit to the Committee of the Ladies' Association and to yourself. Recently we have had much sorrow and distress here caused by the presence of small-pox in a virulent and epidemic form. Some thousands of people in Capetown and the neighbourhood suffered from the disease which chiefly attacked the coloured classes, and we lost many children in our schools as well as adults connected with the Mission. But I hope please God that one beneficial effect has been the opening of the closed doors of many hearts to the reception of the truth. We shall I hope be shortly in a better position to take advantage of this, as the Bishop has kindly promised to provide me with a colleague in the work of this Mission, in the person of a very hopeful student from St. Augustine's."

Miss Louisa Williams, the present Mistress of the Mission School, wrote as follows in April:—

"I must apologise for my long silence, but I delayed writing until the recent visitation of small-pox had abated. We were obliged to close the school for some time, as many of our children suffered, but I am thankful to say that none of my scholars died of small-pox. The girls take great pride in their hair, and several of them had to part with their luxuriant raven locks. One little girl, only six years old, gave her mother great trouble by not wishing to come to school, fancying that short hair rendered her ugly, in fact she wore her 'cappy' for some days. In our upper school the number has decreased on account of the poverty of the parents, who could not get work during the epidemic, consequently they were obliged to send their children to service; they have however promised to allow them to return as soon as they are able to do so. We expect the Inspector this month, but I am afraid his report will not be as satisfactory as that of last year, owing to the interruption caused by small-pox. The children are, however, coming in by degrees, and I hope we shall soon have our rooms well filled. The Kindergarten games are a great success, they afford continual delight to our little scholars, and serve as healthy exercises during recreation hours. We owe you and the kind donors many thanks for the valuable box of clothing received, which has induced Miss Arthur to give a treat to the whole school. The boys' shirts are most useful; we are indeed greatly obliged for such help in times of distress, and hope your Society will continue to remember the wants of our poor people."

MEMORIES OF JAPAN.

BY ALICE HOAR.

IT is strange when the women and girls you have been trying to teach for some years come before you only as photographs. I look at them all, I think how much I could do for them and say to them now, that never has been done or said, and never would be, if I had them in the body again to-morrow. They seem nearer to me as photographs. Those great gulfs of difference of ideas, manners and customs, and of language do not show out in the photograph as they do in every day life. But, in spite of all, there is many a suspension bridge of Christian love that is often crossed. And what is better still, I hope we have brought together a band of Christian women and girls that will form a little stone in the building up of the Christian Church in Japan. At first, my dear women nearly succumb under the difficulty of understanding some of the words in the Gospel; for instance, "Pharisee," or "Rabbi;" and after such words as these are explained to them, they will say they have a great desire to hear the new teaching, but really it is wonderfully difficult. At other times, they will express the greatest satisfaction as to their progress in the knowledge of the truth, if, for example, they discover that the honeycomb our Lord ate after His resurrection, is the same kind that they have often seen in Japan. Still, with my good Japanese Mission woman to help, I feel hopeful as to what may be done among the women. There is the old lady (the O Ba San), who held forth, and very sensibly too, on the doctrine of the Resurrection, while she rested at a tea-house on her journey. Then we hear some one has said they would not have known a certain woman, she is so much gentler. Another said, when a storm came, "I was not afraid, I prayed and was at peace." Last year two of the women had great satisfaction in bringing in two converts. One a friend, who most gladly believed and was baptised; the other a daughter, about whom the mother is most thankful, rejoicing to think God has heard her prayers. This mother is the one who delights in going round on Sunday afternoons, with the Japanese Mission woman, to visit some poor people in the neighbourhood. On their return they have a little reading together, and for several Sundays they have been shedding tears over *Christie's old Organ*, which has been translated into Japanese. During one of these visitings they went to see a sick widow with two children. She has no relations, and in Japan that may very possibly mean starvation. The neighbours were all nearly as poor as herself, and said they thought it was better that she should die. There are no poor-laws in Japan, but the maintenance of poor relations is a duty that is well fulfilled by the Japanese. If however, as is sometimes the case, a person has no relations to help them, and has not been able to adopt a child

(which all are anxious to do, and *you can get one for about twenty shillings*), ~~then~~ there is nothing to fall back on. The adopting of children in Japan is something equivalent to the English poor paying into a club. It is a provision for the future. This poor widow clung to us as her only hope, and now, I hear, the Mission woman has her in a little room next her own, to nurse her, and has taken her little boy to train him up, let us hope, as a future worker for Christ in the Mission. The Japanese do not like receiving help from foreigners. But in cases like this we can quietly step in and bring relief and hope to a few of our poor suffering fellow-creatures, and show them that we really do believe that we are all children of the same Heavenly Father.

Teaching English to Japanese girls is not the most hopeful kind of Mission work. We hear sometimes of pretty girls being seen at places of entertainment who could speak English well, and that English probably learnt at a Mission school. No doubt it is a good thing to teach some—those who may become teachers, or those in the higher ranks of life who may probably marry men who have been educated abroad. But in some cases the results are useless, and in others worse than useless.

We are always anxious about our girls when they reach a marriageable age. The good offer is accepted by the parents with as little thought about the religion as about the affections of the young couple. This has just been the case with one of our number. However, the husband is not averse to Christianity; and the other girls of the guild to which O Shin San belonged are determined to look after her.

We had a Christian betrothal just before we left, a meeting together of friends, and a prayer that they might help one another in love and good works. The Japanese attach a great deal of importance to this ceremony. Perhaps the day will come when we shall have a betrothal service at church.

I think Japan is a very good place for learning this lesson—How much there is to do, and how hard it is to do it. When the excitement and novelty of the first going out have long passed away, one has to take this thought and go halting on the road in the heat of the day, wondering why the angels have not been used as the only instruments for the conversion of the heathen. But it is the Church's work, and that the most halting, and meanest of the labourers may by the gift of the Holy Spirit go forth endued with power from on High, ought to inspire us. When the Japanese go to see the blossoms in the spring, they feel that their spirits have had a wash, they say. I feel much the same when I look at my Japanese photographs, and long to begin work again refreshed and hopeful.

LETTERS FROM CALCUTTA.

PART II.

(Continued from page 60.)

"May, 1880.

"IT is an amusing thing to see A. M. in the watery country, near a cottage, seated on the ground on a mat, with an admiring crowd watching her every movement, some sick patients bringing in their little saucers for medicines. This distribution on each occasion takes half an hour; the worst part is we never hear for ages if it does any good. Natives always group themselves so gracefully, and take a circular form by instinct. I often long to photograph them. You know I am not like A. M. in my love for natives, but when I am leaving the last village after a tour, even I feel my heart to have been quite warmed, and am, for some reasons, sorry to leave them. One comes away saying, 'Well, in spite of their tiresome queer ways, I do like them,' and it is no mere pretence or play on my part. The trying part is their shifty, tiresome way of never saying only what they mean, but adding a great deal more beyond.

"Last time we were there we spent our eight days very much as we told you we should do. Slept every night at the same place, Ragapur (the g is hard), rose at 5 a.m., arrived at the next village at seven o'clock, and simply sat, and sat, and sat till nearly sundown. It seems to me only a question of *trouble*, that is, early rising, and patience, that is, spending so much time over one thing, but in this hot weather it is impossible to move from village to village in the day time, as we could in the winter. Two of the schools have done so well that the mistress's pay is to be raised this month. The children learn to write, not on paper, but on strips of leaves, three inches wide, and three feet long, quite dry and smooth. Some of them have slates given them. They have scraps of calico to learn to sew on, and a few are aspiring to make a shift, which A. M. has first to cut out before the mistress. It is not surprising that she disliked seeing the gore, when there was one, cut off merely to sew on again topey-turvy. We generally take a light tiffin with us, which they supplement with rice and curry in a most generous manner. We try hard to like it, but the curry, mostly of fish, is greasy and oily, and one must eat it with one's fingers for fear of hurting their feelings. One is always terribly thirsty, and by far the best part of the meals they give us is the cocoa-nut, which I at first only tolerated, but now love. They are so sustaining, besides satisfying one's thirst, and hold about a tumbler full of milk. Happily now, all over the district it is by this time well known what the 'Miss Babas' like, and we seldom arrive without being instantly sat down first upon a mat, then some one fans us, and finally they send a man up a tree to cut and throw down the cocoa-nuts. Oh, the joyful noise of hearing them fall on the ground, and

then the nice chop, chop, of the hatchet ! I must tell you they are all getting so knowing as to invite us to bring our knife, fork, and spoon, as they are aware, they say, we like it better. The supreme pride and complacency with which they look at us when we have taken up our abode in their village is most amusing. You know I told you before it is such an utter novelty to have European ladies here. I shall never forget one of the women asking us if we were the same colour all over !

K. H."

"May 8th, 1880.

"News ! news ! The box from England has come. We had a great unpacking ; all the things arrived safe and unhurt. It rather makes one wish to cry to see them. Can you understand that, I wonder. Miss Harte helped in the unpacking manfully, and the servants all came and looked on or helped. . . Jackets innumerable, but think of all the girls there are to give them to ! The Bengali texts were lovely. The natives lauded English skill to the skies : 'So well as this, and yet not knowing the letters, *how* clever !' say they.

K. H."

"May 8th, 1880.

"We have succeeded in getting the box out of the Custom House. The things are quite beautiful. The texts we admire tremendously. The lectern hanger is worthy of the Cathedral. The kneeler has gone to Tallygunge, where the Church is good. One text in blue oil cloth is to go to Makhaltolla, where there seems to be a first-rate Sircar (reader), and he gathers the people together daily for prayer, and he being too the great man of the place, his wishes are law to a great extent. They have built a new Church lately, and I am going to give them an altar and this text. Another oil text can go to Thangata, where the Church is being renewed, another to Kulerdari ; and the paper ones from Mrs. Newman, of Bexley, will go to other places.

A. M. H."

"July 16th, 1880.

"Thursday was the day for the Bhowanipore Native Christian Middle Class Cathedral congregation party. The steward of my house (Ramkumar) was away, so I had to look to cakes, tea, coffee, lemonade, sweetmeats, &c. all myself. Lights had to be settled and hung in the verandah, tables to be moved. How many cakes would be wanted ? How could I tell ? but I learnt. Before we were dressed, before half-past seven, three Babas appeared at the door, but we told them to 'bosh' (sit down) down stairs, and wait till we were ready. I flew into a black evening dress, and was down just in time to receive the first batch of women-folk. They were very naughty, and brought their babies with them ! One brought a servant too for the two months old baby. However, I must say the children behaved well on the whole. Mrs. Wheeler's native sister and daughter sang and played, so did Miss Harte and Miss Holcombe. The Babas also sang some three or four Bengali hymns and tunes. We hope it was a success. It seemed to us it was, of course we cannot tell. The

Sandels were here, and Mr. S. (native) was very complimentary. My school funds are something splendid. I am going to have one more school, at Lakkikantipur, it is wanted there. I have something in hand, so that you can understand I feel justified in having this other school. When work prospers I always feel frightened and awed that God should bless the work so far more than ever I expected.

A. M. H."

"September 16th, 1880.

"Last Friday we had rather an interesting expedition. We went where we had not been able to go for four months, and the consequence had been that the teacher had grown tired, discouraged, because she had met with difficulties. I found a little fault with them, and instead of coming homewards, we went to her out-station, where we found the same sleepiness prevailed. I had to bring this out to her somehow, and I managed it in one way and another, and I hope she will get warm again. It was just a case of first love grown cold. On our way home, just as I was looking forward to a nice cup of tea and hot toast in the boat, thinking the day's work was over, we heard a shout from the bank, and asking what it meant we're told it was a 'brother man' who wanted us to come to his house. The toast had to be put away, and we had to get out and show our Bible pictures, and sing. It was satisfactory as far as the people were concerned, but a bore for the toast! Fortunately no more invitations assailed us, and we arrived at the ghât (landing-stage) at 10.15 p.m. The expression 'brother man' used above, meant that he was a Christian.

"For these expeditions I have my own boat, and it is a great comfort, having my own men too as boatmen is so much nicer. Ramkumar and the rest were much interested in getting one and having it fitted up so that I may not have 'trouble and pain,' nor get sunstrokes, nor get drenching wet, as the case may be. 'The boat for Mission Miss Sahib must have a false bottom,' i.e. extra boards, so that when the rain falls the water may run below the first bottom; then it must have backs to lean against, &c. Altogether it is very perfect.

A. M. H."

[This boat was given to Miss A. M. Hoare, by her brothers and sisters as a Christmas present.]

"August 20th, 1880. :

"I can quite sympathise now in the need of patience among Mission 'Miss Sahibs,' for, for an hour's work of secular instruction, only about ten minutes of *Peep of Day* is read through, amid interruptions of 'What did you give for that gold chain?' and such like questions, because all jewels they immediately handle and comment upon, till one is ready to wish one had not a single ornament on, 'and that,' as Miss Harte dolefully says, 'is what you call teaching Hindoos Christianity.' You see they are paying what they think a great sum (two rupees a month for two visits a week) for what they wish for, i.e. secular knowledge, whereas for the other, religious knowledge, the desire is often not awakened; yet, in some few cases,

religion *only* is taught, and no fee is then charged, but people willing to be taught religion only, are quite the exception. . . . We came back yesterday from our week of inspecting schools, after an interval of three months, on account of my foot. [She had cut her foot when walking barefoot through the mud up to their ankles when they were last in the rice country, for the water had been so low that the boat could not go, and they were obliged to get out and walk in mud ; after that the wound got poisoned, and she was laid up for three months.] For weeks past the rice men had been grumbling ; when *are* we coming to see them again ? So our welcome was great, even the dogs know us now, and wag their tails at the prospect of eating bones ; when first the dogs see us strangers they bark for five minutes at a stretch, and the noise they all make is a thing to be dreaded ; people try in vain to silence them by throwing clots of wet mud. It was rather an anxious thing at each village to see whether or not they had let themselves slip back, as they had been left so long. A. M. was rather relieved at most of the eleven schools and the Bible women not having slipped back, and now Mrs. Wheeler (the Government Inspectress who was with them on this expedition) has the task of examining them with a view to the government grant. The shattee (boat) is a great success. What sized one to buy was a great anxiety, for it must be large enough to seat ourselves and luggage and provisions, including tubs of drinking-water, and yet not so large as not to twist along through all the narrow ditches, and this perfection of things it reaches ; the cost of the shattee was 200 rupees (£17). The bamboo and matting roof, which is removable, blew bodily off into the canal ; no harm done, and all the five men broke out into peals of laughter. The wind was very high, and for some time before this happened I had been clutching at it, but this final gust was too strong for me to resist, I turned my head from under it, and away it flew. K. H."

"September 12th, 1880.

"What can I tell you ? That the crows and kites are calling in their usual distracting manner, and the ants are scampering over the mats all over the room. They do not hurt, the only thing is you must look carefully at your food. They run at pleasure over the table at meals, but nobody heeds them unless there is a troop, then some one calls for a brush and switch, which are kept on purpose in the room. K. H."

"September 21st, 1880.

"We are going a thirteen hours distance (water-road) to-night in the new shattee (boat), we start after dark, as then the tide suits, and sleep in the shattee all night (or rather, not sleep !) under the neat roof to keep off the dews, with our two heads poking out at either end like a double chrysalis ; our luggage serves as a barricade against the too near approach of servants and dongerees (boatmen), and if there is a little air blowing we do very well, but if we lie awake with the heat or the noise of meeting boats, when there is a signal cry made aloud, then it is such a bore, we get hungry, and it

is dark, and one dare not move scarcely, and it is wretched; one ought to start for the night with a good meal, or else have eatables within easy reach. Apropos to camping out and muddling generally, I have some rare scenes to tell you of which must keep till I can tell you by word of mouth. You see my mind is packing up. [Miss K. Hoare left the following November.]

"I am finishing this letter in the watery country, having had our night's journey. I am sitting reading in the boat at the side of the canal waiting for A. M. who has alighted to hunt up some of her girls who have been staying away from school. She just now met one of the village schoolmistresses, who reported to her the common tale that owing to the lowness of the water the girls could not come, but probably it is all a false excuse, very likely the gee (*i.e.* one whose sole business it is to fetch to and fro to school—it is a woman) only tells the school boat to go to the nearest hamlets from laziness; then what can the poor children do? As a rule they are rather proud of attending school, it gains them honour and glory from all their neighbours, who have probably never learnt to read or write; I think about one in three villages knows reading and writing.

"I was writing in the boat, but am now sitting in an open school, with half a dozen men round gazing at our wonders. Now as we go along the canal we often hear comments on us, such as 'There go the Mission Miss Babas,' for if not known by sight, we are at all events by repute. It is often great fun overhearing their remarks. This village, Jhangera, is rather a wild place; their manners are rough, there is a great difference, some being altogether most refined. We saw a woman die at a village, the two years old baby near her, wailing. They will not feed it to keep it alive, the father will not trouble himself. Her neighbours howled and sang over her corpse most awfully. In three hours she was buried. At a funeral which we attended of a native Christian man, in a cemetery a mile and a half from Calcutta Cathedral, the grave was dug only a yard and a half deep, and was filled in in less than five minutes.

"The other day we had a boating picnic. Three visitors and ourselves. Rush made us tea as we were in the boat, sitting one behind the other, which the narrowness of the boat demands, while we sang and amused ourselves. It was a Hindoo festival night, so the banks were prettily lighted up, some lights were floating on the water. We boated one way, and drove back by 8.15. It was quite a novelty to A. M. not to have any business on hand.

"As far as I know, the cost of the shattee is about £18, excluding the grand flag expected from home. K. H."

ANNIVERSARY SERVICE AT ST. PAUL'S,

JUNE 13TH, 1883.

THE Ladies' Association was fairly represented at the Anniversary Service at St. Paul's Cathedral on Wednesday morning, the

13th of June. We would gladly have said "fully represented," but when we remember that the Association has now more than 10,000 members, it is to be regretted that a larger number should not have availed themselves of the privilege of joining in this highest outward and visible act of Christian communion and fellowship, this annual service of prayer and intercession for the Missions of our Church, and for our Missionaries who are bearing the burden and heat of the day in foreign lands.

The Archbishop of Canterbury, the Bishops of Bedford, Carlisle, Hereford, Antigua, Bishops Claughton and Caldwell, and many others were present; and an eloquent and impressive sermon was preached by the Bishop of Newcastle.

Those who were unable to attend may be glad to read the following outline and brief notes of the sermon, the text of which was taken from the 36th verse of the fourth chapter of the First Book of Kings—"Take up thy son."

The Bishop began by saying:—

"I seek, as God may enable me, to remind you to-day of some of the deeper principles that underlie all Missionary success. They flow from the bosom of God Himself. God alone can fully understand the infinite pathos of human nature, but as we contemplate the lives recorded in the Bible of those who lived in ages past, we see they were men of like passions with ourselves, their trials were like ours, we feel we are not isolated, we see in their lives much of our own life's history, past, present and future.

"Let us to-day think of that history from which these words are taken 'Take up thy son.' From that chamber, built originally for the honoured servant of God, there seems to speak the voice of prophecy and instruction for this particular Society. It was a time of overshadowing and darkness for that Eastern household; instinctively that mother's heart reaches out to the man of God. Drawn by the chords of that great all-constraining power of prayer, the Prophet stands in that darkened room, and the power of his God revived the corpse. In this we see a type of the Incarnation of our Blessed Lord. Humanity had died by sin. Messenger after messenger had come, but there was neither voice nor hearing. Who can say what effect prayer had, the prayer of holy men of old, on the counsels of God, in hastening the coming of the kingdom and the Incarnation? Constrained at last by the laws of an imperial love, God Himself came and stood in personal relation to man, and lo! beneath the personal contact there began to flow the pristine life which once had flowed in Eden when God and man talked together, and then came the command 'Feed my lambs,' 'Shepherd my sheep,' and the assurance, 'Lo! I am with you to the end of the world.' And it is in obedience to this divine charter that we are here to-day, and join together in this common word of supplication.

"'Take up thy son' has been long said to the Church of England, and now thank God she is striving everywhere to fulfil the command. The words are spoken now to a spiritual mother. We who are members of this Society are engaged in no separated action, however useful such may be. We are furtherers of definite

Church work. If our Society is to succeed, it must ever be undertaken on nothing less than full and apostolic models. Bishops, Priests, and Deacons, must be the framework on which we build, whatever be the races to whom we go. We are living in an age of development; elemental forces gather for the strife; there are many dangers to beware of. Philanthropy is busy around us; so much so that it is almost a reproach not to belong to half a dozen societies for the good of others. But are not many of these for social improvement only? not for religious progress? Religious feeling, I fear, is dying out, and with it goes infallibly all Missionary enterprise. If it is true, as it certainly is, that that parish or family is in danger of languishing where there is no Missionary zeal, it is equally true there must be danger where there is no religious movement.

"Take up thy son" is the work of this Society; it is its especial duty to 'take up' her sons and daughters who go out from her bosom, and to 'take up' the heathen among whom they are cast. 'Take up thy son,' and remember one thing. He will not always be young; recognise the fact that he will come of age and must stand by himself. Your work will fail if you have not provided for his coming of age in the Kingdom of his Father, if not in this world. Childhood implies growth, and needs patience, earnestness and wisdom, in those who watch over him to meet the dangers. We have human energies, and therefore the tendency to failure.

"But not this alone; with this goes the accompanying condition of God. Heathen lands are looking to England as a mother. How long shall there be suspense? Let there be more true life in the mother's heart, a revival of spiritual life at home, and once more shall it be said 'Great was the company of preachers.'

"Have we each made this a matter of prayer and self-sacrifice?"

"Continuity of work is producing unity of thought; the earth is being girdled with spiritual fortresses, whence is flashed on and on the golden light, till Christ shall come again to claim His own. Gathering gradually is the mighty family who shall call the Almighty God their Father. One day shall the great muster roll be called, when God shall summon all His children round Him. Work while it is day. Take up thy son."

F. E. L.

MISS VIZARD and MISS SEYMOUR, who have been for the last year engaged in the Kafir Boarding School at St. Matthew's Mission, Keiskama Hoek, arrived in England on the 1st of May. After seven or eight years of almost uninterrupted work in South Africa, they have felt the need of a short period of rest and change of scene.

MISS ANGELINA HOARE arrived in England from Calcutta on the 8th of May on a short visit to her friends, accompanied by her sister, who had been spending the winter in India.

SUBSCRIPTIONS AND DONATIONS.

MAY, 1883.

	£	s.	d.		£	s.	d.
Bowdon, by F. G. Whittall, Esq.	2	15	8	Misses Waring	4	0	0
By Miss Hopper	115	15	0	Walmersley	2	1	2
Blymhill and Weston	4	0	0	Mrs. Joad	5	0	0
Miss Goodenough	1	0	0	St. George's, Hanover Square, by Mrs. Capel Cure	83	0	0
Rev. C. Burrough	1	6	8	St. Andrew's, Deal	3	0	0
Lincoln, by Mrs. Venables	17	6	0	Southport and Birkdale	13	5	6
St. Mary Abbots, Kensington	8	7	8	Poughill, by Mrs. Carnsew	1	2	0
Newport, by Miss Burgess	1	0	0	Upper Tooting, by Miss Harper	15	0	0
Miss Holland	8	10	0	St. Peter's, Pimlico	30	0	0
Miss C. Bromhead	2	6	0	Chardstock, by Miss Woodcock	15	0	0
Putney, by Miss Hughes	6	6	6	Ecclesfield, by Miss Gatty	4	0	0
Miss Wickens	4	0	0	Wraxall Valley, by Mrs. Low	2	5	0
Hamerton and Buckworth	2	14	0	By Mrs. Lee Steere	2	5	0
Miss Heiford	5	0	0	Sydenham, by Mrs. C. Davidson	9	0	0
Mrs. Pott	4	0	0	Buckhurst Hill	15	0	0
By Mrs. Rawson	14	9	10	By Mrs. Rogers	17	8	5
Mrs. Taylor	8	10	0	Misses Batty	10	0	0
Mrs. Skelton	2	6	0	Shifnal, by Miss Kenyon Slaney	87	5	0
Miss Kirwin	2	6	0	By Miss Cooke	12	6	0
Mrs. Lawrence	2	6	0				
Mrs. Wooley	10	0	0				
Hampton Court Palace	12	9	0				
By Miss Smith	13	6	0				
				Total	£415	5	4

PARCELS OF WORK AND CLOTHING.

Received up to June 8th, 1883.

Speldhurst and Ashurst Association, by Miss Watson. Church Lawford Association, by Mrs. Wauchope. Beckley Association, by Miss Cooke. Waterloo, Liverpool, Association, by Miss Jones. St. Martin's, York, Association, by Miss Croft. Sunningdale Working Party, by Miss Hamilton. Whitburn Working Party, by Miss Wilcox. All Saints', Cambridge, Association, by Mrs. Orpen. St. Leonard's-on-Sea Association, by Miss Bartlett. Southport Association, by Miss Pigot. Wraxall Valley Association, by Mrs. Low. Edmond Association, by Miss Palmer. Swanley Working Party, by Mrs. Edgell. Rivenhall Association, by Mrs. Bridges. St. Mary's, Carlisle, Working Party, by Mrs. Prescott. Oswestry Association, by Lady Frances Lloyd. Ramsgate Association, by Miss Cotton. Worthing Association, by Mrs. Watson.

Boxes will be sent in July to Cawnpore, Madras, and Ceylon. Parcels to be sent up before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.


The Grain of Mustard Seed.

AUGUST, 1883.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

PROGRESS AT DAPOLI.

AST September an account was given in "THE GRAIN OF MUSTARD SEED" of Dapoli, and of the work amongst the native women and children commenced by Mrs. Gadney in this somewhat remote part of the diocese of Bombay. The progress made cannot be expected to be rapid, but that it is steady and satisfactory is clearly shown by the following letter recently received from the Rev. A. Gadney. In this letter, written in March, Mr. Gadney gives an interesting review of what has been done at Dapoli, and also shows very distinctly how much more might be done if adequate funds could be obtained, and a larger staff of workers enlisted:—

"Entrusted as I have been for several years with the funds granted to this mission for female education, by the Committee of the Ladies' Association, I think I ought to address you with regard to that branch of our work which your Committee supports, and the manner in which the funds provided for that work are expended. And first of all let me thank you for the liberal aid we have received. It has relieved our other funds of what was a considerable burden, enabling us to keep up all branches of our work at a time when the Diocesan Committee of the S.P.G. was forced to reduce its expenditure all round. With the history of the work you support the Committee must be well acquainted from the letters which Mrs.

Gadney has from time to time written to you on the subject. Out of the funds provided by the Ladies' Association we now meet all the expenses connected with the matron and teaching staff of the All Saints' Orphanage Girls' Schools, vernacular and Anglo-vernacular. The expenses also of the Ladies' Association Caste Girls' School (vernacular) are met out of the funds; and in addition a carriage and bullocks are kept up to enable Mrs. Gadney and the other workers to visit the Caste Girls' School, which is in the camp bazaar, as well as to take them round to the houses which they visit. Last year the funds entrusted to us were expended in the following manner:—63 rupees monthly for the support of the matron and teachers in the Orphanage Girls' Schools; 34 rupees for keeping up the school in the bazaar; and 12 rupees to meet the regular monthly expenses connected with the carriage and bullocks; leaving a balance out of the monthly grant (120 rupees) of 9 rupees for contingent expenses. The expenditure in the schools includes the remuneration which Miss Blakeman receives for her services. The proceeds of the sales of work sent out in the boxes have been placed to the building fund of the Girls' Orphanage, of which I shall speak further on.

"And now with regard to the present position of female education in the Mission. The work which has been begun is of course very little compared with what there is to be done in the districts around us; still, as much as funds and strength would permit has been entered upon. You will be glad to hear that the education in the schools is most satisfactory. This statement is not made from my own personal observation, but is founded on the result of the government examination held last month, and conducted by a Hindu gentleman, who certainly cannot be suspected of favouring us. In the Orphanage Girls' School the Anglo-vernacular division obtained a grant of 110 rupees, the full grant obtainable being 130 rupees; and the Vernacular division obtained a grant of Rs. 45.8, the full grant obtainable being only one rupee more. In the Bazaar Girls' School the grant was just under two-thirds of the full grant obtainable, 70 rupees being obtained out of a possible 112. These facts speak for themselves. They tell nothing, however, of the chief aim of all Missionary effort—conversion to Christianity. Be it remembered, that in the first schools those girls who did so well are all Christians, and although we have no test for religious knowledge as for secular, I am sure they could give as good an account of the religion which is now theirs, as they have recently done of their geography and history, and other secular subjects. In the other school the children are all Hindus, and what immediate results can we expect from a number of little children other than that they should become more truthful and obedient—better indeed than others who have not come under the same influences? They are taught what of religion they can be, and for results such as we should like to see we must wait for God's own good time. The number of children on the books in this school is forty-four, and the Government Inspector pronounced it a good one.

"And now of the other branch of our work—house visitation. This is a work which is very liable to fluctuation. At one time

people are friendly, at another timid and shy. Not that the women themselves would be at any time unfriendly, but it is only when the husbands and others are in the right mind that the women of a household can be seen. It sometimes happens that the men are not well pleased with what we have said or done (though it has all been in the way of duty), and they vent their spleen in trying to upset the work that is going on. Several attempts were made last year to undermine our work, and the people in these instances were particularly hostile to the work amongst women and girls. Generally more good than harm comes of these attempts, annoying though they be. They are an advertisement at any rate. There is one great drawback to this work. The class of people with whom we come most in contact are government officials and clerks in office, and they are continually being transferred from one place to another. This kind of work therefore is nearly always in the first stage of gaining friendship and confidence.

"As the funds this year will admit of it, Mrs. Gadney wishes to open a school at Hurnee, a place about nine miles from Dapoli, at the same time that I open a branch mission there, with a medical dispensary attached. When this has been accomplished, which I hope will be the case in a few weeks, my wife will write to let you know what chances there are of successful labour there. Having made mention of a medical dispensary, I come to a subject which I have always had very much at heart in connection with this Mission. It is a branch of work that I should myself have commenced soon after we came to Dapoli had there not been a government dispensary in the place already. This, though, is little patronised, yet although people would gladly come to me for medicine (in fact, as it is I have to send many away), it would not be wise to do anything that would seem to be in opposition to the government-appointed apothecary. Few women, however, are benefited by this dispensary. They would rather die than consult a man at all about their worst ailments, and they certainly will not attend a dispensary at first. When they have been cured once at home, perhaps on another occasion they may not object to pay a visit to a dispensary if the consulting physician be a lady. They would certainly consent to receive medical treatment at home if they could be attended by a lady. I see no reason for trying to break down this very natural prejudice, when European and American ladies prefer to be attended by one of their own sex. I should like, then, to see a lady doctor at Dapoli. She would soon have her hands full of work. What she would do would in no way clash with the government dispensary, for few females attend it. Women are sick and dying all around us, utterly neglected, and to relieve these poor creatures I should be glad to see a lady doctor at Dapoli. No mere nurse is wanted, but a properly qualified lady surgeon or physician—the former to my mind preferable to the latter. My experience is that native women are most neglected in cases that require surgical aid. You will understand how eager natives are to have their wives and daughters attended by female doctors when I tell you that in Bombay, where a scheme for bringing out a few lady

practitioners from England has just been started, more than the sum required, 33,000 rupees, was subscribed in a few days. I hope we shall be able to carry out the plan I advocate in Dapoli. Women often look out from their doors as Mrs. Gadney or Miss Blakeman pass, and ask for medicine, which I am sometimes able to send them.

"And now a few words about the Girls' Orphanage building. This has at length been completed at a cost of 5,000 rupees, and the Bombay Diocesan Committee is seeing about the trusteeship of it, as well as of that of the new Mission House which is just finished, and in which we have just come to reside. Of this sum of 5,000 rupees, however, only 1,000 have been collected. Other 2,000 had been subscribed to the Mission Building Fund, but that amount has gone towards the costs of the house. Cannot the Ladies' Association obtain some special subscriptions for us, as has been done for Ahmednagar? We are just expecting your box, which will help a little. But we want close upon £375 to make the school building clear of debt, and we can get little more in India than we already do. Indeed, I think as time goes on we shall get less, for the rising generation of well-paid officials is far from interested in Mission work.

"I cannot close this letter without a reference to the fact that Mrs. Gadney will in a month have been in India ten years. I mention this, as the time cannot be remote when she will have to seek a change for the benefit of her health by a visit to England. Her energy and strength are not equal to what they were, as is only to be expected after so long a residence in a tropical climate. She cannot think of leaving her work here without some proper provision being made to carry it on. It was almost decided that she should go to England this spring. The Bishop and the S.P.G. had arranged to send Mr. Priestly and his wife to Dapoli. Had they come when we expected them, it might have been possible for her to leave India in May, but the arrangement was cancelled, and for the present she has been obliged to give up the idea. I myself had no intention of leaving. Still, to enable Mrs. Gadney to go away for any length of time, the presence of a Missionary and his wife is absolutely necessary. The wife need not be expected to take up all Mrs. Gadney's work, but her presence is necessary in a place like Dapoli, where there are so few English residents, as a protection to the Missionary work connected with the Ladies' Association. I hope some arrangement will soon be made that will render it possible for Mrs. Gadney to visit England if it should be found necessary for her to do so. I must commend to your Committee as two very earnest workers, Miss Blakeman and Nerabai Babaji, who assist in teaching in the schools. Mrs. Gadney has mentioned Miss Blakeman before, and I can fully endorse what she has said of her steady and earnest work. I wish we could find more such in India. Nerabai Babaji too is a thoroughly sincere, good girl, and her influence among the orphans is more for good than that of any matron we have ever yet employed. Again let me thank the Ladies' Association for the help given to Dapoli."

ST. MARGARET'S HOME, MARITZBURG.

THE circumstances under which St. Margaret's Home, Maritzburg, was commenced in January, 1879, were related in an article on "The Church in South Africa," which appeared in "THE GRAIN OF MUSTARD SEED" last December.

The progress made in the four years and a half which have elapsed since that time has not been so great as the first founders of this Home desired, owing to various adverse circumstances—such as the disturbed state of the country, the deficiency of funds to carry it on, and the scarcity of teachers to assist Miss Sarney in her work. But enough has been done to encourage to new efforts, and it is hoped that many will be interested in the following accounts furnished by Miss Sarney from time to time.

In April, 1882, Miss Sarney wrote as follows :

"St. Margaret's Home has now been opened three years and three months. During that time we have had ten girls living in the Home. Of these, two, though well-disposed good girls, were found to be too old to suit the character of our Home in its beginning, and we were not sorry to make their ill-health a reason for their not returning after the first year. Two more have also proved to be too thoroughly imbued with native ideas not to have a bad influence among the younger ones, and we thought it needful to say they also must not return from a second visit to their homes, when the younger ones came back to us a few weeks ago. One of these two we were really sorry to dismiss, as the child had greatly improved in many ways since coming here, and she was old enough, and we hoped almost sufficiently instructed, to have been confirmed very soon, if she had had the wish. The other had not given us much hope from the very first, and even her own friends said she 'was always a very cross girl.' One only has been withdrawn by her parents, greatly against her own desire, a few weeks ago. She was a wild untamed little creature when she came to us three years since, but is a bright handy child now, and we were very sorry to give her up. She is still allowed to attend the Day School, and is nearly always punctual and tidy, though I fear I must own that she is not quite so great a favourite in the schoolroom as she used to be with me. This reduces our present number to five, but we hope very soon to find two or three more quite little ones to make up the eight, which is all we have room for. Our Home girls are constantly allowed to go out to work for any one who may be in special need of help for a few days or weeks, provided we know something of the people and the distance is not very great. They have almost invariably given satisfaction when thus sent. One child has been going to the same house daily for more than a year, and the lady

for whom she works preferred waiting for her to return, during an absence of five weeks, rather than engage another girl in her stead. It is one of our rules that the girls should be sent out for a few hours daily as soon as they are old enough, if we can find suitable places for them; and we only ask five shillings a month for the first year, or even longer if we consider the place a good one for them.

"In our Day School (from ten to one) we aim at grounding the children in the first principles of religion, English reading, simple arithmetic, and plain needlework. The children pay threepence a week, and we admit all races and colours. At one time we had as many as thirty on our books, including our own girls; then they dwindled down to thirteen. At present we have twenty, and of these some come very irregularly. Ever since the elder Miss Samuelson left, rather more than a year ago, the Day School has suffered from a constant change of teachers. There is always Sunday School from three to four throughout the year; but in that, too, we suffer very much for lack of teachers. The number of children who attend is not very great as a rule, though sometimes we get over twenty; but their religious knowledge (or ignorance?) is very varied, a few being as well advanced as well taught children in our schools at home, others having a fair amount of knowledge, but, from only understanding English very imperfectly, finding it very difficult to learn much unless they are taught separately, and others hardly knowing the very simplest truths—some even unbaptised. There is also a Sunday afternoon class for women, in Zulu, which was generally very well attended whilst Miss Samuelson was here, but has necessarily almost come to nothing since she left, though a few women do still come for me to read to them occasionally. Various women, both natives and St. Helenas, have from time to time been prepared for baptism and confirmation; and many sick women and children look for regular visits and a little kindly help as long as it is needed, and many of our friends could testify that St. Margaret's is ready to assist its white neighbours as well as its coloured ones as far as lies in its power.

"St. Margaret's is supported entirely by voluntary contributions, and if those fail our work must be given up. Hitherto I am thankful to say that, though very often short of funds, we have always had just sufficient to pay for all we needed. Our expenses last year amounted to £153 16s. 3d., which included everything but clothing for the girls, the greater part of which is provided by kind friends in England.

	£	s.	d.
Salaries	30	0	0
Rent	20	0	0 ¹
Housekeeping	80	1	9
Sundries	23	14	6
	<hr/>		
	153	16	3

¹ Only so low through the kindness of our landlord.

"We have been charged both with extravagance and stinginess ; but I think facts will contradict both these accusations. Any one accustomed to housekeeping would scarcely consider £80 1s. 9d. an extravagant cost for two grown-up people and eight children for a whole year ; and the fact that both those who have assisted in the work left St. Margaret's in far better health than they came to it, and the very healthy condition of the children during the whole three years, must, I think, be the best proof that we are not stinted, at least in the necessaries of life. That an increase of funds would be a saving to myself, both in time and anxiety, I am quite ready to admit."

A year later, in May, 1883, Miss Sarney writes :—

"Since my last report was written the second Miss Samuelson has left me, and I have a very good half-caste girl, named Celia Greaves, living with me. As she has but one arm, and is not strong, she is glad of some occupation that does not require too much strength. She is a thoroughly good girl, and teaches the younger children in the Day School very nicely, and is thoroughly trustworthy, but has very little authority with the elder girls. As the girls grew older so many difficulties and dangers arose about sending them to work, that I fear very much that, as a rule, it will have to be discontinued ; but the matter has not yet been fully considered by the Bishop, so that I cannot write definitely about it. Of the five girls who were with us at the time when the last account was written, two are altogether in service, in homes where we hope they will be well cared for, and the third did not care to return without them, but I hope she too will soon be sent out to work. The two youngest are still with us, and, on the whole, we have great reason to be satisfied with them. Four new girls have also been received into the Home, but as they have only been here nine months, and know very little English, it is rather early days to say very much about them. With one exception these six are all under eleven years of age, so that the work question is not so immediately pressing. Then Breckie (the child who was taken away against her will) ran back to us about a month ago, and it is settled she is to remain, only going out regularly to work every day, and being taught in the evenings.

"Our Day School, from Easter to nearly Christmas last year, was most satisfactory as regards numbers and regular attendance ; our full number being forty, and the average attendance thirty-seven. But a new school was opened by Bishop Colenso a few weeks before Christmas, and nearly all our new children went off to that, and our numbers have been very low ever since. A lady in the town has been helping me for some months four mornings in the week, but was obliged to give it up about six weeks ago, but perhaps she may be able to return by and by. Mrs. Usherwood still continues to help with the Sunday School, but we have just agreed that for the future she shall have all the elder girls, now many of them almost young women, at her own house, instead of their coming here. Our funds have diminished so much the last two years that if I had not had a few private sums to fall back upon we must have been in debt more than once, and now, those being all exhausted, I

hardly see how we are to go on unless we can get more regular support ; the constant strain to make both ends meet is trying both to strength and temper. I still continue to hold my women's class every Monday afternoon, and women of various nationalities also come to read with me at home."

IN MEMORIAM.—MISS MILLER.

INTELLIGENCE has been received of the death of Miss Miller, a faithful Missionary of the LADIES' ASSOCIATION for many years in Burmah, which took place on the 14th of May, 1883.

Annie Miller from an early age appears to have had a great desire to devote herself to Mission work, and she was the second teacher sent abroad under the auspices of the Ladies' Association. Early in 1868 she was appointed Assistant Mistress to St. Mary's School, Rangoon, and for three years she proved a valuable helper to Miss Cooke (afterwards Mrs. Chard), who then superintended the School. In 1871 the Rangoon branch of the Ladies' Association resolved to establish a Girls' School at Prome, and it was opened by Miss Miller. A description of this curious old Burmese town appeared in this Magazine in April, 1882 ; and here a flourishing school of Burmese, or Chino-Burmese, girls soon arose, to which Miss Miller continued to devote her whole energy until her health gave way in 1877, and rendered it necessary for her to return to England. For a long time she cherished the hope that she might be able to resume the work she loved so well. But this was not to be, and after a lingering illness she entered into her rest.

"Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them."

LETTERS FOR OUR WORKING PARTIES.

TAMATAVE.

IT will be a gratification to many Working Parties to learn how much pleasure their offerings give to our Mission workers in Madagascar. The following letter was written by Miss Lawrence last April :—

"Thank you very much for your kind letter, and the valuable box that arrived here just before Easter. It really gives me great joy

to look over and distribute such useful clothing and pretty things ; I feel I should like, if I had time, to write to all the givers a letter of heartfelt thanks, but I know you will do this for me through the medium of the Ladies' Association. I have been for weeks looking forward to the coming of the box, for with the fast growth of the school our necessities have also increased. Most of these coast children are also very poor, many of them having only a scanty rag of clothing, except the girls who have had clothing given them through your kind thought. You would be surprised to see what care they take of their new things ; they wear them merely for school and church, and as soon as they return home the precious garment is stored up, and they appear again in the smallest possible amount of clothing. I am so glad to have the nice stuff and flannel frocks, they are as useful as the print ones, for, hot as it is here, we have frequently days of pouring rain, as we have had during the last fortnight ; at such times a stuff frock or jacket is a prize indeed, and especially so because such material cannot be had here at any price. The pink print skirts and jackets have been re-arranged to fit the girls belonging to the Boarding School and the monitors ; they look so nice on Sundays, all dressed alike in pink, with small white lambas over. The round pinafores, too, are useful ; all the small children in the house now wear pinafores. The brown calico frocks trimmed with red delighted the girls, and most of them fitted very well. I always have the clothing altered when necessary to fit each child before wearing it, as things look so much nicer and last longer when this care is taken. You will be glad to know that the box arrived just in time to provide rewards for the Easter holidays ; the elder girls had a hard week of sewing, helping me to run tucks, &c., so that every child had a present that just suited her.

"The new schoolroom was opened during Easter week ; it is such a great pleasure to have it finished, as we have suffered dreadfully from the heat since Christmas, owing in a measure to our close quarters. I wish I could give you an account of our new schoolroom ; it is built of the brown native wood, adjoining the old school, and so leading into the house. It has a gallery at one end, and along the sides are desks and forms for the elder girls. The walls are covered with the maps and pictures given by the S.P.C.K. Along the top are texts on red flannel, which were worked by the ladies of Kensington during my stay in England. The whole has a very pleasing effect, and the Malagasys are delighted with it ; but, what is far more pleasing, the school which we thought would be more than large enough is already full, and we are often glad to use the old schoolroom for classes. Even during this wet weather we have a daily average of over eighty, although the waters are out and they are obliged to wade through the water in many places. These coast children are becoming more intelligent and bright ; they are, too, very orderly both in church and school. Some of them will make useful monitors as soon as they are more advanced. I have already trained one girl to teach the younger children, and she manages exceedingly well, and teaches the rudiments of writing, numbers, and letters on the Kindergarten system. I think I have already

mentioned this girl ; she was on my coming here (more than two years ago) remarkable for her fighting capabilities. I first remember her standing in the school compound, with a ring of girls around her, to see her fight another girl ; she looked then almost as fierce as one can imagine a demon to be, and I had the greatest difficulty in separating them as I had to do it by main force. Some time after she had another ebullition of temper which ended in a fight, and this led me to think that such uncommon energy in a native might be profitable if better directed. She was very ignorant, not having learnt to read ; but having good abilities she soon made great progress, and now she is a most useful monitor. I fear, however, I may not be able to keep her for any length of time, as she will soon be old enough to be married. I have another Malagasy teacher, who lives with me in the house and helps me with the boarders. She belongs to the highest class of Malagasy ; she was trained by me at the capital, and has followed me here. Two of the Misses Tessier also help me in the school ; they are fond of the children, and really doing good work. I am sending you a photograph of the boarders. I have eleven now in the house, besides the Hova teacher ; three more girls are to be admitted this month. I have so many applications for admission that I cannot possibly listen to more than half. I tell the people that the house unfortunately has not Indianrubber properties ; then, again, it is so expensive to keep them, and I have still a great many on ~~my~~ own hands. With the increased number I shall be able to board them for £5 per annum.

"We had a delightful day for our school opening. The children and teachers assembled in the morning ; then came the Governor with several officers, dressed in their official clothes, and attended by the military band. The Captain of H.M.S. *Dryad* was also present, and sat at the right hand of the Governor. A short service was held, after which the Governor gave an address to the children and parents. He expressed his pleasure in being asked to be present on such an occasion, as for a long time it had been said that Betsimaraka girls could not be made to learn ; but he rejoiced to see that this was no longer the case, and he hoped that they would be diligent to learn wisdom (a Malagasy expression), for nothing would do them so much good, and nothing would give the Queen and Prime Minister so much pleasure as to learn that the coast children were 'seeking knowledge.' We then took the children to a delightful place near the sea, where a dinner was being cooked for them and all the members of the Church. A bullock had been killed and cut up, and was being cooked in large iron-boilers ; other pots were filled with rice, &c. The members of the congregation took charge of the cooking ; the women spread the leafy table-cloths on the grass, others cut up banana leaves to serve as spoons, cups, &c., after the custom here. Another long table was spread with linen table-cloths for the visitors, consisting mostly of high-class Malagasy, amongst whom was the Governor's wife and family. The children and poor people had their dinner first ; they all ate heartily, and enjoyed their dinner. The leafy cups and

spoons, so dexterously made, answered every purpose, without fear of leaking. Oranges grown on the trees here were afterwards distributed, after which the children roamed about, whilst we had our dinner with the visitors ; more than sixty persons sat at our table. Then followed games, both English and Malagasy, which were kept up till just before sunset, the Governor's band playing all the time. The children then formed a procession back to the Mission compound, headed by the band, where we took leave of our merry party ; and thus ended a most delightful day, in which the people were brought together and made happy, and I hope better. Some of my boarders preferred staying here for their Easter holidays, fearing they might not be able to return for the *fête*, as they live a long distance from here. I sent, however, a letter to their parents asking them to come and visit their children, as they had not seen them for more than six months. They came and expressed much satisfaction, and said they had another little child at home who had only lately learnt to walk, but that as soon as she was old enough they would bring it here to learn with her sisters. One of the Hova officers came to me on Sunday, saying that he had orders to go to the capital, and begged to be allowed to place his daughter in this school to learn with her younger sister, who was one of the first boarders that were admitted, and is doing exceedingly well. The girl referred to has all along attended the day school, and has made great progress in needlework and all her lessons. I consented to take her, as I think she has the makings of a good teacher in her. You will, I know, be glad to hear that all our boarders except one have fully answered their training so far. I am sometimes asked what their future will be, but of course this is a difficult question to answer. I think, however, it is not too much to expect that children living in the house and always with me, as they are, may become at least better wives and mothers than the ignorant people around, and so be the leaven to work secretly but surely amongst those around. I never give way to desponding thoughts for the future, as I feel it my duty merely to sow the seed.

"Since I last wrote to you we have had a dreadful time of sickness ; dysentery and fever have carried off numbers of the people. Of soldiers alone (Malagasy) more than eighty have died from these diseases since Christmas. All my younger children have been very ill ; we feared that three would not survive ; for more than two months we had to nurse them carefully, sometimes both night and day. I am thankful to say that the epidemic has now passed over, and the children are quite well again. We are still in a great state of unequiet, owing to the French disturbance, but as yet no steps have been taken. It is reported that the French war-ships are lying at the north of Madagascar, awaiting the line of ships from France. An English man-of-war is stationed here to protect British interests. It is supposed the French admiral will go to the capital to try and arrange with the Queen and Prime Minister. The Malagasy say that unless the French moderate their demands they will not accede to them, and in that case they are prepared for war. For months past the Malagasy at

the capital have been working night and day repairing guns, and preparing their instruments of war. It is thought that if war actually breaks out Tamatave will be the seat. Some of the Hova officers' wives have asked me to take them in if hostilities commence, but I fear this will be no place of refuge, as the Mission premises are in a line with the battery. I feel I have but badly expressed my thanks for all the pretty things sent, and I beg you will thank the givers for me. I am sending the photographs to Miss Eales, who will send you a copy."

It is now known that the anticipations of the outbreak of hostilities alluded to by Miss Lawrence were fully realised only a few weeks after the above was written. On Monday, the 11th of June, the French admiral bombarded Tamatave, and our readers cannot fail to be deeply interested in the graphic description of this event given by Miss Lawrence in the following letter, which arrived just as this number was going to press. The letter is dated June 14th.

"I feel I must write a hasty letter to let you know our position here. When your letter arrived saying that Miss Haviland and Miss Buckle had been sent by that mail to Mauritius, we had just heard that the French were bombarding the north and north-west coast of Madagascar, and intended to come on here. Fortunately there was a French mail going to Mauritius, so I wrote to Miss Haviland telling her on no account to come over until I wrote again. Miss Haviland wrote saying they hoped soon to be able to come, and that they were staying for a time with the Bishop. On Friday the 1st of June, the admiral's ship arrived accompanied by other French ships; as soon as they anchored the Malagasy fled in consternation. In the morning of this day we had between sixty and seventy girls in school though several had already gone into the country; in the afternoon there were only ten, all were packing up to be off. Most of the boarders even were gone by Sunday night, their parents fetching them to take them into the country, and gladly I let them go; I knew it was not possible for me to have them here. Mr. Coles tried to persuade the Catechist to remain but without avail; night and day people hurried out till the place was all but deserted.

"The French admiral sent the ultimatum to the Prime Minister asking for the whole of the North of Madagascar and an immense sum of money. Before the answer arrived (ten days only were given for the return messengers, so they would have to run over these rocks and hills night and day), the French visited every part of the district, cut down trees, so as to clear the way for firing the battery from the ships, and acted as if they were already in possession of the town. On the Wednesday the French admiral ordered the Consuls to cause all their people to go on board the several men-of-war. H.M.S. *Dryad* has been lying here for some time, and I have seen the captain constantly, as he always attends our church, and frequently called upon me. He invited me to come on board the *Dryad* as his visitor, and promised to send off a boat for me if any danger was likely to occur, so I remained at home till Saturday

(the 9th), preparing the schoolrooms for any wounded, and getting everything ready. On Saturday morning an order was issued for every person to go on board, so I went, taking with me the children's nurse, the only servant who dared to remain with me. The ship was crowded with Mauritius Creoles, who are British subjects; there were also numbers of Malabars with their wives and children. The captain had arranged for me a sort of tent cabin on the poop, next his own. Amongst the crowd of British subjects on board I was the only English person, though there were more than 300. Early on Sunday morning, June 10th, just at daybreak, the French began to bombard the battery. I shall never forget the roar of the artillery, as it re-echoed from the coral reef under which the *Dryad* was lying. Shell after shell was thrown into the battery and the Malagasy part of the town, till the wood even round the battery was on fire. There was no response from the guns at the battery, as the Hovas knew that their fire and cannon could not reach the ships. As I stood on the poop of the vessel, I heard all the observations made by the officers. They reported that the Hova soldiers could be seen rushing away towards a fort about five miles north of Tamatave, where the Governor and a band of soldiers had assembled. The firing went on without intermission for two hours from all the five ships comprising the French fleet, after which occasional shells were thrown till night, most of them falling in miserable little villages quite removed from the soldiers' quarters. What an awful Sunday it was!—one never to be forgotten. My thoughts went on to England, and the quiet services which for centuries have never been broken by the din of battle. The French did not land their troops that day, and the town would have been left to be plundered or fired by any of the miserable Creoles who remained on there, or straggling natives, had not the captain of H.M.S. *Dryad* taken the precaution to send a guard of twenty blue-jackets, with their officers, to guard the English Consulate. All of the European traders with Mr. Coles were on guard all night during the week, each taking their watches, and so protecting British property from thieves and fire.

"On the Monday and Tuesday shells were thrown occasionally into the town, and the troops were landed. Two ships however were sent north and south to shell the little fort where the Hova soldiers had assembled and to burn Ivondrona, our first stopping place on the way to the capital; many of the poor natives have taken refuge in these villages, and I fear we shall hear of many being killed and wounded, but as yet there have been more in the town. Several Malagasy servants have been shot who were left to take care of their masters' goods.

June 14th.—The French Standard has been raised to-day, and a code of martial laws issued. "All flags to be taken down except the French flag. No spirituous liquors to be bought or sold. No native or Indian to be seen out before 8 o'clock in the morning, or after 5 o'clock in the afternoon. No European to be out before 8 in the morning, or after 8 in the evening," and a great many other laws to the same effect. The worst of all is they will not allow any native

to come into town. There is no market, all has been destroyed by fire, and provisions are at an alarming price, so that I fear people will be starved. All communication is cut off from the interior. Our Missionaries at Andevoranto may be in great trouble, but they could not be persuaded to come into town.

"The Bishop of Mauritius has asked me to go and make my home with them for a while, but I do not like to leave just now, as I fear we might lose everything belonging to the Mission, as Mr. Coles is very unwell and quite unequal to the great and absorbing pressure.

"I must tell you that before I went aboard I had a European builder to value all our Mission buildings, church, schools, &c., besides property such as furniture, &c., and then I wrote out a complete inventory and had it signed by two Europeans, and sent it to the English Consulate, so that one might claim damages in case of fire. I took also every other precaution I could think of. I came ashore on Tuesday night; it was thought not quite safe to do so, but so many houses were gutted that I was anxious to be back. I am glad to say that all our buildings have been preserved; only a little corner of my house has been taken off by a shell; a large tree at the side most providentially saved it; the lower part of the trunk, which is considerably thicker than my body, is in splinters. The shell made a large hole in the fence at the back of the tree, and then passed through the tree, and from thence to the corner of my house, doing only a trifling damage. As yet I have not been disturbed by thieves, though the people around have lost most of their goods by the looting party.

"I fear this letter will seem to you very disconnected, but I am writing in great haste, as I hear that a German naturalist is going to Mauritius, and I shall give him my letters to post, as we have been informed that the French authorities will examine and confiscate all letters bearing upon the subject of the day.

"The future of our Mission here must be of course very uncertain, and it may be a long, long time before affairs are settled, for though the Hovas are chased, they are not subdued, and may keep up, it is said a sort of guerilla warfare for months to come.

"I give you these particulars, knowing how anxious the Ladies' Association must be to know how we fare in this most trying time."

"N.B.—*May 18th.*—The news came from the north that the northern town had been bombarded."

NOTICE TO WORKING PARTIES.

THE meetings of the Committee and Sub-Committees being suspended in August and September, ladies are recommended to avoid sending up their parcels at that time, although of course every care will be taken at the office of those received.

We again take the opportunity of remarking upon the growing habit of ladies sending up parcels and boxes *without putting their names or addresses outside*, as they are particularly requested to do in our Paper No. 2. Much inconvenience is occasioned by this omission, and much unnecessary delay in identification, and the frequency of it would (even if there were no other reason) effectually prevent the immediate acknowledgment of the receipt of parcels. May we also remind the ladies managing the Working Parties of the great advantage and convenience of a letter being sent by post, when a parcel has been despatched, to apprise the Honorary Secretary of the fact, and inclosing a list, and if the articles are for sale, a complete priced and cast up list of the contents.

We would also suggest that birds, or any kind of feather or fur trimmings, are very unsuitable for sending out to hot countries. Illuminated or picture cards are not of any use if they are torn, or are not clean and fresh.

Kind compliance with the above requests and suggestions will greatly oblige, and save much unnecessary trouble.

It is proposed to hold a Meeting of the LADIES' ASSOCIATION at READING in the first week in October, when the Church Congress is assembled there. The attendance of all who are interested in the progress of female education in the Missions of our Church in foreign lands is specially requested. Further particulars will be announced in September.

SUBSCRIPTIONS AND DONATIONS.

JUNE, 1883.

	£	s.	d.		£	s.	d.
Mrs. Haslehurst... ..	5	0		Bath, by Mrs. Winwood	9	7	6
By Mrs. Compton	2	19	6	Bromyard, by Mrs. Barneby ...	2	0	0
Mrs. Edgell	1	1	0	Wath, by Miss Ward	2	11	3
Mrs. Fanning	1	1	0	Beenham, by Miss Bushnell ...	3	12	6
By Mrs. Chester Macnaghten...	16	2		St. Mary-the-Less, Lambeth ...	3	13	0
Miss H. S. Spencer	5	0		St. Mary Abbots, Kensington..	8	12	6
Sharow, by Mrs. Powell	2	17	6	By Mrs. Vesey	11	11	6
Stourport, by Mrs. Moore ...	23	19	1	Brighton, by Miss Smith... ..	2	13	0
A. E. H. Tenby	5	0		Miss M. M. Parker	10	6	
Hornsea, by Miss Collinson ...	7	0	0	Mrs. Jackson	5	0	
Mrs. Gillilan	3	10	0	Harpenden, by Mrs. Vaughan .	4	0	0
St. Barnabas, Kensington ...	6	0	0	By Mrs. Austen	11	9	6
By Mrs. Foster Melliar	10	0		Ashby-de-la-Zouch	5	10	0
By Miss A. Budgett	4	8	6	By Mrs. Rawson... ..	4	0	0
By Mrs. Crane	5	7	6	Hook, by Mrs. Hare	8	6	8
Miss Turner... ..	5	0	0	Temple Ewell	3	6	6
Mrs. Trower... ..	1	1	0	Miss Powys	10	0	
By Miss L. Ashton	33	11	0	By Miss Cooke	15	0	
Lady J. Swinburne	1	0	0	Lady Beckett	2	2	0
By Wells Gardner, Darton & Co.	23	8	10				
Malvern, by Miss Roberts ...	1	12	6				
				Total	£215	15	0

PARCELS OF WORK AND CLOTHING,

Received up to July 5th, 1883.

Sudbury Working Party, by Mrs. Livesay. Mossley Hill Association, by Miss Brancker. Maddingley Working Party, by Mrs. King. Hamerton and Buckworth Association, by Mrs. Mostyn. Canterbury Association by Mrs. Parry. Beenham Association, by Miss Bushnell. Marnham Working Party, by Mrs. Cunningham. Kensington, St. Mary Abbots Association, by Miss Bunyon. Dacre Association, by Miss Hasell. Taunton Association, by Mrs. Caparn. Chester Association, by Miss Birch. Durham, St. Oswald's Association, by Mrs. Headlam. Starcross Association, by Mrs. Bond. Huntingdon Association, by Mrs. Vesey. Reading, St. Mary's Association, by Miss Hawker. Paddington. Holy Trinity Association, by Miss Bullock. St. Andrew, Wells Street, Association, by Mrs. Webb. Bath Association, by Mrs. Winwood and Mrs. Sheppard.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.

The Grain of Mustard Seed.

SEPTEMBER, 1883.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."
—ST. MATTHEW XIII. 31, 32.

THE HINDOO SCHOOL AT BOMBAY.

SOME years ago, a small Day School for Hindoo girls was opened at Bombay by the wife of one of the Missionaries of the Society for the Propagation of the Gospel, who continued to take a warm interest in it, until she was obliged by declining health to return to England in 1869. Before leaving she earnestly commended the school to Mrs. DOUGLAS, in answer to whose application a small grant for its expenses was made by the LADIES' ASSOCIATION.

When a Zenana Mission was commenced by the Association at Bombay in 1871, this school formed part of it, and continued for ten years under the superintendence of the ladies engaged in the Mission. In 1881, by the advice of the present Bishop of Bombay, the Ladies' Association withdrew their Zenana Missionaries from the city of Bombay, agreeing to concentrate their forces on the country stations, more particularly those of Ahmednagar and Kolapore, where, the Missions of the S.P.G. being stronger, it was considered that there would be a better opening for "woman's work" amongst the natives.

The Hindoo School in the New Wadi at Bombay, was, however, so well established and prosperous, that the Ladies' Association

resolved to continue and increase the grant allowed for its expenses, and to place it under the superintendence of the Rev. G. and Mrs. LEDGARD.

A comparison between an interesting early account of this school by Mrs. Douglas, and the later reports kindly forwarded by Mrs. Ledgard, will best show how well it has prospered, and the good work so quietly carried on in it.

In 1873 Mrs. Douglas wrote as follows :—

“The Mission School for Hindoo girls in Bombay was first brought to my notice by Mrs. Taylor, when she was leaving India in her last illness, and much feared that it would be closed after her departure. Hitherto, it had been supported by monthly subscriptions, and in a community which is constantly changing, it is sometimes difficult to raise all that is required. The school was commenced in a verandah, but after a time, a room was rented, desks put in, and a few benches, and the floor covered with matting, for most of the children sit upon the ground. The elder girls sit on the benches to write and do needlework, and to learn their lessons. The children, between forty and fifty in number, are almost all Purbhoos or Sounars (goldsmiths' children). The Hindoo teacher has to call for them and bring them to school, and is responsible to their parents for their safety, until returned to them. They dress in a print or bright-coloured petticoat, and “chooli” or short-waisted bodice of different colour to the skirt, with short sleeves : they also wear nose-rings, and anklets as well as bracelets.

“On entering the schoolroom, you would see a Hindoo pundit dressed in white, with a turban on his head, and before him rows of bright-eyed little girls seated on the floor, writing on slates in Mahrathi, or reading. On the other side of the room may be seen a Christian young woman teaching the elder girls English as well as Mahrathi, and they would be writing in their copy-books at the desks, or reading, or working. We teach them to make some of their own clothes, as well as a little fancy work, which attracts them to the school. When I visit them I hear their English lessons, and I have seldom seen any English children so bright, and keenly vying with each other to do their best, as these little Hindoo girls. When repeating the multiplication table in English, the wrong number will be scarcely uttered before another girl takes it up correctly. The eldest girls are not more than twelve or thirteen years of age. I have sometimes asked for a girl of eleven, and have been told that she had left school to be married. Miss Williams is occasionally able to follow a girl to her new home, but very often the distance or the mother-in-law prevent her going again. When a girl first goes to her husband's house, she is entirely under the charge of her mother-in-law, who is often tyrannical and bigoted, and raises objections to her education, when the husband or her own parents see no harm in it.”

To judge of the progress made in ten years, let us now turn to the equally interesting reports and letters recently received from Bombay.

The first is an extract from the last Report of the Bombay Diocesan

Committee, and was supplied by the Rev. G. Ledgard, in October, 1882.

"HINDOO GIRLS' SCHOOL.—This school belongs to the Ladies' Association, and is now in a more prosperous condition than it ever was before. It has increased in numbers to such an extent, that the present rooms are barely sufficient to contain the children. Here, also, we have added to the staff of teachers; but a staff of four—two men and two women—will scarcely be considered too much for an attendance of over 100 children. The school has just been examined by the Government Educational Inspector; on the day of examination there were 117 girls present. And for a first examination, we do not consider that they have done at all badly; the amount of the grant, we have heard privately, will be Rs. 187'8. It was examined this time simply as a Vernacular School, although some of the girls have learnt more or less of English; but we hope, ere long, to commence an Anglo-Vernacular Department, if possible, in a separate house near the present school, where the elder girls from this school can be drafted off, and others may be added from outside, as we know there are some willing, and even anxious to come."

Next follows a letter from Mrs. Ledgard, dated February, 1883:—
"I have been waiting to tell you that we had really got the Government Grant for the New Wadi School, and that the Mohammedan School was commenced, but it seems no use waiting, for although the papers were signed more than a month since, we have not received the grant yet. We are obliged now to refuse children in the New Wadi School; the rooms are small, and were getting too crowded, and at present we cannot get another room. I think you would be pleased with the children, they look happy, and most of them come very clean and tidy. The little ones answer readily any questions you ask them on the parable of 'The Prodigal Son,' and 'The Good Samaritan,' they also know the Commandments. The elder girls have gone through 'Line upon Line,' and are now reading 'Bible Stories.' My sister is coming to England after Easter, and I am sending by her some of the children's work, both plain and fancy; it is all their own. In the yearly account you will not see any work sold, because of my sending this parcel to you, and because I have given to one or two ladies, who have interested themselves in the school, some of the crochet work. We are all so much better just now, I am thankful to say, that I have strong hopes of being able to remain in India another year.

"We had a large meeting of natives at the beginning of the year, more than one hundred native children, and between twenty and thirty of our Sunday-school children. All seemed heartily to enjoy themselves. We had a 'merry-go-round' put up in the compound, and with that and balls and games they amused themselves for a couple of hours, and then they came in for tea and for the Christmas tree. Mrs. Kemball and some other ladies came in, and made themselves very pleasant with the parents of some of the Hindoo children and the Parsee ladies, &c. Mrs. Kemball is so very kind in doing all she can to help us. Her sweet face and charming manner

delighted all. Our Sunday-school teachers were particularly gratified with the nice way in which she spoke to them, and interested herself in their work. I wish we had a few more ladies like her. Our bazaar has not come off yet. There were so many this year, that I thought it was better to wait until the time we had it last year. No one has done well, in fact some of the things were sold for less than they cost. I hope we may be more fortunate. It is a pity ladies cannot give the money.

"Miss Wickham will have told you of her arrival; she seems to have won the love of all the passengers on board the steamer she came out in. Could you not give us a teacher for Bombay? If you cannot send one from home, you might engage one here. There is a nice girl here I mentioned to you once before. Mrs. Reynell knows her, and will tell you she is of a very nice family; I know she is a good Christian girl. I hoped to have had the decision of the Ladies' Association about her ere this. If I have to come home you will want some one here. The parents of the children are many of them visited regularly. They do not pay, so that an agent paid from England is wanted for them. Rs. 30 per mensem would cover the expense. Some of your old teachers are teaching in the Parsee and Hindoo houses, and are paid by those who receive instruction. I only occasionally go just to show that we still take an interest in their welfare. The teachers I see once a week, and sometimes oftener if they have any difficulty. Unless you wish to give up Bombay altogether you ought to have some paid agent here. I think it would be a great mistake to give up Bombay. Much of the money collected must come from here. Mrs. Gadney brings her boxes here to be sold, and this year did very well."

A little later, on the 27th of last April, Mrs. Ledgard wrote and sent another report:—

"I send you a copy of the report given by the clergyman who presided at the giving of prizes in the girls' school. The original is on thick paper, and is being circulated amongst subscribers here. Mrs. Kemball is, I am sorry to find, going home by next mail. She hopes to return in the cold season. This report will give you all information about the school, which will be closed next month for the holidays."

"Report of the New Wadi School.—Having been asked to preside at the annual exhibition of prizes at the S.P.G. Girls' School, I desire for the benefit of its supporters to give my impressions of the work.

"It was a most pleasing sight, even to one who like myself has been twenty years in India, to see about 150 Hindoo girls, of all ages from six to fifteen, who are daily receiving religious instruction, and who are daily under Christian influence, but how much more pleasant and encouraging a sight would it have been for friends of Missions in England could they have been present. All of the children seemed happy and interested in their work, and many of them had bright, intelligent, open countenances, which inspired the hope that their hearts might be good ground for the reception of the seed of the gospel. When we think how much brighter the lives of

most of these girls will doubtless be by the education they are receiving, and of the daily opportunities of lovingly telling the 'old, old story' to such a large number, we cannot but feel the greatest confidence and entertain the highest hopes with regard to Missionary education.

"I examined the girls in Scripture, reading, parsing, and dictation. A few of the senior girls are learning the first and second English books, but the greater part of the instruction is given in Mahrathi. The children passed a most creditable and satisfactory examination, and my long experience of school work enabled me to feel sure that they had been carefully and intelligently taught, and not merely crammed for the occasion.

"The school seemed to me to be even more satisfactory and encouraging as a field of Missionary labours than it is as an educational institution. It would be well if such schools could be multiplied."

TANJORE.—A NEW ZENANA MISSION.

IN the account given in the May number of *The Grain of Mustard Seed* of Tanjore and its Caste School, it was mentioned that a Zenana Mission was being commenced there by Mrs. GAHAN. After patiently sowing the seed for ten years amongst her young pupils in the Caste School, Mrs. Gahan has met with so much encouragement that she desires to devote herself in future to the instruction of the women of Tanjore in their own homes—in many cases the mothers and elder relatives of her former pupils. She has been now for about a year engaged in this new sphere of work, and we feel sure that her first report cannot fail to be deeply interesting to our readers.

Mrs. Gahan wrote in January, 1883 :—

"I began Zenana work in August, 1882, about the middle of the month. I could not do much during that month, as I had no carriage to go about in, the palace carriage kindly allowed me by the Receiver having been suddenly stopped on account of the loss of a large number of the palace bullocks from cattle disease. I entered upon regular work only in September, when I had been allowed the keep of a carriage. In August I began with five houses, besides visiting the Princess of Tanjore every day. One of these families left the place to go somewhere up country ; and another family I gave up because they were Roman Catholic Christians, my work being more for the heathen. Since then the number of houses has increased to eight, containing in all nineteen pupils, the Princess and her niece making up a total of twenty-one. The latter, before I entered upon Zenana work, I used to instruct three times a week, but now I visit them every day for two hours ; they pay for their

education and expect me to visit them daily. The rest of my time, comprising about five hours, is occupied in visiting the other houses, one half each day. Though the Princess does not seem to care very much for learning, yet she is very anxious to be able to converse freely in English. She now mixes more among the English community : besides the weekly Badminton for the ladies, she has one also on Saturdays for the whole station. On this occasion, when the gentlemen are present, she has a place portioned off in a verandah with a thin 'purdah' or muslin curtain, through which she can see all that is going on. Her niece Menambal is a very intelligent girl, and it affords me great pleasure to give her instruction. She is quick both at lessons and needlework. The Princess and her niece take lessons from me in English, geography, needlework and copy-writing. The English books used are generally those containing interesting tales, inculcating moral principles. The text I am now doing with Menambal is the History of Joseph. Of the eight houses, three are Brahmins containing four pupils. The remaining five are of different castes, mostly Mahrattas ; of these, the pupils in one house, a mother and daughter, evinced a desire to embrace the Christian faith. It seemed a very good case and one that I thought needed being taken up, and I mentioned it to the Missionary of the place, the Rev. Mr. Blake. About this time (the latter end of October) Ruth, a former convert from the Caste Girls' School, happened to come here for a week on a visit to me. I took her to see this pupil and to hear from her her whole history. When the woman learnt that Ruth was at Trichinopoly under Mrs. Wyatt, she expressed a great desire to be sent there for Christian instruction, and baptism, as she thought she would be better looked after by the Missionary's wife. So I wrote to Mrs. Wyatt, and Mr. Wyatt being at Tanjore about that time came to see me, and after consulting with Mr. Blake, it was arranged that the woman and her child should go to Trichinopoly. I heard yesterday that after further instruction, the mother and child have been baptised, the mother on Christmas Day, and the child two days before that. Particulars about her case and baptism will be, I dare say, made known to the Committee by Mrs. Wyatt."

[Mrs. Wyatt's account was given in a former number at page 75.—Ed.]

"In one house I was asked the question by a woman who had not much education, 'If I should wish to change my faith what would be done to help me? Of course I could not look to my relations for support.' I found it hard to answer this question, as I am not aware what provision can be made for such women. Some of the pupils I find very intelligent. Five of them are children, varying in age from thirteen to ten. The parents would rather have them taught at home than send them to a public school. All the others are grown up women, some of them being married. To the girls I impart instruction in Tamil, arithmetic, geography, and grammar ; but the women take lessons in reading and writing in Tamil. All alike are taught

needlework. They all seem very fond of fancy work. Some have expressed a wish to learn to cut out coats and jackets, so as to be able to make them for their husbands. Two or three of the women learn English also; in some of my visits I have come across little children anxious to be instructed, and I have put them into my carriage and taken them to the Caste Girls' School. I have frequent invitations to new houses, but I am obliged to refuse them for want of time, as I have no assistant at present. It is however to be hoped that the Committee will grant me one, to enable me to instruct those whom I am now refusing. I was very sorry indeed to have to part with my school, as the children were all attached to me, and I found I could work cheerfully amongst them. But my present work gives me equal pleasure, as it day by day becomes more interesting. I little expected when I took up this work it would be so successful, and I hope by God's grace the undertaking will prosper and open a wider field."

Another year it may be hoped will see a considerable increase in the number of Zenana pupils. The number of pupils in the various Mission schools is already large. The Rev. W. H. Blake having now undertaken the superintendence of the Ladies' Association schools at Tanjore, has kindly given a general account of the progress of all the girls' schools. It appears that there are now seventy girls in the S.P.G. Boarding School, about seventy-four in the Ladies' Association Caste School, and seventy and fifty respectively in the two Branch or Preparatory Schools in the Fort—making, with Mrs. Gahan's twenty-one Zenana pupils, a total of 285 native women and girls under instruction in the Mission at Tanjore.

Mr. Blake's general account of the schools is as follows :—

"I have to thank you for forwarding the annual payments for four scholars, supported through the Ladies' Association, at the Mission Girls' School at Tanjore, and beg you will thank for me those ladies who are so kind as to help our girls' school. I have asked each of the girls to write a few lines for you to forward to those who support them, if you think it worth while to do so. Each is accompanied by a translation by my writer, who is, as you will see, not quite perfect in English. The letters, too, I am afraid, run rather in the same lines, but I fancy that is usually the way with children who are not much accustomed to write letters, and although the style is not quite that of an English letter, it is really what they would say, and do say in their letters to their parents and friends here. I am sorry to hear that some of those who used to subscribe have given up doing so from want of information about their scholars; Mr. Kay had so much to do that I am afraid many things which he wished to do had to be left undone, and even then he was compelled after all to take sick leave. I must try to do better for the future. Now and then, of course, there are interesting cases, but as a rule, most of our girls here who are Christians of the third or fourth generation, have no particularly interesting history. Their lives are much the same as those in an English girls' school. I am sorry that I have not been able to make out which Esther and Mary it is for which Miss Ward and Lady Villiers have been contributing. I have, therefore,

put down another girl, Marayadam, for Miss Ward, and Jesudial Mary for Lady Villiers, also Selvam Mary for Miss Dallas, and Selvam Muttabaranum for Miss Hovil ; and I will see that in future no mistake is made about them. The numbers in the school have slightly increased, we have now seventy girls as boarders. Mrs. Gahan kindly has undertaken to look after the domestic arrangements and clothing, since Miss Van Someren left ; she has taken much interest, and helped them much also in sewing, so that they were able to get a second prize for plain sewing in our exhibition of work at Madras, the end of last year, the result of which has only just come. It is to this that each refers in her letter. Mrs. Brandon, the Inspectress of Schools in Madras, has also lately been placed in charge of the girls' school in Tanjore, and she examined the school the week before last, and was, I think, highly satisfied with the result of the examination, but her official report has not yet been sent to us. We sent up seven girls for the Special Upper Primary Examination, which is the third or lowest grade for schoolmistresses, and four girls passed, one being in the first class, two others failed only in sewing. Mrs. Brandon told me that many had done so, as there was some mistake in the piece of work given, which was above the standard. We shall have another seven or eight to send up this year for the same examination, and the same number also for the Middle School Examination, which is the next higher grade of schoolmistresses. So that I hope we shall soon have a regular supply of trained mistresses from our own schools.

"I am afraid I cannot give quite such a good report of the Caste Girls' School. Mrs. Brandon's examination, which took place about the same time as at the boarding school, was not quite so satisfactory, still it was fair, and I am quite sure that now that it is settled, and has proper teachers, it will get on well, and Mrs. Gahan, the last eighteen months that she was there, had very great difficulty in getting any. On my first taking the superintendence of it, I was obliged to put in a master, as no qualified mistress could be had. The master, poor man, got ill about the beginning of the year and died, and I have now succeeded in getting a second grade mistress with her husband to help her, and a third grade mistress for the next class. There are two girls reading for the Special Upper Primary Examination this year, ten in the second class, eleven in the first class, nine in the preparatory class, and some forty-two in the beginners' class ; and as there are also some Branch Schools in the Fort as feeders to this, one containing seventy, and the other fifty children, I have good hopes for the future, especially as I trust the mistress difficulty is becoming a thing of the past."

THE TURNIP FIELD.

AN EXAMPLE.

I.

I MET our farmer walking out
On a bright autumnal day,
A homely, simple-hearted man,
With eighty years grown grey ;
I found him gazing on a broad
Uneven field of green,
Full of bare patches in the drills,
Where turnips should have been.

II.

"A poorish crop, my friend," I said,
"Yet were you not to blame,
You ploughed and sowed the seed in twice,
Good seed, and nothing came."
He answered, "Then I did my best,
And so my mind's at peace ;
We plough and sow, but, after all,
God giveth the increase."

III.

"That's true ; but when you come to count
The time, and care, and cost,
It must be somewhat dull, my friend,
To find your labour lost."
"Not lost," he quietly returned,
"*For what God taketh, brother,
Out of the corner of one field,
He addeth to another.*"

IV.

I turned aside ; we said no more ;
We went our different ways ;
But I'd a text to think upon,
'Twill last me all my days ;
A text, and an example too,
Which may much comfort yield
To all who sow the Gospel seed,
And plough the Mission field :

V.

Not to despond, if scanty crops
 Appear to mock our toil ;
 Nor be discouraged if our seed
 Drop in unkindly soil ;
 But just to plough and sow again,
 Sparing nor time nor pains,
 Whilst in the vineyard of our God
 The sowing time remains.

VI.

And if in spite of all the cost,
 The labours and the cares,
 Unequal measure of success
 Be granted to our prayers,
 Still to remember "*That which God*
In His great wisdom, brother,
Takes from the corner of one field,
He addeth to another."

REV. F. W. MANT.

LETTERS FOR OUR WORKING PARTIES.

I.—PUTHIAMPUTHUR.

IN her letter of thanks for the box of clothing sent to Puthiamputhur at the beginning of the year, Mrs. ADAMSON gives some very interesting particulars of other Missions in Tinnevely. The first part of her letter is written from Edeyengoody, and is dated April 4th, 1883 :—

"We arrived here yesterday morning, my husband having charge of Edeyengoody and Radhapuram during Bishop Caldwell's absence in England. The people met us three or four miles out with band and banners. We had the schools, congregation, and lace women to see us during the day. There are more than seventy lace women ; the widows and unmarried work all day, but those that have houses, &c., to attend to, work a few hours only. There are fifty-four girls now in the school, and forty-three boys. It is sad visiting the place in the Bishop's absence ; it looks so different to the last time I came, and the beautiful Church ought, I think, to have a European Missionary. We remain here for Sunday, leaving after dinner, so as to arrive at Radhapuram early on Monday morning. My husband has a great deal to do, and is always on the move. Mr. Vickers is here.

I believe he will go round with my husband and see itinerating work. He is a grandson of Mr. Brotherton. Through some mistake the schools here have not been examined by the Government Inspector, and will, in consequence, lose a great deal of money if my husband cannot manage to explain how the mistake was made. The Puthiamputhur schools were examined, and passed, on the whole, very well. When the box arrives I hope to find some rewards for the girls; they have gone home for five weeks. We had a meeting last week at Puthiamputhur, and I showed the visitors the girls' fancy work for the last six months, and they thought it very good, especially as they only had half an hour to work daily, at least those in the 6th Standard, the others had longer; but I can only let those girls do fancy work who have passed the Government examination in plain work. One of our girls passed very well; she is not very strong, and the father does not wish her to return, but I am trying my best to keep her for the 7th Standard.

"*Puthiamputhur, April 24th.*—The box arrived to-day, and I am very much obliged to the ladies for it. I think it is the nicest box I have had. Two parcels of rewards will come in very usefully. There was a very nice parcel of fancy work, which will help me in getting up a fancy bazaar at Rodikanal. My sister sent me fancy work which friends of hers did for me, and with it a beautiful cushion for the Church; so that with the fancy work done by my girls, I hope to get a nice sum for our Church. The foundation stone of the Church was laid on Monday the 16th, when I invited all our friends in these parts. Many could not come, but as it was I had to turn the house about to put up as many as I did, as ours is the only house, and they were obliged to stay all night, as the stone was laid at half past five o'clock by Mr. Pennington, the Collector of Tinnevely. Mr. Sharrock brought his choir boys, and we had quite a successful day. We are very much obliged to the 'Friendly Girls' who made up a box of rewards for our children; on their return we intend having a prize day and giving them the rewards. I should like very much to be able to get up a bazaar each year of fancy things, so that we can help the Church on, as a new Church will require many things. If any lady would send me crewel patterns and other patterns of fancy work they have done with, it would be a great help, as buying patterns is very expensive. My sister gets them for me as cheap as she can, but still it mounts up. I think I told you I am teaching crewel work, embroidery, crochet, tatting, and any work. The Christmas cards will be very useful for crewel work, as sometimes I am put out about the shading of the flowers. Do you think any lady could help me with ideas about Church work? My ayah and I are embroidering altar linen for the new Church, and as soon as I have time I intend working an altar cloth. Our altar has three panels, so I think a cross in the centre one and lilies each side will do very well. If you or any other lady have lily patterns, or can give me a good idea, I shall be very much obliged. I can assure you opening the box was quite a pleasant surprise; there was such a variety, and such very useful things. Many thanks for the copies of 'THE GRAIN OF MUSTARD

SEED; ' they are ' very interesting. I was glad to get some babies' christening robes, as I can give them to our people when their children are baptised. By the next mail I hope to send you a report of the Girls' School. Again let me thank you and the members of the Ladies' Association for all the help given me in my work."

II.—CHRISTIANAGRAM.

THE Rev. H. B. NORMAN gives the following interesting account of some of the scholars at Christianagram, in a letter also written in April :—

"I have very much pleasure in acknowledging the receipt of a set of bills for £8 for two new scholars at Christianagram. For Miss Barton I have chosen a little girl named Thangammai, and for Mrs. Bartlett a child named Rachel. I would have written to you before, but for the last six weeks the children have been at their homes spending their annual holiday, and a great many things have occurred to take up my time. After they re-assemble next Monday I will see that each child writes to her supporter, when, of course, the two new children will write to Miss Barton and Mrs. Bartlett. I encourage the children to write as often as possible, so as to keep up the interest of their supporters. We have been fortunate in being able to get a photographer who happened to be in the neighbourhood to come to Christianagram and photograph the various children who are supported through the Ladies' Association. In addition to the photographs I am sending to the supporters, I have much pleasure in sending you a copy of each of the children, which I hope you will be able to use for the benefit of the Christianagram schools. These, of course, are but specimens of many other children whom I long to admit into the school, but cannot unless friends in England will kindly come forward and support children by an annual grant of 4*l.* or 5*l.* If you could send any of the photographs for me to persons who are interested in Mission work, and could persuade them to support some children in my schools, it would enable me to carry on an important and useful work.

"Only a week ago I heard of the death of Mrs. Charles Geldart, the lady who last year kindly undertook to support two children. The name of one is Gnana Selvam, and the name of the other is John Mary. You will see that they have been photographed together as being sisters by adoption, because supported by one 'English mother,' as the children fondly call their supporters. Poor little Mary's life has been a very sad one. Her father and mother are both dead, and though they were fairly well to do, and highly respectable people, the child is now left at an early age a friendless and a helpless orphan. Her father was an earnest and good man, and a former catechist of Christianagram. When I came here I found the child in a state of great destitution, and was only too glad of Mrs. Geldart's kind support, which enabled me to place her in the boarding school. But alas! this poor child for no fault of her

own, before she had experienced the kindness of her new friend many months, will be again thrown upon the world to battle with sin, and to endure all the privations which poverty brings with it, unless some kind friend can be found who will undertake to support her. Having once admitted these two children into the school, I feel I dare not cast them adrift, and so I am keeping them on with hope that friends will be found forthcoming to provide the necessary means for their support.

"Another case which I hope will interest you, is that of a little child named Pakkiam (Blessing.) Though she is scarcely four years old, she has been an orphan on my hands for the last fifteen months. Last year when Christianagram was severely visited by cholera, this poor child's parents were among the victims who fell a prey to this terrible scourge. It is a sad, sad story, and one that must long remain impressed upon my memory. Like many others at that awful time, the father one day on returning from his work complained of illness. When his neighbours knew that it was cholera, they fled from him in terror, but his wife, regardless of all consequences, and without giving heed to the superstitious fears which must have filled her mind, nursed him with true devotion. Even after she knew the terrible disease had seized her also, it was touching in the extreme to see how she strove by every means in her power to drive back if it were possible the Angel of Death from her dwelling. When she found her husband was really dead, instead of giving vent to her grief in the frantic way in which orientals so often mourn, without a murmur she gradually sank, and with the dawn of day her weary spirit fled to join the husband she had loved so well. Thus 'in death they were not divided.' But they left behind three little children, two boys and Pakkiam, then only two years old, totally unprovided for. I brought them to my bungalow, where I nursed them carefully, for one was suffering from cholera, and the other two were weak and ill, as in addition to their sorrow the poor little things had had nothing to eat for several days. They have now grown strong and interesting children, though those terrible days of suffering have left traces behind which time alone can thoroughly efface. I fear you cannot get supporters for the two boys, but I sincerely hope the photograph I send you of little Pakkiam will induce some lady to befriend the child.

"I have also many other children that I am very anxious to find supporters for, as several Branch Associations appear to have withdrawn their aid from the Christianagram schools. No subscriptions have been sent from them for some time, and the children are now left on my hands to support as best I can. Last year I felt afraid to transfer any of the children who had been supported by these Associations to our new friends, as I hoped by the end of the year these contributions would come in; but unfortunately in this I was disappointed. If you would kindly make it known in the 'THE GRAIN OF MUSTARD SEED,' that ten new supporters are urgently needed for girls in the Christianagram Boarding School, I feel sure that as many kind friends will be

found willing to contribute 4*l.* or 5*l.* per annum out of their abundance towards the support of these children. I would gladly make it a stipulation that the children should correspond frequently with their supporters.

"Now let me offer my sincere thanks to you and all others who so kindly supplied the contents of a most useful box of clothing which was sent to me a few months ago from the Ladies' Association. The things were admirably selected, as everything could be turned to good account. The white calico which Mrs. Geldart sent seemed too good for common use, and so we have used it to make cassocks and surplices for those of our school boys who form the choir. This was most acceptable, as indeed was everything else. Do please convey our grateful thanks to all those friends who contributed to the box. I am sure if they only derived half the pleasure from making and packing the things that we did from unpacking and receiving them, their labours did not go unrewarded. Only one thing I would ask, and that is in the next box you send us, I should be so much obliged if you could put in about thirty dolls for the girls. These make excellent prizes, as an English doll is a great source of delight to a Hindu girl. The work of our school during the past year has gone on quietly and uneventfully. I am glad to say there has been scarcely any sickness, and I have reason to believe that the children have been very happy, and will be glad when the holidays are over and they are allowed to come back to the school again. I am very much obliged to some unknown friend who has kindly sent me 'THE GRAIN OF MUSTARD SEED.' It affords me great pleasure, and so I trust it will come regularly. I should like to send my thanks for it, but I do not know the name or address of the friend who has so kindly sent it. I am very much in want of an altar cloth for an altar nine feet long and three feet three inches in height; and I also require a super-altar cloth for the same, nine feet long and two feet ten inches wide. Do you know of any friend who could supply these wants?"

NOTICE TO WORKING PARTIES.

THE meetings of the Committee and Sub-Committees being suspended in August and September, ladies are recommended to avoid sending up their parcels at that time, although of course every care will be taken at the office of those received.

We again take the opportunity of remarking upon the growing habit of ladies sending up parcels and boxes *without putting their names or addresses outside*, as they are particularly requested to do in our Paper No. 2. Much inconvenience is occasioned by this omission, and much unnecessary delay in identification, and the frequency of it would (even if there were no other reason) effectually prevent

the immediate acknowledgment of the receipt of parcels. May we also remind the ladies managing the Working Parties of the great advantage and convenience of a letter being sent by post, when a parcel has been despatched, to apprise the Honorary Secretary of the fact, and inclosing a list, and if the articles are for sale, a complete priced and cast-up list of the contents.

We would also suggest that birds, or any kind of feather or fur trimmings, are very unsuitable for sending out to hot countries. Illuminated or picture cards are not of any use if they are torn, or are not clean and fresh.

Kind compliance with the above requests and suggestions will greatly oblige, and save much unnecessary trouble.

MEETING AT READING.

IT is proposed to hold a Meeting of the LADIES' ASSOCIATION at READING in the first week in October, when the Church Congress is assembled there. The DEAN OF YORK has kindly consented to take the Chair. BISHOP CALDWELL, the REV. BERDMORE COMPTON, and MISS F. PATTESON will address the Meeting; and papers will, it is expected, be read on the state and prospects of female education in India, South Africa, and Madagascar, by ladies who have been engaged in the work. The Meeting will be held in the St. Lawrence Institute, Reading, on Wednesday, October 3rd, at 3 P.M. The attendance of all who are interested in the progress of female education in the Missions of our Church in foreign lands is specially requested.

SUBSCRIPTIONS AND DONATIONS.

JULY, 1883.

	£	s.	d.		£	s.	d.
By Mrs. Maclear	19	8	0	Blackheath, by Mrs. Busk ...	2	11	0
Lady Beckett	2	2	0	Bromyard, by Mrs. Barneby ...		10	0
Holy Trinity, Paddington ...	6	10	6	Ealing, by Miss Belton		3	15
By Miss Durnford	12	4	0	Misses Toppin		4	0
By Mrs. Crane	4	0	0	St. Mary Abbot's, Kensington ...	6	6	6
Miss Birley	5	0	0	Brightling, by Mrs. Stone ...	1	1	0
Hampton Court Palace	8	17	6	Miss Waddington		2	6
Mrs. Henry Forbes	1	1	0	Hon. Eleanor Pennant and Miss			
By Mrs. Wauchope	12	3	9	Bushby	4	0	0
Sutton, by Miss Lufkin	1	1	0	Mrs. Pinhey		1	0
Bournemouth, by Mrs. Hawkins	10	12	7	St. Peter's, Belsize Square ...		6	1
Lady Napier	1	1	0	St. Peter's, Pimlico	57	19	6
By Mrs. Lewin	2	0	0	Wolverley, by Mrs. Rowland ...		5	5
St. Mary's, Wallingford	4	0	0	Wanstead		4	0
By Mrs. Cree	10	0	0	St. John's, Mentone	8	8	10
				By Miss A. Budgett	11	12	4

SUBSCRIPTIONS AND DONATIONS—continued.

	£.	s.	d.		£.	s.	d.
By Miss Ruck Keene	3	10	0	By Mrs. Albert Smith	6	15	0
By Miss L. Ashton	15	15	6	Lincoln, by Mrs. Venables ...	3	2	0
By Mrs. Hutchinson	23	0	0	Ardrea, by Miss Churchill ...	2	10	0
East Molesey	7	0	0	Miss Pullen	5	0	
St. Martin's in the Fields ...	24	16	6	Salisbury Juvenile Missionary			
By Mrs. Rawson	4	0	0	Association	2	17	10
Broadstairs, by Mrs. Raven ...	3	7	6	St. George's, Bloomsbury ...	50	0	0
Charlton Kings	5	17	0	St. Paul's, Battersea	1	5	0
By Mrs. W. E. Collins	5	0		Willesborough, by Miss Brice...	1	4	6
St. Michael's, Paddington ...	9	5	0	Fynfield, by Mrs. Aston	2	0	0
St. John's, Paddington	6	3	6	All Saints, Colchester	11	0	0
Gresford, by Mrs. Smith	4	18	0	For Roorkee	18	0	0
St. Mary's, Haggerston	1	15	6				
Godmanchester, by Miss Bevan	7	1	6				
Miss G. Milne Home	10	0		Total	£422	18	10

PARCELS OF WORK AND CLOTHING,

Received up to July 26th, 1883.

Chiswick Association, by Miss Dollman. Faversham Association, by Mrs. Giraud. Caine Working Party, by Mrs. Murray. Westbere Association, by Mrs. Hughes Hallett. Clifton Association, by Miss Shuttleworth. Sutton Association, by Miss Lufkin and Miss Bawtree. Bournemouth Association, by Mrs. E. Hawkins. Oorton Association, by Mrs. Duckworth. The Deanery, York Association, by Lady E. Purey Cust. Godmanchester Association, by Miss Bevan. Cuckfield Association, by Mrs. Gale. Llanfairfechan Association, by Miss Madan. Ilkley Association, by Miss Maude. St. George's, Bloomsbury Association, by Mrs. Goe. St. Michael's, Paddington, Association, by Miss Flower. Wolverley Association, by Mrs. Rowland. Holy Trinity, Paddington, Association, by Miss Bullock. Mrs. H. Bullock, London. St. Andrew's, Deal, Association, by Mrs. Patterson. St. George's, Hanover Square, Association, by Mrs. Capel Cure. South Kensington Association, by Mrs. Lewin. Millbrook Association, by Lady S. Blunt. Blackheath Association, by Mrs. Busk. Walborne Working Party, by Mrs. B. Johnson. Gresford Association, by Mrs. Smith. Alsager Association, by Mrs. F. Wilbraham. Haggerston Association, by Mrs. Wingate. Wendover Association, by Mrs. A. Smith. Harpenden Association, by Mrs. Vaughan. Ecclesfield Association, by Miss Smith. St. Martin's-in-the-Field's Association, by Mrs. Humphrey. Broadstairs Association, by Mrs. Raven. Postwick Working Party, by Lady Vincent. Shanklin Association, by Miss Anson. Miss Gregory, Vauxhall. St. Mary's, Battersea, Association, by Miss Turner. Copford Association, by Miss Wright. Lincoln Association, by Mrs. Venables.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.

The Grain of Mustard Seed.

OCTOBER, 1883.

“THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF.”

—ST. MATTHEW XIII. 31, 32.

HOW TO FORM A BRANCH ASSOCIATION.

BY MISS LONGLEY.

THE subject with which this paper deals must of necessity be somewhat dry, and more or less matter of fact, the formation of a Branch Association being of a decidedly practical nature.

But, if it be true, as we believe it will be found to be, that the more we engage personally in the furtherance of Missionary efforts abroad, the more we shall rise to a true appreciation of our own great privileges and responsibilities at home; or, to look around us, if it be true, as we believe it will be found to be, that “where parishes are increasing their work abroad, they are multiplying their graces at home,” then the subject-matter of this paper takes a broader basis, and we may claim for it the attention of all who have at heart the spiritual advancement of those *at home* over whom God has given them any influence, as well as of all who desire the enlightenment of those *afar off* who know not the blessed hope of everlasting life.

The first aim and desire of the Ladies' Association has been that “in every parish of our own country, and especially in those parishes where there is a Branch of the S.P.G., there should be established a Branch of the Ladies' Association,” and in order to carry out this

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aim effectually on the Church's lines, a Secretary or "Correspondent" has been appointed in each Archdeaconry who seeks to interest those who will be interested in the work, and to assist in forming a Branch Association in every parish where the incumbent gives her encouragement, and where a lady can be found who will act as Secretary and Treasurer of the branch.

The fact that so large a number of Branch Associations have been formed in seventeen years proves that the object of the Ladies' Association commends itself to many minds and hearts as one that ought to have a place amongst parochial organisations; but we regret to say that in a very great number of parishes where the S.P.G. is supported, and *well* supported, nothing is being done to further the work of the Ladies' Association.

Hoping, as we do, that this paper may be the means of kindling an interest in the Ladies' Association, and of stirring up some to ask "Why have we not a Branch in our parish?"—"How shall we set about having one?" We would wish none to lay it down without at any rate knowing "how to start a Branch Association."

First, be determined there *shall* be one, forthwith become yourself a "member" by subscribing to the Ladies' Association, and then the very best foundation is laid. Example is always stronger than precept, and has far more influence over others.

But do not stop there. Write to the Secretary or "Correspondent" for the Archdeaconry in which you live (you will find her name and address in the Report of the Ladies' Association), asking her to send you the following publications of the Ladies' Association.

No. 1.—The General Appeal.

„ 2.—Suggestions Respecting Work and Clothing.

„ 3.—Collecting Cards.

„ 4.—Prayers for the Use of Members.

„ 6.—Objects of the Association.

Read them yourself, especially No. 6, *carefully*, and then gather together a few, perhaps two or three, of those who, entering into the scheme, would help to distribute copies of No. 1 and No. 6 amongst the parishioners, and to explain their purport.

Then arrange with the Incumbent for the use of the schoolroom, or some other room equally accessible to poor and rich, for a *general meeting*, when the objects of the Association might be clearly explained and enlarged upon. How the fact of subscribing to the S.P.G. is no reason for *not* supporting the Ladies' Association, but rather the contrary, as the Ladies' Association comes in as the hand-maid of the parent society, to penetrate, through female agency, into those secluded homes of the Eastern ladies where none but women would be permitted to enter, and by means of boarding-schools, industrial homes, and day schools, to mould and train the young, and by removing them from the influence of their heathen relations and surroundings, to prepare them for that higher life to which as Christians we would lead them.

What would be thought of one in England who said "We will try to teach the men and boys and lead *them* to the higher life; we will leave the women and girls alone"?

There *was* a time, it is true, when it was very difficult to bring any influence to bear on the women in heathen lands, especially in India, but now things are very different, and whether we seize the opportunity, or whether we let it slip, there *is* a great opportunity offered us, there *is* a growing desire now in the East, for instruction among the women, and a desire amongst the men that their wives and daughters should be taught.

Shall we let others do what we might have the privilege of doing? Or shall we allow the instruction which is sought for to be left in the hands of those who would ignore the religious side of instruction, and impart knowledge to the mind, without giving light to the soul?

For women *have* souls, even in heathen countries, though once the eastern gentleman's estimate of his wife was that she had none!

It would be well, if, at these meetings, the presence could be secured of Miss Fanny Patteson, the Organising Correspondent, who willingly attends on behalf of the Association when possible.

The meeting should have for its definite and well understood aim the enrolment of Members of the Association. A copy should be given to each subscriber of the Prayer of the Association, for it is those who *pray* most, even if they can give little, who *help* most.

One result of the meeting should be the appointment of Collectors, who in each district of the parish might gather in subscriptions, which should be paid yearly, quarterly, or monthly to them, according to the means and circumstances of the subscribers.

In some places it has been found a good plan to have a meeting of subscribers every quarter, or every half year, when subscriptions may be brought, many being more able and willing to give 5s. quarterly than a pound once a year, and this meeting is sometimes seized upon as an opportunity for an address from any Mission worker who may be in England.

The poor are *always* interested in Missions, and are pleased to be allowed to help according to their means, gladly giving their penny a week, it may be, to a Collector who will take the trouble to call regularly for it; perhaps lending them a copy of the magazine of the Association, "THE GRAIN OF MUSTARD SEED," at the same time encouraging those who can afford to do so to take it in. It is very often a want of clear knowledge of the definite and distinct aims of the Ladies' Association that hinders the support of it, where otherwise an interest would be taken. Either it is confused with as being one and the same thing as the S.P.G., and therefore not needing separate support, or else it is looked upon coldly as an unnecessary addition.

Therefore let it be remembered, that while a Collector's chief duty is to call for subscriptions, it should be recognised as an important part of her work (if it is to be really successful) to give to the subscribers intelligent and regular information as to what is being done. Each Collector should bring the subscriptions at stated times, quarterly is perhaps the best, to the Secretary and Treasurer of the Branch, who will transmit them either to the "Correspondent" of the Archdeaconry, or direct to the Hon. Secretary of the Association at the Office.

Another result of the meeting might be, in places where it is found desirable, a *Work Meeting*, to be held during part of the year, either at one central place, or by turns at different houses, for the purpose of imparting knowledge of, and increasing interest in, the Mission work of the Association, by reading aloud books of a stirring nature on Mission subjects.

Native clothing made at these meetings, or articles for sale, whether in England or abroad, will be useful, and will be gladly received at any time by the Hon. Secretary at the Office.

These meetings form a pleasant point of union for those who might not otherwise be drawn together in a parish; a common interest, and a common aim forming a very valuable link in the social chain. But let it never be forgotten that the aim and object of a Missionary Working Party is really a high and elevating one. We meet together to increase our personal detailed knowledge of the work that is done far away, and to kindle our own zeal in carrying out our Lord's command, "Go ye into all the world, and preach the Gospel to every creature."

With this object ever in view, let the meetings always begin with prayer, dedicating the work of our hands to His service, and praying Him to direct the thoughts of our hearts to His glory and the good of our fellow men. Let there be a hymn, and then take care that the book that is read is one of a high tone, something to enlarge and raise the mind, and conclude the meeting with any recent report from one of the stations where the Ladies' Association is carrying on its Missionary labours. There should be no time for gossip, and no room for thought of such a thing.

It is decidedly an advantage once in the course of the season to have as a variety a visit from some one who has taken a personal share in Mission work abroad, or from one of the Committee of the Ladies' Association, who may be able and willing to come. This can often be arranged by communication with the Correspondent for the Archdeaconry, and has an undoubted good effect in giving a stimulus, and kindling a more real and personal interest in the foreign work of the Ladies' Association. It has been found by experience that it is better to hold Working Parties only during a part of the year, the attendance is likely to be more regular than if spread over the entire year. The winter and spring are generally found to be the best time, and the meetings may well be held once a fortnight during that period.

It may be urged that the suggestions that have been already given as to "How to form a Branch Association" will be found suitable only for large and populous places, and that in a small country parish there would be too few to carry out anything of the kind.

Some words may therefore be added to suggest that in rural parishes where the population is small, "Amalgamated Branch Associations" may be formed. That is, two or three adjoining parishes may unite together, one Collector perhaps being appointed for each parish, with a common Secretary and Treasurer, who would hold quarterly meetings, when the subscriptions from the group of villages might be handed over to her, with similar arrangements for

a central Working Party for the neighbourhood, so far as might be practicable.

Let none despise the day of small things, or despair about doing anything because it is impossible to do much.

It was he who had the *one* talent only, who was condemned for not making use of it. Let us not be as that slothful and wicked servant, but if God has given us a limited scope, small means, few opportunities, let us use the one talent He has given us for His glory and the good of others, and He will say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

LETTERS FROM CALCUTTA.

PART III.

(Continued from page 109.)

"DARJEELING, September 30th, 1880.

"OUR journey here was a very easy one; we started on Tuesday at 1 o'clock, and arrived on Wednesday at 6.30 P.M. The journey was effected in four different ways, first train, then steamer on the Ganges for an hour, then train again, then tramway, and lastly, dak gharry or tonga, i.e. two-wheeled, two-horsed gig: the views would have been lovely but there was a dense fog, so what was the use of the views? The trains are built much as some of the German ones are, opening at the ends, with a wide place one can stand on nicely and see the precipices; the train skirts round precipices and awful cliffs of rock and trees, but we were hardly alarmed, although our feet almost hung over the edge. The place where we changed into the tonga the people were all dressed up to their necks, wrists, and ankles, by which I mean the weather had got too cold for them to go about nearly naked, as is the case in the plains; their ragged thick clothes reminded me of Rustchuck in Turkey—that awful place; but here the people, men and women, made no noise, they pressed about us in silence, waiting very close to us for permission to seize upon our luggage, their hair plaited in pig-tails—a dirty lot of people, very. Their features are very ugly—flat noses, and almost Chinese eyes. Their clothes flap round them in heavy folds, like the Bedouin Arabs.

"Posting in a tonga is very nervous work, wiry ponies are slowly buckled to it, then away they canter all up hill, there is hardly a break for an hour, then two fresh ones. The last stage into Darjeeling is all down hill, and this they take at a gallop; there is no brake to lay on, and on we go, 'clack-a-clack, clack-a-clack,' to a regular tune, full tilt, no traces at all, the only point of the ponies' union to the

carriage is on the summit of the saddle, and this being fastened in iron makes a rare clacking.

"We are just nicely warm here, no nasty mosquito nets over our beds, no punkahs, and nice wood fires, appetites quite recovered, no waking up panting with heat and crossness ; but we behave quite properly, and are thoroughly enjoying ourselves. Darjeeling is like Torquay much magnified, hills all thrown about dotted over with villas, no carriages at all, but people go about in dandies (hill chairs), and a large party all in dandies is a funny sight ! K. H."

"DARJEELING, *October 1st, 1880.*

"Constant fogs have prevailed here ever since June, so as yet we have only been able to see thirty yards beyond our noses. We did get one glimpse of the snows of the Himalayas, and the view can be lovely as we saw them, but the fog only lifted for half a day. What I am at present most enjoying is seeing A. M.'s holiday face on, and being cool, really *cool*. It is a strange thing that prickly heat is to be had here. Twice yesterday a violent bout of it came on. I was rather disappointed at this remnant of ills appearing here ; I had fondly hoped to have left all such petty evils behind at Calcutta. K.H."

"DARJEELING, *October 8th, 1880.*

"At last after nine days' fog and rain, we wake up to a fine morning ; the rains here last eight months out of the year. There are a few English residents ; the natives are not Bengalees, but Bhooteas with the Bhootea language, but, as is the case throughout the length and breadth of India, Hindoostani forms a common language between us and them. This house is all on the ground floor, and the rain makes a rare clatter on the roof, which is of shingle. It gets therefore much warped, and leaks freely all over—maybe on our beds, or on our clothes, etc. There are dangers in the hills and dangers in the plains ; which is best ? Those in the hills are storms of rain and the houses getting undermined and falling, perhaps in the darkness of night, with a fearful crash ; or else landslips, many tons of earth and rock falling on the top of you. Last night this was the case with a new club in course of erection. The whole hill world is asking one another 'Are we safe ? Will this house fall, or be fallen upon ?' Nynnee Tal has made a most awful impression. (Here there was a fearful landslip that year, many houses being buried, and hundreds of lives lost.)

"Going in a dandy feels to me like forming part of a funeral procession ; for the hill paths are mostly so narrow that we are obliged to go in procession one behind the other, and as we are a party of five, and our bearers spread over fifty yards, the procession winding along looks very pretty. As a rule each dandy has four men to it, but I, being heavy, have to have six or eight, that they may take turns. The people are always joking and grinning ; they have hideous pig eyes and high, flat, cheek bones ; they wear beads of different colours as jewels. Their huts are like the Bedouin Arab's, and no higher than their heads, and are of matting begrimed with dirt, battered and tumbling, with perhaps one side all battered out,

reeking with damp. Their clothes have very little system, but look bound and strapped round their bodies all in a bunch. The hills are a luxuriant mass of green, about threefold as much as there would be in the same space in England, layer upon layer, drooping ferns, a yard and a half long, tree ferns thirty feet high, mosses suspended from the trees in festoons. Except for the little streams there is a perfect stillness here, rarely a bird, and no sound whatever except in some places a cricket-like insect chirps. Grandly lonely I call it.

"I have the pleasure of knowing exactly now how black tea is made. The whole process can be completed in a day. You can pick your little green leaves off the rows of plants (set like our strawberry plants are, but the leaf is like our camellia), and drink the tea of the same in the evening! The wrinkling up is done when the leaves are merely a little withered, and is quite a process to itself, and is called rolling; then the drying is done over charcoal fires, slowly, like jam is made, and kept stirred at first. Then it is put into a long row of sieves of various coarseness, and just as these same sieves either let drop or retain the leaves, so is the ultimate quality of the tea we buy. The topmost twig, the veriest heart of the shoot, is the best leaf. They then put it into a fanning machine to blow away all the dust. Women do the next operation, viz., picking out all stray sticks and bits; then it is done. As a matter of fact, it is next stowed beneath the floor of the building, and slowly packed by men, whose sole business it is, into the tin-lined boxes ready to travel; they have carpenters, ironsmiths, etc., all on the premises, who make the boxes and repair the machinery. Part of the work is very dusty, but the dust is said not to be particularly wholesome. They did not make green tea there; the tea is carried about the buildings in flat open baskets; it is pleasant-looking work; the building in which it is all done is called a factory, and is to the planter what an Oast House is to the hop-grower. The Coolies dig the ground over three times every year, and are careful to throw the soil upwards, up the hill side. K. H."

"MOGRAHAT, *December 14th*, 1880.

"You will be glad to hear that the Dhanghatta School maintains its good position. The children have got on beautifully, and have made garments for each child in the school. I am so pleased. They have even made the children buy their books and slates; and I hear this morning that thirteen families who had been persuaded to turn Roman Catholics are only waiting till their debts are paid to return to their Mother Church. Since we have been back from Bashar, in the Tiger country, we have done nothing but eat native food with the natives, which, be it whispered, is rather trying; Nanda Kumar's dinner on Sunday, a wedding feast on Monday, Daniel Babu's dinner on Tuesday, also another feast here at Mogra, Wednesday, dinner at Raahanagar; to-day, Thursday, we have escaped. Things are looking up down here, and if only a man could be found who would missionise about here the Roman Catholics would lose their footing. I fancy he ought to be a man

who would only 'know Jesus Christ' among them, go in for spiritual work heart and soul, and so work upon their hearts, instead of, as I am afraid the Roman Catholics do, on their stomachs. At Chadpur I actually found a mother who had taught her children the Lord's Prayer and the Ten Commandments of her own accord. I was so pleased that I gave her a picture-book, and I hope I shall be able in the dry season to walk over and see how she gets on, for the Babu tells me it is three miles to walk from Mogra. A. M. H."

"CALCUTTA, *December 21st, 1880.*

"I have had such a day! We had discovered that we have to provide 281 presents for the children, besides things for the Teachers and Gees (pupils' escorts to and from school). We have not nearly enough jackets, you will be interested to hear. To one school we have awarded six, as it is a very superior school; but jackets are tremendously valuable. Having settled presents for one school, we had to go down stairs to eat with the sircars, i.e. men-teachers who come up from the rice country once a month for payment. Then came the little service with them; this time I did not give them a sermon, but addressed them before prayers on the result of the last three weeks' examinations. I told them they were not to work 'for fear of me,' if they did they would say, 'Miss Baba will be displeased if I don't teach so and so, consequently I must teach a little.' I told them if work is done in the fear of God it will be 'how much can I do?' and that much I will do.' One man smiled at the Miss Baba part of it, so I hope it had its effect. They had only been gone a quarter of an hour when Dr. Coe came to have a good talk about boys' schools, and I am in hopes something may come of it; he is Co-Secretary with Mr. Bray of the S.P.G., and President of Bishop's College. He stayed till eight o'clock in the evening; this made a long and very tiring day. On Sunday we are to go down to Raghhabpur, to a Christmas native feast. I hear you say, 'What induces you to do that?' Well, we thought a great deal about it, and finally settled to go. We are greatly looking forward to the arrival of the Mission box from home, and will do our best, of course, about selling the things at a good price, but you must recollect that if we do not sell quickly the things spoil. I have been struggling to get my letters straight, but it is such hard work when one is only at home two days out of eighteen, and then accumulations to look after.

"A. M. H."

"1 P.M., CALCUTTA, *December 25th, 1880.*

"Angelina Margaret, to her ten brothers and sisters with their families, sends greeting, just as they are all waking up at seven o'clock. The family present (a cheque to pay for the Shattee) quite exceeded all my expectations—too much, I am almost inclined to say. I shall try to get the fact engraved on the boat. It is quite a success, and on Wednesday next it is going to take Lady and Miss Garth to Raghhabpur, in order that she may give away the prizes in the Tallygunge Mission Schools. I was so pleased when she told me she would go that I could scarcely sleep the next night. The

Cathedral was nearly half full this morning with native Christians of all denominations, with about seventy communicants. They should be a power in the community. You will be glad to know that I breakfast at the Palace, and am to dine at the Garths'.

"A. M. H."

"April 3rd, 1881.

"In May a native middle-class girl is going to take up her abode here, and I suppose we shall be obliged to have Shodamani [another native girl they had in the house] to sleep with us. She is a convert of the Hindustani congregation, but depending upon us; and we hope to make her a thoroughly competent Zenana teacher. She will cost us a good bit, for we pay for her keep while she is learning, and it will take her two years quite before she is really effective in English; but her being here is a great help to her, for she is constantly hearing English, and getting accustomed to the sound of it.

"Mrs. Mulleck, the teacher who had so much fever at Agurpara that she was obliged to come to Calcutta and become teacher in the Chakruberia School, has died after three weeks' illness. The funeral was quite a disgrace; there never was such a scene, and it would probably have been worse had we not been there; fortunately there were no real mourners. The funeral was to be at six; we went to the house where the first part of the service was, and Miss Gray put a beautiful white flower cross on the coffin, and we walked behind to the cemetery. When we got there, Mr. Sandel was not to be seen; so the coffin had to be put down on the corner of another grave-stone and we waited. In due time Mr. and Mrs. Sandel, and two Misses Sandel came, having been first sent to the Military Cemetery. The warden then said he had had no order to admit the body, so a man had then to be sent down to fetch an order. When he got to the order place the head man said the funeral *had taken place*. So the man came back to us, who he knew were waiting with the coffin, bringing that absurd message. Mr. and Mrs. Sandel were getting more and more agitated, saying the burying could not be that night, &c. We replied 'Is the body then to remain here as it is?' At about seven, an hour late, I drove Mr. Sandel off to the chaplain in charge to get a special order, and, of course, he gave the necessary permit at once; so at last, by the light of the carriage lantern, and candles, the body was buried, and we saw the grave properly filled up. Now her place at the school has to be filled up. I got hold of Trigunesh, Katherine's pundit, or teacher, when she was here, and gave him over charge of the school, and Anath's wife as a second teacher. Her needlework being defective, instead of reading with Trigunesh, as the other teachers do, from ten to twelve, she used to take her work and improve herself in it. I tell you this because it is something new for the teachers, and you must take it in. It is a kind of beginning of our Normal School, which the Bishop thinks so much about. Now I really hope we shall get a stock of first-class teachers.

"I told you, I think, that the cook's intended is at Raghobpur;

well, she is getting so impatient for baptism that I am going off at five o'clock to-morrow morning to see after her. I think I must give you a list of natives who, at the present time, give us extra work, besides the routine of schools and Zenanas :—

"Three newly-baptised women to be prepared for confirmation. One of those to be provided for, and further taught, to fit her for a teacher. A child to be baptised on Sunday at Dhanghatta. A. Godson to be married to a good daughter of horrid parents, but many slips may occur ; the wedding is very nearly settled. The man Godson will ask her before me if she is willing, then the banns will be published. It will be a blessing, she is so infinitely superior to her relations. Rag Chandra's two cousins, and uncle, to be baptised and confirmed. One of those to be married after baptism to a Hindoo woman preparing for baptism at Raghabpur ; her mother to be prepared. Hem's mother to be started as a voluntary worker.

"At Dhanghatta we really have some encouragement. Mr. Drew, the clergyman, said he had never seen so good a school. A year ago there was one family of English Churchpeople, now there are fifty-six souls connected with S.P.G. I do indeed feel thankful when I think of the work done there. A. M. H."

"April 11th, 1881.

"Mrs. Ghose, the native high-caste lady, says it would be such a good thing if twenty or thirty respectable families were to become Christian ; it would make it so much easier for other stray individuals to follow. The mother of one of our Zenana pupils is going to look at Bible pictures and be taught ; she can scarcely read. The daughter is a candidate for baptism, and her husband has told me he would have no objection to her being baptised, but the mother would. In the same house another girl, her cousin, takes very great interest in such matters : and so the volcano goes on rumbling. I cannot believe that we can all of us go on teaching and produce no result—men teaching the men, and women the women ; indeed, I consider we are making progress, and just now the Oxford Mission in Calcutta is turning Hinduism inside out ! A. M. H."

"On the way to DHANGHATTA, April 29th, 1881.

"Please tell K. that Jhangera Church has been provided for the people ; they have scarcely done anything for themselves, but I am going to give them a Mission woman to teach the women, and a good school is getting up there, so that I hope even that dreadful and almost hopeless place may improve. We were much encouraged yesterday by a girl actually bringing money to buy a reading book, and another poorer child brought money towards buying a book. I wrote their names in their books to please them. I think I must have told you what a grand triumph it is when rice country people pay anything towards their own education. We must stick to it, and hope we shall conquer in time. We are on our way to Dhanghatta, and are writing by candle-light inside a lantern, for security against wind, and hundreds of insects, in the Shattee. I hear there

are fifty-five children in daily attendance. What a long time it will take to hear all their Lord's Prayer and Catechism. While I think of it I must tell you a nice little story about a Zenana pupil aged twelve. She told me she felt very frightened on the 25th of last month, because the paper had said the end of the world would come on that day; and some one had told her there would be a flood; but she said she knew that could not be, because God had said He would not send another flood. A. M. H."

(To be continued.)

THE MISSIONARY'S LIFE.

"WITH the supreme ideal character of the Missionary's life there must go a supreme magnanimity and bravery.

"Look at the point of magnanimity. No man can be magnanimous who does not live by ideas. But the higher and more enthusiastic the ideas, the more complete will be the magnanimity they bring. Now the Missionary's idea that man is God's child gives birth to two enthusiasms; one for the Father, one for the child; one for God, one for man. The two blend together without any interference, and both together drown the Missionary's self-remembrance with all its littleness and jealousy. Who can tell as he stands there preaching the salvation to his dusky congregation, which fire burns the warmest in his heart? Is it the love for God or for his brethren? Is it the Master who died for him, or these men for whom also He died, from whom his strongest inspiration comes? No one can tell. He cannot tell himself. The Lord Himself in His own parable foretold the noble, sweet, inextricable confusion. 'Inasmuch as ye have done it unto one of these, ye have done it unto Me.' But surely in the blended power of the two enthusiasms there is the strongest power of magnanimity. All that the mystic feels of the personal love of God, all that the philanthropist knows of love for man, these two each unite in the soul of him who goes to tell the men whom he loves as his brethren about God whom he loves as his Father.

"Of the courage of the Missionary life. Its singularity and supremacy are not in the way in which the Missionary dares physical danger; other men do that. It is not his cheerful bearing of men's dislike and scorn. That we all know is too easy for us to wonder at it, when a man is really possessed by a great idea. The real courage of a Missionary is in the mixture of mental and moral daring with which he faces his great idea itself. A man dares to believe in spite of all discouragement, in spite of all the brutishness and hateful life of men, in spite of retarded civilisation and continual outbreaks of the power of evil, that man is still the child of God, and that the way is wide open for every man to come to his Father, and that the Christ

who has redeemed us to the Father must ultimately claim the whole world for His own. That is the bravest thing a reasonable man can do, thoroughly to believe that, and to take one's whole life and consecrate it to that truth. A man may no doubt do it heedlessly and thoughtlessly, just as a man may walk up to a cannon's mouth singing light songs, but when he does it with patient, calm, earnest thoughtfulness, it is the bravest thing a man can do. To face a great idea, and owning its mastery, to put one's hands into its hands saying, 'Lead where you will and I will go with you,' that is always a more courageous thing than it is to fight with giants or to bear pain.

"I plead with you for the heroism of the Missionary life. Not because of the pain it suffers, but because the essential character it bears is heroic. Pain is the aureole, but not the sainthood. So they have marched of old, the Missionaries of all the ages of the religion of the Incarnation and the Cross — idealists, believers, magnanimous and brave, the heroes of one faith. . . . They have lived in the midst of infinite thought and yet not grown vague. They have worked with the tools of human life, but not grown petty. In one word, they have been heroes because of their faith, because their souls supremely believed in, and their lives were supremely given to, Christ. . . .

"Let us have some such faith to-day. It is a little heroic even to believe in foreign Missions. If we may not be among the heroes, let us, like the Church of old, hear the Holy Ghost, and go with Paul and Barnabas down to their ship, and lay our hands on them, and send them away with all our sympathy and blessings. So, perhaps, we can catch something of their heroism. So, in our quiet and home-keeping Christian lives, the idea of Christianity may become more clear, Christ our Lord more dear, and we ourselves be made more faithful, more generous, and more brave."

From "The Candle of the Lord,"

By the REV. PHILLIPS BROOKS.

LETTERS FOR OUR WORKING PARTIES.

I.—UITENHAGE.

WE give this month two urgent applications for boxes of clothing from South Africa, and two letters detailing the gratification and solid advantages derived from the receipt of these boxes. The first application is from Uitenhage, in a remote part of the diocese of Grahamstown, from which the Rev. W. LLEWELLYN wrote in March, 1883, as follows :—

"Having heard from Canon Greenstock of the good work carried on by the Ladies' Association on behalf of Missions, I am induced to ask your kind assistance in furthering either or both of the following Missions. S. Anne's, Uitenhage, or S. Patrick, Hummansdorp,

seventy miles off, but within this parish. The first Kafir service at Uitenhage was held February 12th, 1881, and by December 4th of the same year S. Anne's Mission Church was opened, costing, with fittings, about £365. The Church is served by a native Catechist, M. Kunem, the Rector performing sacramental ministrations, and teaching through an interpreter during the week. It was stated at the opening service that S. Anne's had a debt of £125 to be paid off; it was also earnestly hoped by the Rector that the Mission would become a centre for evangelising the native races throughout this parish. This idea has been cherished as a permanent one by the members of the congregation. One member has thrown up his office of interpreter in the Magistrates' Court, and is studying for ministerial work. He has also made at his own cost a tour throughout the parish, for the purpose of establishing Schools and Missions. Six months ago another member, John E. Nkomo (a son of the celebrated chief of that name), was sent to Hummansdorp, and has established a school there numbering 60 children, and a congregation of 140. Attached to this Mission (lately called S. Patrick's), there are now two out-stations, one with a congregation of 10 Christians and 100 heathens, and another of 60, nearly all heathens. At a recent visit to Hummansdorp, there were 6 communicants and 12 baptisms, about half of the latter being adults. By the help of our late revered Bishop, S. Anne's is nearly finished, the good Bishop's family helping largely. S. Patrick's, however, is but a bare room of 20 x 30 feet, with little or no fittings or furniture. We have no grant towards the support of our Missions, the natives doing everything themselves as far as they can. Mrs. Merriman has just given us £10 towards S. Patrick's as a donation from her Mission Fund. Our Missions are composed of Kafirs, Fingoes, Basutos, and Zulus, all working harmoniously together.

"From what has been said you will perhaps see that I am in want chiefly of some help towards defraying the debt on S. Anne's, about £65, and towards furnishing the School Chapel at Hummansdorp. When building S. Anne's, I received a grant of £50 from the S.P.C.K. but have neither applied for nor received a grant towards the salary of the Catechist here and at Hummansdorp. Any box of work, or whatever you may be accustomed to give, will be received with the most sincere thanks."

II.—ALL SAINTS, BASHEE.

THE next application is from the Rev. T. W. Green, whose Mission, it will be remembered, was completely swept away in the late disastrous war in Kaffraria. His letter is dated April 10th, 1883:—

"We have been looking out for a long time now for the boxes of clothing we used to receive so regularly from the Ladies' Association before the war, but, as it is about two years since one came, the thought has crossed my mind that perhaps you may not know that I resumed my work here as soon as the war was over: that is, in April, 1881. My work now is much larger than it was before the

war. I have five schools established, in which about 225 boys and girls are taught in English, and the girls are also taught to sew. By the end of this quarter I shall probably have two more schools for boys and girls ; and, at another place, the Magistracy, there will be a night school for native policemen. So you will at once understand the demand there is for men's, and boys', women's and girls' clothing of all sorts and sizes, plain or fashionable ; and how readily we could sell them, and consequently the help I would have in rebuilding my destroyed Mission. But, besides the benefit to the several clusters of Christians, many of the heathen who hesitate (especially the women) to attend our services regularly in their own costume, come readily when they can provide themselves with what they call 'Sunday dress,' as they feel they are then more equal to the habitually clothed Christians, and need not feel ashamed to mingle with them in Church. Our chief wants are men's and boys' shirts, and any other articles fit for them ; and dresses and underclothing for women and girls, chiefly of strong plain make, with some fashionable style, if you like, among them. I hope that the Ladies' Association will soon be able to send us a box."

III.—PRETORIA.

MRS. BOUSFIELD wrote in acknowledgment of the boxes sent to Pretoria on June 19th :—

"The boxes and their contents came safely to our door on the 21st of May, and on the 30th, Wednesday, which is an early closing day here, I held our annual Missionary Sale. All did well, and my second son took up 40*l.* with him to the bank in which he has been a clerk for eighteen months now. More has come in since. One of our clergy who takes a service monthly at a place called Huk-poort, took 12*l.* worth with him to encourage the efforts the people are making there to build a chapel-room where the services can be held, as at present they have them in any store or room that may be convenient. A picnic is proposed, which is an effective way of gathering people together when they lie as scattered as they do here ; farms are such distances from each other, and a store is the connecting link as a rendezvous. I am anxious to encourage such an original form of sale, and shall go myself if possible. All I had left from the sale has been bespoken for another place, where the people are working away to get up a bazaar to help towards the building of their church. This is at Middleberg, a township between this and Lydenberg, 100 miles from here, and I shall send them 20*l.* worth certainly, perhaps more : so I think you will say I make the most of what is sent to me. I have been long enough here to test the great value of all the work done at home by our many kind helpers and friends. . . . I am sure the seasons are changing all over the globe ; dear old England will have no warmth soon. We are enjoying our lovely winter now, bright sun all day, and the mornings and evenings very cold and frosty."

We have also been asked to insert the following letter written by an English lady who was present at the Missionary Sale at Pretoria. It is addressed—"To unknown friends at home":—

"I am a new comer to this quaint little town of Pretoria, and I am surprised to find what a lively little place it is; all sorts of pleasant things going on, although 'times are very bad.' A few weeks ago I went to my first sale of work in South Africa, to which I had been asked by Mrs. Bousfield, and very much I enjoyed the novelty of the scene. Though we are in the midst of our winter, the sale was held on the pretty lawn of Bishop's Cote, which place, I may say, could not have been better named, it is so sweet, and snug, and neat. The afternoon sun was shining brightly, and the tables were arranged round the lawn, all the articles set tastefully upon them. One table was a picture; some seventy dolls all dressed, and such nice ones, and dressed with such taste and care, were an attraction in themselves, as were the tables held by some young girls, amongst them Mrs. Bousfield's children, who thoroughly enter into the pleasure of the occasion. All sorts of useful things, from little lamp and card trays—so pretty and new—to clothing, especially for children, made of such good materials, and so reasonable. The crewel work I must especially name, both worked and unworked; it was most beautifully done, and made one think that the senders of such must indeed care to help on the work of the Church in the Transvaal—for such good taste and needlework showed real interest and care to assist. I noticed that the silks and wools were attached carefully to the pieces which were sold unworked; this showed consideration, and I could not help reflecting that all seemed to have the glory shining on them of having come straight from England—and it must be a glory. I do not know what that is yet, but I can imagine how I myself could almost devour a box from my home, in which everything has been made and packed by loving hands.

"Mrs. Bousfield and her daughters were on the ground, and in her own kind way making her guests feel happy and at home. A fairly brisk sale was made, and I am glad, too, for the proceeds are to go towards ceiling the Cathedral, 'S. Alban's,' with wood under the zinc, which will make it much cooler in summer. After those who held tables, with a few more friends, had done their work, we were taken into the dining-room and refreshed with tea, and coffee, and cakes, all made and prepared by a nurse who has been in the Bishop's family twenty years. Our tea was sweetened with *loaf sugar*, a luxury, I assure you, we do not have here, and the first I have seen since I left my home; in fact, a gentleman I know well was so delighted to see it that he took a lump home, 'to keep,' as he said, 'for ever.' This was a gift from an old parishioner of the Bishop's, which was kindly forwarded in one of the boxes. So Mrs. Bousfield told us, wishing to draw forth kind expressions to send across the water, not alone for the loaf sugar, but also for all the nice clothing and pretty things which are sent yearly to her care; and I see and hear how much they are valued by many who have little or no time for needlework, having all sorts of household work to attend to, from lack of reliable labour."

MEETING AT READING.

IT is proposed to hold a Meeting of the LADIES' ASSOCIATION at READING in the first week in October, when the Church Congress is assembled there. The DEAN OF YORK has kindly consented to take the Chair. BISHOP CALDWELL, the REV. BERDMORE COMPTON, and Miss F. PATTESON will address the Meeting; and papers will, it is expected, be read on the state and prospects of female education in India, South Africa, and Madagascar, by ladies who have been engaged in the work. The Meeting will be held in the St. Lawrence Institute, Reading, on Wednesday, October 3rd, at 3 P.M. The attendance of all who are interested in the progress of female education in the Missions of our Church in foreign lands is specially requested.

SUBSCRIPTIONS AND DONATIONS.

AUGUST, 1888.

	£	s.	d.		£	s.	d.
By Hon. H. Kenyon	9	3	0	Abingdon, by Mrs. Blakiston	85	0	0
Christ Church, St. Marylebone	3	5	6	Cucklington, by Mrs. Phelps	4	0	4
By Sale of Leaflets	1	2	0	Iffley, by Mrs. Clayton	5	0	0
Misses McTaggart	8	0	0	By Miss A. Birley	25	0	0
Northenden, by Mrs. Deacle ...	16	17	7	By Miss Mount	7	7	6
Copford, by Miss Wright ...	36	1	6	Greensted, by Miss Ray	35	19	6
Miss Perceval	5	0	0	Prestbury, by Mrs. Herford ...	3	17	6
Newcastle-on-Tyne	2	12	6	By Miss Homewood	1	0	0
By Mrs. Wells	10	6		Ickham, by Mrs. Gilder	3	18	6
Brompton, by Lady Pearson ...	3	10	6	Cheltenham, by Mrs. B. Lloyd	8	6	6
Miss Bushnell	5	0		By Mrs. W. T. Bullock	1	3	6
Miss Kenyon Slaney	11	0		Altrincham, by Mrs. L. Tate ...	17	17	6
Grange-over-Sands	25	16	0	By Miss Cooke	5	0	
By Mrs. Wauchope	8	5	0	Wath, by Miss Ward	15	0	
Ripon, by Mrs. Swire	60	15	6	Ashby Magna, by Mrs. Willes	9	5	9
Hornsea, by Miss Collinson ...	20	0	0	Miss Millican	10	0	
Newport, by Miss Burgess ...	1	0	0				
Cound, by Mrs. Thursby Pelham	3	10	0	Total	£365	12	2

Boxes will be sent in October to Trichinopoly and Erungalore, All Saints, Bashee, and Bloemfontein. Parcels to be sent up by the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.


The Grain of Mustard Seed.

NOVEMBER, 1883.

“THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD : WHICH INDEED IS THE LEAST OF ALL SEEDS : BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF.”
—ST. MATTHEW XIII. 31, 32.

THE MEETING HELD IN THE ST. LAWRENCE INSTITUTE, READING,

During the Church Congress of October, 1883.

 HIS Meeting, to which the attention of our readers has been frequently called, was duly held on Wednesday, October 3rd, in the Institute Room of St. Lawrence, kindly lent for the purpose by C. Outen-Fullbrook, Esq., who gave efficient help in all the arrangements.

Despite the many meetings held in Reading on that day, despite heavy and continuous rain, the quaint old room of the Institute (part of the remains of Reading Abbey) began to fill at two o'clock, and before three o'clock, the time fixed for the Meeting, it was crowded with an increasing crowd, chiefly of ladies.

The Dean of York (Purey-Cust), always a supporter of the Ladies' Association, was in the Chair, and was received with much applause by old friends in Reading. On the platform were Bishop Caldwell, of Tinnevely, the Archdeacons of Maidstone (Harrison), Taunton (Denison), and Zanzibar (Farler), Canons Carter and Gregory, General MacLagan, the Revs. B. Compton, J. M. Guilding, G. Philimore, C. F. Bourke, H. B. Johnson, Hon. S. Meade, J. Hoare,

M

Esq., Lady Emma Purey-Cust, Mrs. Harold Browne, Lady Hoskins, Miss F. Patteson, the Misses Hoare, Miss Seymour, and Miss L. Bullock (*Hon. Sec.*).

[Miss Lucy Phillimore, to whom we are indebted for this account, and to whose active exertions in arranging and making known the Meeting its success may be mainly attributed, was also present with her sisters.—ED.]

The Rev. J. M. Guilding (Vicar of St. Lawrence) opened the Meeting with the Lord's Prayer and a Collect ; and the Chairman expressed the pleasure he felt at seeing so many persons present to show their appreciation of the work of the Ladies' Association, now in the eighteenth year of its existence. He could well understand the large gathering, for the work carried on by the Association was a most interesting one, and they must all feel thankful to God that He had put it into the hearts of men and women to undertake it. He strongly recommended all present to study, as he had been doing, "THE GRAIN OF MUSTARD SEED," especially the number for May, 1881—which gave a concise account of the origin and gradual progress of the Association—the several succeeding numbers in that year and the next, which described the commencement of the Zenana Missions and Schools of the Association ; and then let them read in the October number that most excellent and practical paper by Miss Longley, on "How to Form a Branch Association," and act upon it forthwith. He thought that every one who read the publications of the Association must be struck by the terribly degraded state of women in different parts of the world. When they read of the life of women in Tanjore (described in the Magazine for May, 1883), they must realise the troubles and trials they endured as contrasted with life in England. On the other hand, they must be very thankful for the extraordinary amount of work done by the Association in a very short time, and he trusted it would continue to gather in souls to Christ.

BISHOP CALDWELL said that, after forty-five years' work in India, he had come to England for his health, and had been forbidden by his doctors to attend meetings or make speeches. He had, however, thought he might come to just a quiet meeting of ladies—he had little expected so 'large a gathering as this—and, at whatever cost, he must attend the meeting of the Ladies' Association. He took a great interest in the prosperity of the Association, which had rendered great and important services ever since its foundation, in his diocese especially. He was acquainted with every portion of the work, and could tell the Meeting that he entertained the highest opinion of its thoroughness and its fulness.

Those ladies who had been in India, or had read and heard of the condition of the women there, would know that there was a pressing need for the promotion of education and Christian work amongst them. They were, as a rule, very lazy, ignorant, and apathetic ; but he must say of the women of India that, considering that they knew nothing of Christianity, their moral life was remarkably pure, and

they were an amiable, well-behaved, peaceable, meek people, whom it would be a pleasure to elevate in every way. Female education had become quite popular in some parts of India, especially amongst the higher classes; and, wherever he went in Southern India, nothing was more popular than female education. The formation of boarding schools, where girls were educated and trained, and where both secular and religious instruction was imparted, was an excellent thing.

Mrs. Caldwell had introduced an industry among the women of Edeyengoody which had become very popular indeed, namely, the making of lace, both in white and gold thread, for which they had received medals at exhibitions in different parts of the world. Specimens of the lace were in the room, and could be inspected by any one. One grave difficulty in the work of native education was the want of a proper Training School for Teachers. His daughter, Mrs. Wyatt, had founded one at Trichinopoly, and the Ladies' Association was sending out a lady, Miss Fell, who was then present, to assist her in this school, and he trusted God would be with her in her work.

He had been exceedingly pleased with all he had seen in connection with the Society; there was, however, one department on which it had not yet entered, and that was Medical Missions to India. He was aware that the Association had, as yet, no funds for this purpose, but he thought he would mention that there was a wide field open for lady Medical Missionaries in that country. The Indian people themselves were taking up the idea, subscribing funds for it, and crying out for ladies to come to them. In conclusion, he heartily commended the work of the Association to the sympathies and the prayers of the Meeting, so that it might be carried further than now it was.

A paper, on "Female Education in Madagascar," written by Mrs. F. A. GREGORY, was then read by her husband's father, the Rev. Canon Gregory:—

The subject of the education of the women of Madagascar is such a wide one, that, in the limits of a paper, I can do no more than treat it generally; and, as every scheme of education must be adapted to the wants of the people for whom it is intended, the character and position of the female population must be briefly considered.

It is hardly necessary to say that the population of Madagascar is partly free and partly slave, or that the inhabitants of the interior of the island are much further advanced in Christianity and material civilisation than the inhabitants of the coast. We will therefore divide our subject thus—

I.—The character and position of the women.

II.—Their capacity for learning.

III.—What is being done.

IV.—The best means of developing both their mental and moral characters.

First then, for the character of the Malagasy women, and to begin

with that of the women of the upper classes, of which some belong to the nobility and some to the Hovas, or dominant tribe. They are bright, pretty-looking women, with long, glossy, black hair, with none of the sleepy looks which characterise Eastern nations. They are extremely interested in whatever is told them or taught, but have no sense of responsibility, and learn merely to pass away the time, and for the pleasure of doing something, not from any idea that by learning they may become more fitted to train their children or guide their households. Their love of learning is very strong, and even the married women will come to school most regularly, and one whom I taught would never, if possible, miss the daily Scripture lesson, though she had to leave almost immediately after, to superintend the cooking of her husband's dinner, on his return from his college lectures.

In everything, I find, the women can be led, but can in no way lead others; they are most apt scholars, but very bad teachers. Christianity has, so far, made but little real change in their motives of action, as I fear, in most cases, it is a surface Christianity, not a moral power. Many women are most attentive *readers* of the Bible, and know the Scripture History well. One I know has three times read her Bible through, and can answer well any question put to her; but still that same woman would never realise that it is the least wrong to sit the whole morning on her doorstep in the sun doing nothing; neither would she think it incumbent upon her to teach her children to say any prayers, nor would she mind talking even of gross immorality in the hearing of her children. If a child tells a lie, or talks of something improper, it is not told of the thing being wrong, but only that it should not speak in that way before the Missionary. This fosters deceit in the children. The home life the children see is not, in most cases, immoral, but thoroughly false; they *profess* a great amount of religion. The hope we have of their improvement lies in the fact that they enjoy learning, and are very amenable to reproof.

The women have little, or, I might say *no*, self-control, which accounts for the many illnesses, notably the "dancing sickness," which arise from hysteria. The Malagasy women are devoted to their children, and are most faithful nurses during illness; but they are not far-seeing, and, when the child is well again, they will take no care to keep it so, either in body or mind.

The Malagasy women of the upper classes take as little part in the actual work of the house as women of the same class in England would do. They marry very early, some as young as twelve or thirteen. A great deal of the home life of the present generation of the Malagasy is spoilt by this, when there are children, as the grandmother has to live with the young couple, and she probably has had but little Christian education.

The position which a Malagasy woman holds in Imerina is very different to that held by many women in Eastern countries. They are not entirely ignored and kept out of sight, as in India and elsewhere, but are always to be seen in their houses, or walking about; and it is entirely owing to the women having been far less highly

educated than the men, that they are, in a way, in the background. Their life is so very much without interests or excitement that they are unable to join in the conversation of their husbands or brothers, and consequently fall into idle, gossiping ways.

As I said before, the Malagasy women are intensely fond of acquiring knowledge, and are most clever in imitative work ; but they have little or no power of concentration of thought, and have no faculty for drawing inferences. In arithmetic, for instance, if a general rule is given, they have little capacity for applying that rule. All knowledge which can be taught either by parables or pictures, they readily embrace, such as writing, in which small children are far more proficient than in England ; also needlework, of which they are passionately fond, and in which they display the patience of a Penelope. Geography is also a very popular study, if combined with a description of the natural and physical features of the countries.

All this that I have said would naturally make you imagine that the Malagasy were keen observers, but they are not. What they see around them makes no impression on their minds, unless attention is called to it by the teacher.

I have never found pleasanter pupils, either as children or adults. The sorrow of the poor little children if they cannot do their sums right, or even if they have made a mistake in any other lesson, is so intense that a child will often burst out into an uncontrollable paroxysm of grief. Home lessons are nearly always well done, and the most incapable will work as energetically for an examination as though she had a chance of a prize.

I have now, as far as I can in the short time allowed, given you a sketch of the character, position, and capabilities of the female portion of the people of Imerina.

On the coast, from all I have heard and seen, the women are far behind in every way ; till lately they have scarcely had any education worthy of the name, and are by nature much duller and less impressionable.

We must now consider, with such characters as I have described, what means ought to be taken to make the women real earnest Christians, with power of self-culture and self-control. I think that nothing can be suggested to equal the good that may be done by boarding schools, if only the girls are taken when they are very young, because we must always remember that those whom we look upon as children in England, are often married women there. If these boarding schools can be largely increased, we may certainly, I think, hope to make the Malagasy women of the future real helps and companions to their husbands. There is but little hope of making any great change in the adults. I believe, and have seen, that many women are living good Christian lives, and doing a certain amount of good, but, as far as I know, they do it from personal love to the Missionary who has taught them, and whose example they try to follow.

This is good, but what we want is a higher motive for action. I have often thought guilds might work, but, after discussion of the

subject with sensible Malagasy, I have come to the conclusion not to try them among the women with whom I am thrown, as it would probably lead to formalism, of which there is more than enough at present. A guild should be the outcome of a wish of many who are already living a higher life to band themselves together for mutual help and improvement, not a set of rules to coerce them into a particular line of conduct.

A great deal has already been done, and is being done, in Madagascar, both by other communities and by our own Society, but, through lack of funds and other reasons, far less has been done in the way of boarding schools for girls, both in the capital and on the coast, than is required; and it has been found on the coast that the only way of Christianising and civilising the girls is by bringing them under the roof of the teacher. Till the late sad trouble began at Tamatave, Miss Lawrence was most successfully carrying on a girls' boarding school; but of course, owing to the war, every child has gone into the country, and Miss Lawrence has been obliged to go to Mauritius till the war is over. In the capital we have unfortunately no boarding school for girls; it was begun, but for some years has been discontinued.

The Norwegians have a very large boarding school, admirably managed, which has been going on uninterruptedly for ten years. The Roman Catholics had also a large boarding school, and the London Missionary Society have also girls' boarding schools in the country. There is no difficulty in getting the girls, they are only too glad to come.

I think a kind of High School for girls of the upper classes would do endless good, where a real liberal education could be given. We must always remember how much great men have owed to their mothers, from St. Augustine to the present time, and nowhere has a mother greater influence than in Madagascar, as the son respects and loves his mother far more than he does any of his other relations.

There can be no doubt that Christianity and education have already changed, to a very considerable extent, the external life of the upper classes of parts of Madagascar. It still remains that this change shall take effect upon the internal life and character of these people, and shall not be confined to the upper classes as it is at present. The Missionaries are, of course, equally ready to teach the slaves as their mistresses, but they are far denser and have much less time at their disposal.

This can best be done by cultivated ladies, who will not only give up their time to teaching in schools, but will also make their influence felt more directly by actually having children to live with them.

The following paper by MISS HOARE, on "Mission Work amongst the Women of Bengal," was then read by her brother:—

My personal knowledge on the subject of Indian Missions was gained during a visit to India last winter. My stay there was so short—six months only—that I could not have undertaken to read a

paper on this occasion had it not been that my sister, Miss Angelina Hoare, has been at work there, and that consequently my acquaintance with Mission work began several years ago.

I wish, first, to make a few simple statements with regard to the size of Calcutta. It is a very large city, with wide streets and squares, covering an area of ground sufficient to make it seem almost comparable to London itself, *i.e.* Calcutta, with the districts surrounding it, together forming one large town in appearance, though, in fact, Calcutta proper itself, and each several district, has its own municipality, and manages its own affairs as to rates, &c. An idea of its size, taken as a whole, may be gained from the statement that a drive from one end to the other would occupy above an hour. The entire town is divided into parishes; and there are, besides the Cathedral and the Fort Church, as many as seven churches for the English, while for Bengali and Hindostani-speaking people there are five churches, besides the Cathedral, in which both native and English services are held. The horse traffic in the streets is scanty—less than that of London in September; but the foot passengers are very numerous, and almost entirely native. It is not often that heathen customs come forward painfully, but in some streets in the native quarters one sees idols offered for sale, and one meets, from time to time, groups of men with long necklaces of bright yellow marigolds hanging round their shoulders, a sign that they have just returned from the temple of the goddess Kālī, the most cruel goddess in the Hindu calendar. On one occasion only did I see the ceremony called “Measuring one’s length to the Ganges”—performed that time by a woman. It is a sight which fills one at once with pity and admiration: pity for their ignorance, admiration for their self-sacrifice. The ceremony consists in prostration over every inch of the distance for which the pilgrimage is undertaken; it was pitiful to see this poor woman, as we did, from the windows of our house in Bhowanipore, every minute prostrating herself at full length by the roadside, then rising and prostrating herself again, a man near her, probably a Brahmin priest, marking with a stick in the dust the exact spot reached by her forehead, that her feet might occupy that spot the next moment. Such a sight fills one with intense shame, to reflect how long we English have been in India, and yet that, in all probability, this woman had never heard of the God that heareth prayer, and has sent His Son to gather sheep for His flock out of every nation under heaven.

Indeed, my visit to India has made me realise more than I ever did before, the infinite need there is for more Missionary exertion—to give the people of India an elevating instead of a debasing religion. The debasing effect of Brahminism struck one very much in this way, that, whereas Bengali children are much like English children, animated by the same passions, hopes and fears, likes and dislikes, Bengali women are wholly unlike English women. They continue to be children all their lives—grown-up children, if one may be allowed the expression; the self-reliance, the ambition, the self-control, the reasonableness, and the sense of responsibility of an English Christian woman are wholly unknown to her. She is treated

by her husband as a toy when first married, and a toy she remains, influencing him unquestionably, it is true, and ruling also, as she grows older, the younger women in her family; but influencing him, and ruling her family, without knowledge or wisdom to direct her.

Now the Ladies' Association, which gathers us together this afternoon, exists to remove belief in false superstitions, and to give, in place of superstition, that higher, truer knowledge concerning the things of time and of eternity which, originally coming to us from the East, we are constrained with all earnestness to give back to the still farther East.

At the present time there are special circumstances which make it doubly incumbent on us to do all we can to enable our Indian sisters to share with us the principles of the Christian faith. Owing to the education given in boys' schools by State agency, hereditary traditions and precepts are losing their hold. Unless, therefore, we step in as a Christian Church to give the women principles to guide them, great loss to both men and women must inevitably occur; but, let them once accept Christian principles, they will have a guide to regulate their own conduct and that of their children.

I will now describe the way in which Mission work is done in Bhowanipore (one of the districts to which I referred as surrounding Calcutta) by those connected with the Association.

The work may be divided into three heads: (1) Zenana Visiting; (2) Schools; (3) Parochial Visiting. A month ago I should not have thought it necessary to explain the word Zenana, but finding a gentleman who has travelled much, and was inclined to a certain contempt for the ignorance of the world in general, wholly unable to explain the meaning of the word, I must say, briefly, that Zenana means the portion of a house which is occupied by the women of a family, in wealthy families usually a separate court, and generally situated at the back of a house.

Zenana visiting in Bhowanipore is carried on by four paid Christian women, under the direction of one or two English ladies. They go in and out, giving Bible lessons and other instruction, day by day. Most here will know that the education of Indian ladies has been so entirely neglected by their own people, that they are ignorant even of the alphabet of their own language. The Zenana visitor, therefore, by undertaking to teach reading, needlework, &c., gains admission to a house and opportunity to give the religious teaching which is her object. We charge a fee for teaching reading and such things, but I need hardly say all religious teaching is given gratuitously, and it often happens that a husband gets tired of paying the fee; that Zenana is then visited for the Bible lessons only. Many greatly enjoy these Bible lessons, and a lady often says pleadingly, when telling the Zenana visitor that her husband will not continue the fee, "But you will come and read out of your book?" a request the Missionary is only too glad to comply with.

There are now some fifty houses, with, it may be, two or three listeners in each, which are being visited in this way gratuitously for religious teaching only. The frequency of the visit in this case

depends only on the time at disposal ; and, had we more workers, many more might be taught. I went with one of our Missionaries, Miss Edith Trought, several times on her visits, and, though she had only been in India a year, she seemed master of the language, and it was evident that the ladies, and the poorer people also, have a great regard for her. It is touching to see how anxious they are if she is not well, dreading that she will have to leave them and go away. When they see her not well they will even forego a lesson, although entitled to it by their fee, lest she should be overtired. This will be recognised as a mark of real affection by those who know the value set upon money by a Bengali lady. And this power of winning affection is a real instrument placed in our hands to assist in persuading them of the truth of our religion. The tone of those visited in Bhowanipore has materially changed in the last few years. I believe many would now be willingly baptised were it not for the opposition of their husbands and of their mothers-in-law, and this opposition, particularly in the case of the husband, is generally based not upon personal religious conviction, but is simply owing to the weight of opinion in the Hindu community—the influence of *caste*, in fact. Many and many a Bengali lady now loves to hear and read of our Blessed Lord, who, ten years ago, would have turned from the subject with contempt and indifference. The Bible itself is listened to, instead of being forbidden by the husband as a book to be feared and suspected. Several ladies possess copies of the Bible. If we only had more workers the results would surely be rapidly greater.

And here I wish to say, that when in India I felt strongly what a really happy life that of a lady Missionary may be ; much bodily weariness, it is true, and much trial from the heat, and a good deal of trial even from such small causes as the insects of India, and, worst of all perhaps, much disappointment often caused her by those she teaches, through their falling back, it may be, at some Hindu festival into the old Poojah habits, the habits, that is, of Hindu worship. But yet it is in many ways a happy life, to one who has the love of God and of her neighbour in her heart. I will not deny that a Missionary in India, of all people, must have learned, or be fast learning, to love others as herself ; but England contains, I am convinced, such a growing number of women of all ranks wishing to do good, that I am anxious to encourage them to come for a few years by bearing my small testimony to the fact that Missionary workers in India, if banded together in companies of twos, threes, or fours, in an orderly way, with one acknowledged as their head, may look for much happiness. I attach, however, much importance to my condition—that they must be banded together. I have heard of a lady working single-handed and living alone, which I regard as too great a trial to subject any one to in India.

It is now time for me to refer to the Schools connected with our Mission. We have two Day Schools in Bhowanipore, one of them being a school for high-caste non-Christian children, whose parents allow them to receive Christian teaching. There is also a Boarding School in our house for Christian girls, and lastly, my sister has been led to open several Village Schools in the Rice Districts south of

Calcutta. The way into those parts lies by canals of various widths, through vast tracts of rice. The country is entirely under water half the year, the villages being raised a few feet above the level of the water, and all traffic and communication is carried on by boats. We travel ourselves in a narrow boat, some twenty-five feet long by two feet broad, with boatmen to punt, as long as the water is out, using at other times of year a smaller boat, or walking from place to place across the dry paddy or rice fields.

Many of the people in this district, which runs from ten to thirty miles south of Calcutta, are Christians of the second generation, and having had very little pastoral supervision, they are extremely ignorant.

My sister therefore felt it imperative to open schools in several villages, using for the purpose one of the ordinary native dwellings, a shed open on one side, provided free by the people of the place, and employing as mistress some woman in the village. The way in which suitable teachers have been found has been in itself encouraging, for they are the outcome of Missionary Boarding Schools. They were married, as girls, to Christians in these villages, and in some cases the husband is as much interested as his wife in the success of the school. The good done by these schools has been beyond our expectation, and the Bishop, on coming down last winter to hold a Confirmation, expressed himself strongly as to the change visible in the general tone and behaviour of the villagers, since his last visit three years before. The Readers have been stirred up to more activity, and my sister has also Biblewomen at work in most of the villages where she has opened schools, and women who thought themselves too insignificant and useless for any one to trouble themselves about, now begin to respect themselves, and several, who though nominally Christians, knew nothing of the Creed or Lord's Prayer in their own tongue, can now say both, and know many things to their souls' health. The children attending these schools (now nine in number) are both Christian and Hindu, and it was touching one evening, when visiting a remote part of a village, to hear a Hindu woman (Brahmin by caste) exclaim with admiration at the beauty of her little child's prayer; she had been taught a childish morning prayer, and the mother thought it so beautiful to hear her pray for her father, mother, and other relations. Who can estimate the good done, or the far-reaching effects of chance seeds like these, drawing hearts to know more of the God to whom such loving words can be addressed?

In speaking of these schools I have touched already upon the third branch of our Mission Work—Parochial Visiting, or the visiting and teaching grown Christian women; there is a great need for such work, both to raise the tone of the women themselves and in order to make them realise their duty to their Christian neighbours. But it involves the presence of English ladies to overlook the Biblewomen, since the numbers of Christian Bengali ladies are as yet very limited. Indeed, the field that exists in India for intelligent women with patient, loving hearts, is larger than can be imagined. Schools require multiplying to any extent, and Zenanas might be visited by

thousands instead of by tens, and having myself gone only on a visit I am induced to return to be of what use I can. Unquestionably the Church of Christ is a growing power in the land. It requires a visit to India to make one realise to the full the strength of the Native Church, even as it is in Bengal, where Christianity has not, I believed, such firm root as in some other provinces. I saw men, both lay and clerical, with whom it was a pleasure to talk on religious subjects: men of intelligence, refinement, and energy. The numbers also of the Native Church are continually increasing; only slowly, however, in Bengal, and I believe the reason of this lies in a state of things within the Christian Church, which gave me more pain than the knowledge of the heathenism around, more pain because in the power of Christian England to remedy, if only she would. I allude to the divisions among Christians. Oh! men and women of England, if with unprejudiced hearts and minds you had been where I have been and heard what I have heard, you, too, would have felt your hearts stirred within you to do what in you lay to put an end to sects, and to have none own any distinguishing name as a Christian except that of the land of his birth or adoption. I can never forget the passionate appeal made by an eloquent native speaker entreating his hearers to do all in their power not to continue in his land the distracted state of Christian England, with her hundred or more sects. The speaker was a Presbyterian, and the occasion, a Session of the Decennial Missionary Conference: a conference composed of missionaries of all denominations from all parts of India. The appeal seemed a strange comment on the sentiment too often expressed with almost unalloyed contentment—that the existing state of disunion is not to be regretted because of the inward unity which exists behind it all. At another Meeting under similar undenominational auspices, the same feeling was equally apparent; there also Bengalis stood up to say how painful and distressing it was to men persuaded to accept Christ as their Saviour to find His followers divided amongst themselves. And another speaker, an English Wesleyan, admitted that he had felt his position weakened when preaching in a heathen city through not being fully at one with his Christian brethren in the same city. This is what I have heard in public, but many times has the same thing been said to me in private; and if my hearers could have been with me in the small villages they would realise the force of what the Indian convert feels. Conceive the weakness caused to the Church of Christ, to Christ's soldiers in other words, when in a village containing perhaps but fifty adult Christians, they are in three separate bodies—the Bengali Church, the Roman Catholic, and the Baptist. This is no exaggeration, but the simple fact in many and many a village to the south of Calcutta. Indeed, I know a village containing but some twenty adult Christians, where the same threefold division prevails, and where, therefore, on the Sunday the twenty Christians meet in three different places of worship.

The sorrow caused me on this subject was more or less unexpected, for I went to India last autumn fondly believing what I had been told, that I should find the differences dwindled to nothing, and

Christians of all denominations united in the battle against the common foe—heathenism. It was by degrees that my present opinion was forced upon me—the opinion that grievous injury is done to the infant Church of Christ in India by the spirit which splits it into various sects. I feel obliged to express this opinion, because any paper of mine on Missions would otherwise be incomplete. It is not too much to say that the strongest impression I carried away was the hindrance caused to the spread of Christianity by our separations. None can recognise more fully than I do that differences of opinion are inevitable, and not only inevitable but even desirable. Surely, however, differences become mischievous when they lead to the establishment or the fostering of a system which separates Christians, instead of banding them together to fight under the Captain of our salvation. If only Bengali Christians could be gathered into one body, so that one heard no more of—"I am of C.M.S. and I of S.P.G., I am a Baptist, or I a Roman Catholic," and so on, but only, "I belong to the Church of Bengal," so that in a village all might meet "with one accord, in one place," it would add marvellously to the strength of Christ's cause. One longs for the day when all who sow the Word of God throughout the length and breadth of the land, whether as missionaries, chaplains, or civilians, shall agree as to the Will of their Lord on the subject of unity. His prayer was "That they all may be one, even as we are one." No uniformity, but intense oneness, perfect harmony of will and action.

This paper will not have been written in vain, if only a few, now indifferent on the subject of the divisions in the Church, awakened to a sense of their sinfulness and mischief and join those who yearn for the fulfilment of their Lord's prayer, and the restoration of such union among those who seek and desire to do His Will, as shall convince the world of the divinity of His Mission.

MISS SEYMOUR, who has been for some years an honorary worker in the Mission field, then read the following paper:—"On the State of the Native Women in South Africa, and their Education."

I have been requested to give you a paper on the state of the native women in South Africa and on their education, which I find a difficult subject; for I feel that I am too intimate with the very different phases of native life in divers places, in that country, to be able to generalise sufficiently; so I must try to keep to those points with regard to the state of the women, which have struck me as applicable to the whole country with which I am familiar. You may be sure that I shall give you nothing from hearsay; but from personal experience, gained by a residence of some years in different parts of a country 500 miles long and peopled by Hottentots, Dutch, German, English, and Kaffirs. The natives in these countries are well off, as regards food and clothing, and except in times of great drought there need be no poverty amongst them. In countries under distinctly Dutch rule, they are not allowed to purchase land, by the Dutch law to that effect. But it is their own fault under our English Government, if they do not become or remain landowners.

The English give them every liberty, but that liberty is practically license with them, as they are races that would be the better for a little more paternal government. They have scarcely resolution enough to keep any restraint upon themselves; hence when they come near our civilisation, evil grows apace amongst them. The Colonist does not oppress them, but he laughs and shrugs his shoulders when he hears one of their misdeeds, and he says, "Am I my black brother's keeper? it is nothing to me if these people become drunken and dissipated, petty thieves, &c., &c. Don't trouble me about it. I am not going to house them near me, and try my hand at bringing the girls and boys up respectably. Let the Missionaries look to it!"

So you see you must not take your idea of the native tribes from the tale the man of business has to tell of the thieving, drinking, disgraceful servant in her rags; for the town Kaffir woman is a low type of her race, and those who live amongst their mountains, and "far from the madding crowd," are an upright set on the whole, and they will not (unless starving) allow their daughters to go down to the towns at all. This is the case with the heathen fathers and mothers as well as with the Christian.

You, in England, talk and think a good deal of the Native Missions, but you little know what small drops in the ocean these Missions are, and what little power they have in training and bringing up such a vast people. What can one minister and one catechist do, in a district 50 miles long, and 30 broad, and amongst 14,000 people in that vast parish? The kraals are numerous, and are like little hamlets of beehive huts overlooking their valleys of growing Kaffir corn and mealies.

The tidiest hut-holders amongst them have two huts, one for parlour, and one for bedroom, and both kept well, you may say, in their way, and they sit and watch their cattle on the hills after their slight and easy labour is over of setting their huts straight and milking their cows. The food of the Kaffir is very easy to prepare, being mostly corn of some kind cooked with milk. Most of the farm labour of hoeing the corn is done by the women, but the rest of the year they have not much to do.

Now there are two points to which I want to draw your attention.

One, concerns the education of the women, the *other*, the state of domestic service after school-days are over.

The first, which has to do with the schools, is this: that the government grants to the native schools are too heavily weighted with government requirements, such as are quite useless to the native women in the times in which we live at present.

The teachers, very often single-handed in the schools, are weary with the struggle to get the children through the Upper Standard, and have very little heart or strength left for industrial training, or for Bible teaching. The Missionary himself is often too far from his schools to do any Scriptural training whatever.

It is the style of education now given to the girls which provokes the wrath of the Colonist. There is a storm brewing in the Africander clouds which may burst at any time.

The Africanders (that means the whites born in South Africa)

think that the Cape Government is doing too much for the native Mission Schools, and they hope soon to bring in a measure, lessening, or withdrawing the government grants to those schools.

This subject was being talked over and had got into the papers when I left Kaffraria. A parliamentary discussion upon it might lead to the withdrawal of Government Grants from our native schools. Cannot this education be made more popular in the Colonist's eyes, so that he would see the value of the teaching given, instead of letting the children compete with English schools in such subjects as grammar, analysis, vulgar fractions, etc., etc.? In some schools with which I was acquainted two hundred hours a year was the time spent in arithmetic alone!

Under a good trainer what handicraft could not be learnt in that time, such as dressmaking, or cooking for a restaurant or coffee house?

Of what use to a black girl can analysis be? to a girl who does not understand English enough to know the meaning of the sentence she is cleverly analysing?

I have conversed with intelligent Kaffirs, and I know what they want. They want more practical training than our schools often give them. I will give you an instance of how they appreciate what is good for them.

Once upon a time they discovered that at a particular school cutting out and making up clothes was going on largely, and they at once brought their girls there, with many expressions of pleasure at such a sensible education.

We must not be hard upon the teacher and say, Why was not this done before? for the teacher has enough to do to work up her pupils through the Government Standards in a language not her own. We should, I fancy, get the support and sympathy of the Colonists if we could have lower standards in head learning, and more practical teaching in our schools; and it is the sympathy and hearty support of the Africanders which we want, and certainly have not yet succeeded in getting.

I come now to my second point, namely, the Condition of the Native Girls after they leave school.

Now we are coming to a sad picture, and a terrible one; one which should be placed before the Colonists again and again, until some good hearts amongst them are roused into action.

The Colonists have taken up in a thoughtless, selfish way, the old slave style of keeping their servants out of the houses; so the mistress of the house is not responsible for her girls after the hours of work: the houses are actually built without servants' rooms! The black girls therefore in the towns and at the farms are turned out about eight o'clock at night to go to their kraals, where they may get a friendly hut to take them in, for many of them have their fathers and mothers far away from them over the mountains. They are sociable creatures, so half-way to this lodging hut, they sit in circles on the ground, men and women together, with the brandy bottle in their midst. After the little refreshment is over, and they are a trifle excited, they get into a giddy and lawless dance, and then

far into the night they straggle homewards. So they come back to their mistresses in the morning in rags and half asleep. And yet the Africander mind is so used to this, that the whites do not seem to see that this shocking state of domestic service is their own fault entirely, and that they are responsible for the system and its consequences. It is only to the Colonial women we can look to remedy all this for their own sakes, and for their wretched servants' sakes, before the race is so degraded as to be impossible to reclaim.

They all praise the "Raw Kaffir" or the "Red Clay," as the heathen is called in his blanket and beads, and rightly so, for there is the genuine article, but that article is fast disappearing, and is being replaced by the drunken, reeling Kaffir; and nothing in the world can retain the raw article in its simplicity for many years longer. Up in the wilds amongst the mountains are canteens, and we see these men on their ponies, being held on by their friends, one on each side, and so conveyed home in safety, after they have helped to fill the purse of some white canteen keeper, who, for the few hours of Divine Worship on a Sunday, calls himself a Christian.

To return to the subject with which I began this paper; I must say that many people are of opinion that our Mission Schools might be made more useful to the native women, and enlist the sympathy of the Colonist, if the Church teachers, instead of aspiring to the Upper Standards for their girls, would show the Inspector when he comes some practical results in handicraft, such as dressmaking, or a dinner well-cooked, or a little market-gardening.

The women at the Mission stations are generally decently clothed in their clean cotton gowns, well patched with coloured bits of print when torn, and with their handkerchiefs of some pretty bright colour round their heads.

The woman in the town is a thing which you may pity, but you loathe her as you pass her; she smells of brandy, or Cape Smoke as they call it; her dress is torn and dirty, held together by pins or thorns in different places; she has a dirty hat on, with faded flowers in it, or a draggled feather: she has a low rowdy kind of look, and is a thief and a cheat in every way. I do hope and trust and pray that the time may come when the Colonial women will take up the subject of Domestic Service, and start Servants' Homes under respectable matrons, where girls sent from Mission and other schools may sleep, and go out, and earn their living by day. At present so degraded and degrading is Domestic Service in the colony, as to be a disgrace to the employers.

I want you to carry away these two ideas from what I have said here, namely: That at the Missions the native women are well cared for, and as well off as possible when they fall under good missionaries.

Secondly, That when they live near the colonial towns they are miserably off, and allowed to go down as low as they can possibly manage to go.

The remedy can scarcely be deemed *our* duty as Englishwomen, it is the duty of the Colonists themselves. Our duty is to open their eyes to these crying evils, and to induce them to bestir themselves, and to set their houses in order.

THE REV. BERDMORE COMPTON then addressed the Meeting. He said that after the very interesting papers they had been listening to there seemed to be hardly any necessity for a speech, but having had the honour formerly of being connected with the Ladies' Association as Chairman of the Committee in London, he was glad of the opportunity of saying a few words.

He noticed one excellence in the Association, it was so remarkably solvent, it did not spend money which it had not got, but administered extremely well that which it had.

The Association was, he thought, one of the largest of women's societies in the Church of England. Its work was certainly a religious work—to train women and children to become Christians, to teach them the way to be saved, which could only be done by making them members of Christ. This cardinal truth, which could no longer be fully taught in our home schools, you had the opportunity of teaching in the schools abroad.

If you were to teach people whom you had in your school for but a short time, you must know the subject very thoroughly yourself, and be very clear and precise in what you taught. If the child was taught correctly *from the beginning* it was a great deal easier than people thought for it to grasp an accurate idea.

We heard a great deal about our unhappy divisions, and the mischief which they did; there was but one remedy for that—to teach the truth yourself, to teach it boldly, fully, and accurately. It was because he believed the Association did teach on one clear, definite line of truth, that he heartily recommended it to their support. The work was a very important one. In teaching little girls, people should remember that they were training those who would be wives and mothers one day, and whose influence would be of great importance.

He urged them to take up this work thoroughly, to make it their branch of Churchwomen's work, to give themselves to it, to help it forward in England or abroad, and they would do a great work for their Master.

The Medical Missions had been alluded to; he would be glad if the Association could take them up. Many women knew a great deal about doctoring, nursing, and dispensing, and in India especially they might find a great field of usefulness.

MISS F. PATTESON said that she did not think the Association was sufficiently known or its work understood. It had now about 120 Native and European lady teachers in connection with it, and if only funds were more abundant, might have as many more. There were the ladies ready to go, and there were the places crying out for them. The appeals which had to be refused were really piteous. Would not every woman present who knew what Christianity had done for her, say she would do a little? It was hard to realise, hard to understand what was the true state of a heathen woman, but if only this were realised it would be impossible not to try and mend her condition.

Let them make an effort to study the subject; read books of travels,

of descriptions of heathen life, read missionary books, and not turn from them because they appeared dry, and then having mastered the subject, let them do—what every woman could do—let them talk ! Talk about the subject, create an interest, make the work known, the way to extend the Association was by forming Branch Associations in every parish, and then they might be able to follow and supplement the work of the Society for the Propagation of the Gospel in *all* its Missions, but above all, and before all, let them do what lay in each one's power, let them pray.

The Chairman then rose and expressed the great interest with which he and all present, he believed, had listened to the papers and speeches they had heard, and his own strong hope that some great practical benefit would issue to the Association from this Meeting. He agreed with the last speaker that the Association was not known as it ought to be. He thought its title rather a misleading one and would have liked it better to have been "Churchwomen's Work for Women in Heathen Countries," or some such title. He believed he spoke the sense of the Meeting in thanking Mr. C. Outer-Fullbrook for his kindness in lending the room for the occasion.

The Rev. B. Compton then briefly proposed a vote of thanks to the Dean for presiding, and the Dean in reply expressed his pleasure in doing anything for the Association, especially in a town with which he had been so long connected as Reading. Mr. Fullbrook having expressed his pleasure in lending the room, Bishop Caldwell gave the Blessing and the Meeting slowly dispersed, some stopping to examine the lace from Tinnevely, and the other curiosities which were on view in the room. £19 3s. was collected at the door ; and a large quantity of Leaflets, and of the current number of "THE GRAIN OF MUSTARD SEED" were distributed ; so that it is to be hoped the Association will be considerably better known than it has yet been, and that a proportionate increase of "branches," and of annual subscriptions will be the result. Will our readers help in bringing this about ?

L. PH.

FAREWELL SERVICE.

ON Tuesday October 16th a Service was held in the Chapel of the Society for the Propagation of the Gospel on the occasion of the departure of a little band of Missionaries of the Society, and of two ladies connected with the Ladies' Association. Miss Fraser Thompson, another honorary worker in the Mission field, is going out to join the Ahmednagar Mission, and Miss Mary Fell proceeds to Trichinopoly to assist Miss Wyatt in the important work of training

native female teachers. A considerable number of the friends of the departing Missionaries came to join in commending them and their work to the loving care of their Heavenly Father.

The following impressive address was given by Bishop Caldwell, of Tinnevely :—

“Our gathering to-day is one where there is unity in diversity. Those who are present are going out to different parts of the Mission field ; they will have to learn different languages, they will work in different departments—some educational, others evangelistic, and some are going to that work in which there is now happily so much interest awakened—women’s work for women. But, in the midst of all this diversity, there will be one point the same in all. It is the work our Lord came to do, which He commissioned His Church to carry out, and which He commissions us to do—to bring souls to God. This will give a Missionary tone to every part of our work ; even our secular lessons will become sacred. The one central truth of which all our work and teaching will be the outcome is, ‘God is love ;’ and this love called Missions into existence, and called us here to-day. From this centre everything that is good and true radiates in the Church and in each Mission.

“And as Christ is the object of our faith, and the subject of our teaching, so He is our example in doing good. In the example of Christ we see the absence of all selfish aims, the absence of all self-seeking, the absence of all the failings we see in His followers. No trace of any subsidiary ends ; no trace of ‘isms’—that sad failing of many. Our Lord did not set His heart on any present immediate results ; He was not elated by success or depressed by failure. He did His Father’s Will, and left the results with God. At the opening of His work His words were, ‘Lo ! I come to do Thy Will, O God ;’ and at the close, ‘I have finished the work Thou gavest Me to do ;’ ‘Father, into Thy Hands I commend My Spirit.’ These words of our Blessed Lord’s show us how we should enter on any work He gives us to do, and show us how we should be ready to leave it when He calls us to go. ‘Lo, I come to do Thy Will, O God.’ Let these words be in your mind when you arrive at the end of your voyage, when you reach your destination, when you begin your work. Let them be your first thought when you arise each morning to begin the duty of a new day. Let these words echo in your minds, and re-echo in your lives.

“But if you set your mind to follow your Lord, you must take up your Cross and follow Him. You must be ready for self-sacrifice. His life was a life of unceasing devotion to others, crowned with a death of self-sacrifice for the redemption of the world. You must also be prepared to say, ‘Lo, I come to *bear* Thy Will, O God.’ Evils sent by Him are not evils ; all things work together for good to those who love Him and do His Will. There are briars in every path ; be prepared for disappointments, for the failure of your best laid plans, for your motives being misrepresented, for your actions being misunderstood. But, in the midst of all this, remember it is

your privilege to follow your Master's steps ; the shadow of the Cross is resting on you in all you do and in all you bear. Be on God's side ; he always wins who sides with God.

"And remember, our Lord gives us a special encouragement : 'Say not ye, There are yet four months and then cometh harvest ? Behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal ; that both he that soweth and he that reapeth may rejoice together.' All who are engaged in God's work in any capacity, will find comfort here. He who labours for God here below receives wages in the life eternal — a reward not of debt but of grace.

"And now we commend you to God's gracious care and protection, and the guidance of His Holy Spirit. One thing is almost certain—that many of us who are gathered together here to-day will never meet again in this world ; may we meet in His Presence above, and hear His loving sentence, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

THE commencement of November reminds us that the time is approaching for the annual closing of the accounts of the Ladies' Association. It is very desirable that all Local Secretaries and Collectors, who have not already sent up the subscriptions from their Branch Associations to 19, Delahay Street, Westminster, should do so with as little delay as possible, accompanying the remittance with a list of subscribers' names, alphabetically arranged. Those ladies who transmit their subscriptions through the Correspondent of their Archdeaconry are requested to lose no time in doing so, in order that she may be enabled to draw up her report and remit the contributions of her Archdeaconry *before* the 30th of November—the latest day on which subscriptions can be received at the Office to be in time to be included in the balance of the year.

SUBSCRIPTIONS AND DONATIONS.

SEPTEMBER, 1883.

	£	s.	d.		£	s.	d.
By Mrs. W. E. Collins	2	0	0	Southwell, by Miss F. Patteson	3	5	0
Mrs. Pott	4	0	0	Mrs. C. P. Good	5	0	
Collaton. St. Mary	13	0	0	By Miss R. Freer	92	0	7
By Hon. H. Kenyon	16	5	9	By Mrs. Maclear... ..	5	0	
Mrs. H. Roberts	2	6		York. St. Martin's	4	0	0
By Miss A. Budgett	15	0		By Miss Goodwin	2	0	6
St. Mary's, West Cowes	4	0	0	Misses Bailly... ..	10	0	
Miss Randolph	1	0	0	Lincoln, by Mrs. Venables	22	11	6
Hitchin, by Rev. G. Gainsford	5	14	2	By Miss Gibbons	23	10	0
Saffron Walden	3	10	0				
Wolvey, by Miss Beale	15	6		Total	£199	10	6

PARCELS OF WORK AND CLOTHING,

Received up to October 11th, 1883.

St. John's, Clifton, Association, by Mrs. Macpherson. Fulletby Association, by Mrs. Frewer. St. Paul's, Wandsworth, Association, by Mrs. Toone. Priestwood Working Party, by Mrs. Wells. Cound Association, by Mrs. Thursby Pelham. Coombe Royal Association, by Mrs. Eady. St. Peter's, Kilburn, Working Party, by Sister Frances. Much Hadham Association, by Miss E. Wigram. Bangor Association, by Hon. Eleanor Pennant. Gaernon Working Party, by Miss Parry Jones. Scarborough Association, by Miss Woodall. By Mrs. H. Browne, Worthing. Miss Staunton, London. Starston Association, by Miss Hopper. Wellington Association, by Mrs. Pulman. Lady and the Misses Phillimore. South Hykeham Working Party, by Miss Reynolds. Mrs. Humphry, St. Martin's-in-the-Fields. Mrs. Wyche, Brixton. Miss Dukinfield, London. Mrs. Clabon, Sevenoaks. Hove Association, by Miss Lowe. Tulse Hill Association, by Mrs. Cree. Miss Lawrence, London. Dawlish Association, by Mrs. Church.

Boxes will be sent in November to Capetown, Ramnad, Christianagram, and Tanjore. Parcels to be sent up by the 15th of the month to 19, Delahay Street, Westminster, carriage paid, with the name of the sender written outside.

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

The Publishers will supply one copy monthly post free for 1s. 6d. a year, two for 2s. 6d. a year. Twelve copies of any single number will be sent post free for 1s.

The First Two Volumes may now be had, bound in cloth, for 1s. 6d. each.


The Grain of Mustard Seed.

DECEMBER, 1883.

"THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED, WHICH A MAN TOOK, AND SOWED IN HIS FIELD: WHICH INDEED IS THE LEAST OF ALL SEEDS: BUT WHEN IT IS GROWN, IT IS THE GREATEST AMONG HERBS, AND BECOMETH A TREE, SO THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF."

—ST. MATTHEW XIII. 31, 32.

SCHOOL GIRLS AT AHMEDNAGAR.

 ONE of the methods by which the Ladies' Association proposed to promote the cause of Female Education in India and other heathen countries, was by providing a maintenance for Native Girls in Mission Boarding Schools, and nearly £1,000 is now subscribed specially for this purpose by its members. The friends who pay for these little girls ask to hear occasionally about them, and we give this month some extracts from private letters from Ahmednagar respecting some of the scholars. Before doing so we must, however, remind our readers that the sum paid for each (about £3 10s. per annum) covers only the expense of her food and clothes. That of the house in which she is lodged, the school materials she uses and the maintenance of her teachers, comes from the General Fund of the Ladies' Association, and we must beg them not to let this fund be starved by their gifts to special objects.

The first letter is dated Ahmednagar, February 22nd, 1883 :—

"I want to tell you about your child. She comes from a village called Nimbara, which, I believe, means a place where lemons grow. Her name is Reo; she is about eleven years old, has a mother a Christian, but her father is dead. She has a nice intelligent face, not very dark. She can read a little, but having only been here about three weeks knows very little at present. She is in my class for

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sewing, and did not know how to hold a needle, but is in a fair way to hem nicely, and is very painstaking. She is also in my class on Sundays, when, with the help of an elder girl, I teach the little ones hymns and Catechism, and show Scripture pictures. She can say the Lord's Prayer well, and the Creed imperfectly, and was intelligent over pictures and stories of the Creation and Fall last Sunday. She seems fond of singing too. She is dressed, like the rest, in a print petticoat, a queer-shaped little jacket which fits like a skin, and a *lugada* (or *sari*), a long piece of stuff rolled round her, with the end put over her head—very picturesque. Her week-day one is dark blue; white, with a red border, for Sunday. She was very home-sick at first and wanted to go, but when we said her mother might be asked to fetch her, she said, 'No, my mother will beat me if I go,' and made up her mind to stay, and now she seems very happy. I wish some more people would adopt children. We could get lots, and it is very sad to have Christian children brought up in utter ignorance, as is too often the case now (the parents having become Christians, but being too ignorant to instruct their own children). We send some to Bombay and Poona, but there are many more. The important work *here* seems to be to make the Christians better and teach them something; when this is done we may think of bringing more into the fold. Still, they do drop in. A Brahmin was baptised lately, and we have a girl preparing for baptism. I had a talk this morning with a Parsi about female education,—we were both waiting for the doctor, I with three girls, he with a servant. Parsi gentlemen usually talk English, and they are very kind people. He wants women taught very much, he says."

The next letter mentions that Reo had had the small-pox badly, and was sent home for change after it. On August 25th, 1883, the lady writes:—

"Your child has only just returned to us. I told you she had had small-pox, and was sent home for two months. Well, the natives have no idea of time, and we could not get at her as her village is a long way off, but at last we got a message to her mother and she was sent back, and seems quite happy to come. She says she has been at school in her village, and as she does not seem to have forgotten everything, I suppose she has. She is grown, looks quite well, and is very slightly marked, which is wonderful considering how very heavily she had small-pox. I have not as yet had very much to do with her personally, as this week I have had to leave my class a good deal to the native teacher. Miss D—— has been ill, and I have had some very busy anxious days. She is better now, and, in spite of this, and of nearly a week's constant rain, I am very well. The rain is very depressing, and I long to see it stop, as it is so hard to recover while it goes on, and she ought to be getting out now. Still, it is grand for the country, and, if it drowns the locusts and makes crops grow, we must not mind a little extra discomfort. It may save a famine, of which there were serious fears, there had been so little rain before. We intend being extremely careful in future about going out in the sun.

"We expect the Bishop next month to consecrate the Church, and confirm, both here and in the Camp; and we hope to have a marriage and two baptisms while he is here. One of our girls is engaged to a nice-looking young fellow, who hopes to be a schoolmaster, and the date fixed for their wedding is September 26th. One of the baptisms may interest you. I must tell you, in the first place, that a friend of mine sent money desiring to adopt an *unbaptised little orphan*, who would be wholly given up to us. She was very particular about all this, so that it was not easy to satisfy her requirements, as all the famine orphans have been adopted and baptised long ago. At last one day we wrote to the wife of the principal American Missionary at Ahmednagar, to ask if she knew of any such child, and she immediately sent this little girl to us. Her father died when she was a baby, her mother soon after deserted her, leaving her to the chance kindness of the villagers, who seem to have fed her and treated her well up to a certain point, but a relation from the American Mission found her running quite wild, and brought her back to Mrs. B. She had no funds wherewith to support her, but could not bear to send her back to certain destruction, so had kept her on from day to day to see what could be done for her, when our letter came. So we have the child, and I hope she will shortly be baptised after my friend's sister. One little girl, whom we had lost sight of for seven months, has just come back to us. It was supposed she had a mother, so she was allowed to go away for the Christmas holidays and never returned. Her friends lived in a very distant village, and could not be got at. Once we heard she was sick, then, that she had left the village, and we had all but given her up when Mr. Lord, on one of his Mission tours, found her with an old grandfather. She was quite without clothes, but, on his declining to bring her back in that state, the grandfather gave her an old cloth of his own, and, wrapped in this, she travelled at the bottom of Mr. Lord's tonga (cart). It seems that she had been sick for two months, and then just wandering from village to village, sometimes with a blind grandmother, but never getting near Ahmednagar. It was a wretched life for her, and she seems right glad to be back, and as apparently her mother is dead, we shall now keep her altogether. We were glad to find that she had not forgotten everything, Creed, Lord's Prayer, and Commandments being said almost perfectly the first day. She is very quick and attentive; very dark, almost like a negro, looking especially so in the blue striped frock with red braid which was the first decent covering we could find for her."

"September 27th.

"I am sorry to say I have very bad news to write—one of the bitter disappointments which, I suppose, we must expect from time to time, especially in this sort of Mission, where the adults are so ignorant of real Christianity. I told you Reo had come back after a long absence. She seemed happy enough, and took pains with her lessons; but one day a big brother came to see her, and the next morning one of the women came in to say that Reo had run away. We sent for the brother, who, of course, declared it was not his wish,

&c., so we told him to go and fetch her, as she was only just outside. He did so, and we said if it was her mother's and her brother's wish she should stay she must remain. So she was in school till the afternoon, when she came and fell at Miss Dyer's feet entreating to be let go. We agreed that it was no use to keep her like that, so we let her go with her brother, of course only in the old rags she came in. We suspect they are going to marry her to a heathen, and the brother did not deny it, nor did the girl. The like has befallen a great friend of hers, who was here for a few weeks. We have no legal power to stop it, as the child has a mother, and fear we have lost her for ever as far as school is concerned, or indeed Christianity. I have chosen another child for you, a real orphan this time, with no relations, who never even leaves us for the holidays. She was brought here in the famine, and used to be very delicate, and while the school was in the old house had remittent fever very badly. Her own account is, 'Madam Sahib prayed for me and I got well ;' but she required and got a good deal of nursing as well as praying. She is very grateful, and quite devoted to Miss Dyer and the dog Benjamin, who was a puppy while she was ill, and used to be with her constantly. He is very fond of her still and she of him, indeed, she is fond of all animals, and is proud of taking care of pigeons, goats, rabbits, &c. She belongs to the Gurduree caste, rather above the Mahars, and is a very good though not clever child.

"We have had the Bishop here, and the Church consecrated. He came on Friday, September 14th, confirmed in the Camp Church on Saturday, and preached there on Sunday. Then, after visiting an out-station belonging to Ahmednagar, he came to the Mission on Thursday last, and on St. Matthew's Day consecrated the Church. The service was at 5.30. Several people came from the station, and, I fear, must have found it tedious, as it was all in Marathi, and only the Psalms were in their prayer books. To us who did understand it was very nice, and the Church looked so with a handsome new font and altar-cloth, and a few plants at the east end. It was very full, as all the catechists and schoolmasters came up from the country for the occasion. On Saturday morning the Confirmation was held. About forty-five were confirmed ; eleven girls now in school, and three who have married but came back and stayed with us for this occasion. All the women and girls had white sarees ; the girls looked especially nice in theirs, made of striped muslin, and the Bishop expressed himself much pleased with their quiet, reverent behaviour. I should have said that he came in one morning while we were at Scripture lessons quite unexpectedly, so that he saw us just as we were, which was most satisfactory. On Saturday evening the Natives had a Kirtan, a sort of musical or unmusical entertainment, on the principle of a service of song. One man recites, and the rest, with instruments and voices, form a kind of chorus. To me it sounds very ugly, but some people think it like 'Lagpipes,' and I believe it is found very useful in attracting and teaching the heathen. The natives will sit for hours to listen. They are fond of singing, and learn quickly, though their voices are harsh. On Sunday Mr. Lord and his brother were ordained priests.

"You ask me to mention any special wants. Our perpetual wants are night-gowns, print petticoats for children from five to fifteen; also any amount of cottons, white and coloured, needles, a few scissors, small thimbles, picture-handkerchiefs to make up into quilts, and pieces of print for patchwork or bags. Another great boon would be some red flannel, or coloured serge, or other warm washing material, to make children's jackets for the cold season. They suffer sometimes from cold, and get bad coughs. We should also find Scripture prints very useful, especially some of the Miracles. If we get duplicates they will do for the village schools. Marathi books cost much less here than in England, and are better printed. More expensive wants are a small harmonium and a sewing-machine, but these can hardly go in a Ladies' Association box."

C. A. P.

LETTERS FROM CALCUTTA.

PART IV.]

(Continued from page 155.)

"May 7th, 1881.

"On Good Friday we had a sort of open-air Bible Service; unfortunately it ended by blowing a hurricane of wind and pouring with rain, so that, instead of finishing in the open air, we had to divide into two bands of men and women and go into our own house, the women going up stairs and the men remaining down stairs.

"I have lately been giving the people here great lectures about depending on themselves, instead of on English men and money. This year I am giving the children mats to sit upon in school, but next year they are all going to subscribe for their mats, and so by degrees we shall, we hope, teach them to be independent.

"What we call our Normal Class consists of four women who are teachers, but not effective as such, so they attend this class as part of their work, with a view to improving themselves all round—Bengali, English, grammar, geography, needlework, concertina. One of these, Shandamani, will be, we hope, a first-rate Zenana teacher educated in our Mission. A thing that pleases me very much is that we have now two voluntary workers preparing themselves for teaching.

A. M. H."

"KULERDARI, May 27th, 1881.

"Yesterday was Ascension Day, and it was a sad day, I consider, for though there was a large gathering at the first service in the new Church at Jhangera, yet the congregation was far from orderly towards

the end. Of course it is hard for people who have next to no ideas to have to sit still for three-quarters of an hour while others are communicating, but they ought to be taught that silence during the Celebration is absolutely necessary for the sake of reverence. The Readers, some of them Deacons, were nearly as bad as anybody. I think I must go down on every high festival and act as a sort of policeman. I was obliged at last to leave my place and go down and sit among them. It was quite interesting to see the expressions that came over their faces as I held up my finger and frowned at them. It was as much as to say, 'Oh dear! she is angry, we must be quiet; but what a fuss about nothing!' On Saturday week when they come up to Calcutta to receive their pay, as they do every fourth Saturday, I hope to get the Bishop to give them a word of advice about reverence. Just now we are very excited to know whether the rain will stop in time to enable us to have our magic lantern exhibition, which we should have had yesterday but for the rain. The idea is that the magic lantern will impress on the children Ascension Day, and the opening of the Church. The previous Church, built of mud, had tumbled down many years before.

"A. M. H."

"May 28th, 1881.

"We have just got back from the rice country. The magic lantern came off all right last night: forty-eight children were there besides men. The children came from considerable distances (in many little boats), and so could not go back the same night. I was very much interested to see how the Hindoos would manage, and this is how they did—forty of them lay down side by side along the whole length of Chandra's verandah, their heads towards the outside; eight children were inside, besides the teachers, and our boatmen, and Rankumar, who came to show the lantern. We also were in the house, but happily we were allowed a room to ourselves, which was owing to Rankumar, for a good many people said the eight children might be in our room.

A. M. H."

"August 13th, 1881.

"I must now write about Dhanghatta School; and first I must tell you that soon you will hear of it as one of the greatest seats of learning in Bengal! It is, I think, quite astonishing what the girls have got through in little more than a year. The mistress gives the whole school (about sixty children) lessons in geography, which they learn by heart, and her husband shows the map; so that the children who, a year and a half ago, did not know their Alphabet, can now tell you that the earth is round, the different countries of Asia, &c., besides being able to read the Bible, and knowing some Christian truths. They know the multiplication table, too, pretty well up to 12×10 , and they have begun lessons on objects, such as glass, opium, rubber, &c. This mistress is so good that, instead of having another school at Lakkikantapur, I am going to get those children over here—half an hour's walking and boating. I offered to give the mistress another teacher, but she said no, she and her husband would do it

with the help of the elder girls. She has got a young bow (young wife) who lives close to her to go to school, so I expect in time she will make her a good teacher. I could go on for a long time about that wonderful Dhanghatta, but I think you have had enough.

"I am very anxious during the years I am out here to raise an endowment fund for the schools we are starting, so that people may not say I started a lot of things which it was not possible to keep going. Little by little I am putting by small sums, so that I hope by the time I leave there may be a small permanent sum to look to. Shoroshi, our pet pupil, and all her family have been away from home for some time, but are now back; they have just sent to Miss Harte, who is their own special teacher, to tell her they are back and to ask her to begin going to them again. To give you a good idea of what there may be to do in one single Zenana, I will tell you what Miss Harte will teach in Shoroshi's family. Shoroshi herself wants to learn the harmonica, another girl wishes to continue learning English, the 'Barobow,' the head lady, that is to say, wishes to read Bengali and begin English, and her little child, who won't go to school, is to learn everything, so that really this one single Zenana would give Miss Harte almost enough to do, if she went nowhere else, whereas she has eighteen or more to go to. A. M. H."

"August 20th, 1881.

"This last week I have been about amongst the rice schools with Mrs. Wheeler (the Government Inspectress) who has been examining them. She is a Christian Bengali lady, and I got her to talk to and exhort the women in places where the Mission women have been at work for two years and more. I was quite pleased to see that the women came and listened to Mrs. Wheeler like sensible beings, and not like hunted hares. Altogether, I have come back from that week's examination greatly refreshed in spirit, for I am sure there is a quickening going on in 'my country,' as it has been nick-named. A large proportion of the women who are nominally Christian now know the fundamentals of their religion, and can repeat the Lord's Prayer, Belief, and shortened form of Ten Commandments. Some of them have testified their willingness to learn the Ten Commandments in full. One young girl told me that people are beginning to say that they cannot go into an assembly so thinly clad as they are by native custom, and they would like to wear more than the native sharee. What I encourage them in is, not to leave off their sharee, which is a cloth about six yards long wound most picturesquely about them, but to wear something under it.

"You would have been amused this morning to have seen us, with the thermometer standing at 83°, shutting the windows, and putting on clothes to keep ourselves warm. The fact is, there was a very damp wind. I have just had the pleasure of looking over the stairs listening to Jogendra reading his Bible; he is one of the boatmen, and a catechumen. He made a long pause after reading 'I will make you fishers of men;' then I retired, leaving him still reading. At present it is arranged that the three boatmen and the cook's wife shall be baptised on Sunday, September 18th; the three men to be

immersed in the tank or pond, and the woman sprinkled only at the font. Dr. Coe, of Bishop's College, is going to see about it, so I hope it will be done reverently and nicely. There are two candidates for Confirmation, and an unbaptised wife of a Brahmin convert, also a mother and sister of another man to be taught—in fact, just now I feel overwhelmed with too much to do. However, I cannot do more than I can, and Sisera may fall into the hands of a woman, and a little person like Gideon, among the youngest in his Father's house, may accomplish the propagation of God's kingdom. The small things of the world may confound the great. A. M. H."

"August 21st, 1881.

"I like you to know our ups and downs, so I shall tell that yesterday we found a very bad school; no progress at all had been made during the past six months, and I told the teacher, Ruth, of Bethberia, that if a certain standard was not arrived at in a month's time I should shut up the school immediately. She promised improvement and I hope we shall find it, as she is a widow with two children, for she could ill afford to lose the employment. In the wonderful school at Dhanghatta, and a Christian school in Bhowanipore, they are reading such forward books that I have been obliged to buckle to and study Bengali again, so you see I am not perfect at it; but I am getting to *feel* the language, and I hope that I am tolerably plain, for the other day, when I was reading to an ignorant lady who did not know how to read, instead of listening to edification she muttered to her daughter that I was reading distinctly. It was satisfactory for the Bengali, but not for the subject of our reading!

"A. M. H."

"September 18th, 1881.

"I inclose you a rough translation of an address I made to the rice schools teachers when they came up for their monthly payments.

"For many days I have not addressed you at our meetings, but I have been going in and out among you, and the sad thing is that, as far as I can see, religion does not increase among you. If I were to say to you, "I will give you four rupees a month if you will each in your own village establish a Sunday School," you would look about you and very soon find some means of getting the school together. Well, then, if for the sake of rupees this work could be done, can it not be done for the sake of your Father? Consider how many Christian people about you have never heard of Noah and of the passage of the Israelites through the Red Sea, and not knowing that, how will they understand the prayers in the Baptismal Service, and yet many of them are thirty or forty years old and have been Christians from their boyhood. Where is the fault? The Readers making excuse will say, "People don't wish to learn; can we use force to make them learn?" I don't say this will be done in a day. Do you get a year's boiled rice after one day's labour? No! Well, then, as in worldly affairs much labour *must* be expended and disappointment endured before we can get fruit, so in spiritual things we,

labouring, and labouring by the blessing of God, shall, in the end, tread down Satan under our feet, and God's kingdom will be extended.

A. M. H."

"October 16th, 1881.

"Miss Harte and I are staying at Lucknow. Mrs. Salkeld being a friend of Miss Harte's, she and the Major kindly invited me to stop with them as well as Miss Harte. We are having an easy holiday time of it here. Up and out by 6.30, in by 9, rest till 9.30 including a bath, then breakfast : from 12 till 4 retire for rest, then tea. Perhaps a drive, otherwise sitting out in the moonlight till dinner at 8, then probably bed, in preparation for being up at 5.45 next morning. Last Friday we had a day with the Mission ladies, and most satisfactory it was. Great grown-up Mohammedan women come to school, and they apparently *learn* when they get there. The Bengali School is first-rate, also the Bengali Zenana pupils very satisfactory. Though the greater number of natives here are not Bengalis, still there are a great many. As a rule it seems that the natives here are quite as free from prejudice as in Calcutta. On Saturday we went to see some horsemanship—a private show for our amusement. This was before breakfast ; when it was over Major Salkeld took us into the mess-room for Chotahazari (little breakfast). The Major has kindly put a horse and carriage entirely at our disposal while we are here, so Miss Harte and I drive about on our two-wheeler wherever we want to go. On Tuesday we are going through the city on an elephant—very exciting we call that. The post comes on a camel's back.

A. M. H."

"December 26th, 1881.

"You will like to have an account of the Dhanghatta School prize-giving. We went down a party of nine, besides boatmen, and for all these we had to take with us all necessaries—food, water, bedding, etc. One of the servants started the day before we did, with a boat-load of bedsteads, cooking utensils, purdahs, *i.e.*, curtains to screen us round while sleeping in open sheds. We made a sad beginning, one of our boatmen was taken ill with cholera, so instead of his being able to punt us as usual, we had to take him home into one of the villages and then leave his brother, another of the boatmen, to nurse him.

"We heard afterwards that in three hours he was helpless, and died the next morning. We started from Calcutta at 10 A.M., boated all day without stopping for meals, for I was so afraid we should arrive so late for dinner at Girish Babu's. My worst fears were realised, and we did not get to dinner till 2 A.M. ! and Miss Harte and I were not in bed until 3.30. I was in an agony, for there was a confusion as to who should sleep where ; our difficulties would have been great anyhow, having so many to accommodate, but they were made much worse from not having all our own boatmen, who are more or less accustomed to arranging on these occasions. However, sooner or later every one got to bed, and Mrs. Girish had given us a famous dinner. Next day, the service before big breakfast was very nice, and I felt so responsible and anxious everything should go off

well that my individual pleasure was considerably spoilt, but other people seemed happy, which was the great thing.

"The prizes were given, and in the evening we had a magic lantern. Next morning we left at about 8 A.M., getting back to Calcutta at about 11 at night, after a good many more troubles, but I can't tell you about them all. Girish Babu has since been up to Calcutta, and he says everybody down there was pleased, so that is satisfactory, and I hope that, notwithstanding a few so-called hardships, none of the company we took with us are any the worse. On Christmas Day I dined with Mrs. Reynolds and could only get once to Church, as we had to go down to Shangerla to a native feast.

"A. M. H."

"January, 1882.

"I felt an earthquake for the first time the other day. We were getting up in the morning when suddenly the ayah said, 'Look, Mem Sahib, at those papers.' I looked, and behold they were shaking; then the pictures began on the walls, and standing up we felt the whole floor shaking, as if a good dance were going on. I rushed into my gown and outside to see if I could feel the earth shaking, but I could not, only all the trees were trembling. They say it lasted ten minutes, and was felt all over India and Burmah.

"We had such a New Year's Day here, Rankumar having been preparing flags and banners for months past. Yesterday the day for using them came off. But I must tell you all my anxieties the day before. I knew all my people wanted to sing and play in the streets, but I was afraid some of the Cathedral authorities would object, and the Bishop was supposed to object to gongs as making such a noise. (We were to have five gongs.) But I drove four men down to consult Mr. Willis, of the Oxford Mission, and he saw no objection, and when I talked to Rankumar he seemed thoroughly to have the right on his side, as he quoted 'The singers go before, the minstrels follow after, in the midst, etc.' So I said I could not forbid the gongs and kept quiet, and everybody was to come here at seven next morning (yesterday) for service at 10.30. Several Bengalis stayed up all night to finish everything. By 9 o'clock we had mustered, men, women, and children, and giving us each a banner, the bells going on before, we marched along the left side of the road, according to the advice we had from the Calcutta police. *My* flag, the one you sent for the boat, was borne aloft thirty feet high. Miss Harte and I were in front of the women, Miss Holcombe and Miss Trought at the back of them. Then came the singing men—seventy in all for this procession. About half-way I sent Rankumar on to give notice at the Palace, so then they were standing in the verandah when we arrived. We halted and sang and beat a peal on the gongs; the Palace people looked quite pleased. We then lowered our banners to get under the trees and so approached the Cathedral. The Sandels (Mr. S. is native pastor) were on the doorstep to receive us. We had a horn as nearly as possible like the trumpets in the picture of the Fall of Jericho in *Bible Pictures and Stories*. We had to settle our banners, and left them in care of the Palace Chuprassie (messenger), who happened to

be there ; then went into Church. Miss Harte was very anxious to keep a seat for me, but people came crowding in, so we acted vergers for the women until Mr. Willis was ready at the head of the united Mirzapore and Cathedral Bengali Choirs, to march forward. We sang Hymn 33, 'Earth has many a noble city,' (Bengali). Miss Harte and I found refuge on a step. The service in Bengali was very good, and impressed the Bishop very much. I don't believe he knew so many Bengali Christians existed. There were some 300 more than the Cathedral seats. Service over, we went into the compound and the different dalo (parties) sang while the women sat about listening to the singing. Our party with banners went forward, and Mrs. Sandel came saying to me in the joy of her heart, 'Is not this very nice?' taking me by the arm. Rain spoiled the rest of the day. However, the Church was again pretty well full for evensong.
"A. M. H."

"January 29th, 1882 .

"My idea for the future of our Mission is, that it should be a sort of Deaconesses Institution, not confined to any particular society or nation, that it should work anywhere in the diocese of Calcutta, this being the centre, like Clewer is to the Clewer Sisterhood. We could then have Zenana work and school work and pastoral work, and, perhaps, nursing work. So you see my mind is not resting in this small business. All the native clergy in Calcutta ask us to go and help them, but how can we, with such a small supply of workers? We cannot get through the work that is already mapped out for us. I stood sponsor to-day to a youth of 18, who has left father, mother, wife, and brothers to become a Christian. I hope he may be steadfast. He is friends with Mr. Willis (of the Oxford Mission), and was sheltered for some days at the Oxford Mission House.

"A. M. H."

"February 13th, 1882.

"Our gardener was baptised yesterday by the name of Michael Munsur. He will, I hope, prove a worthy member of the Christian body. He is an odd boy, with no father, mother, brothers, or sisters, and was by way of being a Mohammedan. While I am writing four of the servants are learning Christianity, for we care a great deal about making our servants into good Christians, if it may be, and try not to neglect them while going out and about to others. So a bearer is learning his texts, a boatman also learning texts, Michael, the newly baptised gardener, is learning his Catechism, and the virtuous simple boy, who is a table servant, and has a very long name, Paramananda, is being taught his Catechism preparatory to Confirmation ; he cannot read, so it all has to be taught him, and Rankumar is teaching him. The poor boy finds the second and fourth Commandments almost too much to learn, but it is getting done by degrees. Rankumar used to be one of the servants, but he retired from that, and he is now a sort of helper in general to me ; he is a most earnest Christian, and is quite a Missionary to his own people.
A. M. H."

"February 20th, 1882.

"I am sitting with Miss Johnson, the Bishop's sister, and have been telling her about our table servant's engagement to be married to a first-class girl in the Chakruberia School, and she and I have both been so amused by it that I must tell you a little about it. This girl, by name Emily, lost her mother not long ago, and so her father wants her to be married, in order that the son-in-law may look after her and his little boys, who are very troublesome. Rankumar, my factotum, who used to be head of the servants, made an offer on behalf of the table servant Kush, which was to be considered by the father. In the meantime the father came to me and made overtures for another of our servants called Rideshi. I told him that both were good boys, but that Kush was the more jolly of the two; however, I was to ask Rideshi what he thought, so after the Catechism and *Line upon Line* reading with the men-servants, I asked him. Don't you think it was very funny? He said it was a weighty matter, and the next day said the same thing again, so I came to the conclusion that he did not want to marry; and two days after when the father came again I told him Kush was selected, the jolly one. The father then called a committee of his friends together and asked for their approval. It appears that in the country the friends take sides and bargain over the jewels to be given, but here the only thing to be discussed was how long the bride and bridegroom were to live with the bride's father. When Rankumar told us about this committee Miss Harte and I were so amused that we settled to go and listen. Accordingly, after dinner, about 9 P.M., we started for the Para or native quarter, and went to the bride's house, where we found the committee, of about fifteen in all, assembled, the bride's people had provided tea and sweetmeats. It was very difficult to get the matter begun, but at last Rankumar announced that Kush Chandra Mandal was anxious to marry his brother Bhagan's daughter. What had the company to say? At first they said there was nothing to be said, as Miss Baba had settled it all, but that was only complimentary to me. The father then came forward and said he wanted a son-in-law to look after his little boys. The company then said, Is the son-law to feed them? That being satisfactorily settled by the committee (I could not understand it all), Kush was told to bring his engagement present, consisting of a cloth of red cotton-waste thread, a wooden necklace dyed yellow, a looking-glass and comb. She then put the cloth on and the necklace, and some red powder on the parting of her hair, this red powder being always worn by all married people. Then she made the Bengali salutation to her father, falling right down, and her father said, 'May God Almighty bless you.' Then she did the same to the committee, amongst whom Kush, her future husband, was sitting, and then we retired, after which the hookah went round cheerfully. There was no smoking while we were present, out of regard for us. A. M. H."

"March 26th, 1882.

"Raghabpur Church, after infinite trouble, is being built; it is one of the things which, if it had not been for my being here, would,

I am afraid, have come to nothing. I say this, not of course out of conceit, but because it is to me so wonderful that our being here should be producing fruit, and not only that, but that we should see the fruit. My anxiety is intense to make things permanent. I am writing in the Palace (Bishop's house), which is just opposite the Cathedral, and as all these windows, and all the Cathedral windows, are of course open, I can hear the Cathedral organ sounding out 'God save the Queen.' We have to-day had the thanksgiving for her preservation. Everybody this morning stood up while the National Anthem was played, so I suppose they will this evening. It is grand, the expression of feeling all through the Queen's dominions.

"A. M. H."

LETTERS FOR OUR WORKING PARTIES.

I.—CLYDESDALE.

BOXES have been sent this year to five of the large Mission Stations in Kaffraria, Bishop Callaway's diocese, and the following letters from Archdeacon and Mrs. Button will show how thoroughly they have been appreciated at Clydesdale.

The Archdeacon wrote in September :—

"The things you have sent us are, as usual, a great help to us. Some we sell and some we give to the children. You know that we have many out-stations. We encourage the parents of the children to buy for their children, but in some places it is hard, up-hill work. At Clydesdale, practically, we give away nothing, at out-stations we are obliged to do so still. We are building small Churches, so that money is much needed, and the proceeds of the sale of clothing will this year go mostly to the fund for building Churches. Johanna continues her work ; without her I think we should have to stop work at Fulumuhle. Her husband is not a very good teacher, and she not only takes charge of the girls, but helps in arithmetic with the boys. She has two nice little children, and I have no doubt Mrs. Button has rejoiced her heart by sending something for them from the Mission boxes. She has now special charge of two girls who were confirmed when the Bishop was last here. They lost their mother more than a year ago, and quite look up to her now to supply her place. Since we were able to roof the schoolroom there with iron things have gone on much better. We begin to feel the need of a Girls' Home. We want some one to take girls from Clydesdale and other places and teach them not only to read but to be able to keep a house in order. I feel almost tempted to make a formal application to you for help—a lady who would throw herself heart and soul into the work. When the Bishop is in our neighbourhood I intend to ask his advice about the desirability of a Girls' Home, and then, if he approves, set about building one. We have just finished, or nearly

so, a nice little Church at Meklwana ; it is built of stone and covered with iron. The people gave £120 towards it. A day or two ago one who is a judge said that the building in its present state was worth quite £250. We hope to be able to floor it and paint it, then we shall consider it complete. It will easily hold 100 people, and when wanted 200. The natives have a wonderful capacity for crowding in, they can bear it much better than we can. Some other buildings I hope to put up will be a little larger than Meklwana, which is forty feet by twenty feet. We have lately had quite a number of new children at this school. Till quite recently very few girls came, now there are, I think, twelve. Many of the heathen natives object to their girls learning, they think it will affect their value as wives. Still we have much to be thankful for, and I believe we are making headway in almost every direction."

And Mrs. Button, writing about the same time, says :—

"Again we have the pleasure of acknowledging a splendid large box of clothing sent us by the Ladies' Association, and may we, through you, express our warm and heartfelt thanks to all the kind workers, they are indeed helping us by their own self-denial ; they are mostly unknown to us, but there are two or three I should like to mention—Mrs. Venables (Lincoln), who has sent us a large contribution of work, the Deanery Working Party (York), and Lady Frances Lloyd (Oswestry), who have likewise sent us parcels. All the plain garments will be for our school children, and the fancy articles for sale. Although my husband has plenty on hand just at present, yet it is a great wish of mine to start a fund towards a Church. I think if you could see our School-chapel filled as it is with school children all the week and sometimes crowded on Sunday, you would agree with me that we really do need one. Last Christmas I had a sale of work, and realised £15 towards the purchase of an American organ, which we now have in use, and you can imagine what an improvement it is after using a worn-out harmonium. This Christmas (D.V.) I hope to have a sale of work again, and start a Church Fund to which I hope we may be able to add at another time. One of our great wants just at present is some one who will take the management of our girls. We have seven in one house, and I find that as many as we can undertake, but there are still many more who need supervision. I have mentioned this thinking that perhaps some time in the future you might be able to help us, still I know from reading the reports of Mission workers how many calls you have upon you. Our school keeps up its number, and we still have a large class of girls for sewing twice a week. My husband is frequently from home, he has only recently returned from the consecration of the Coadjutor Bishop."

II.—BURMAH.

The three boxes sent at the end of last year to Burmah arrived in due time at Rangoon, and in April Mrs. Blyth wrote as follows in acknowledgment :—

"The first sale of the contents of the Rangoon box was held on

Monday, when, I think, we sold about Rs. 400 worth of things. There are enough left over to have a second sale, which we hope to have next week. The box is a very good one, and I think we shall be able to sell all the things before long. We find it very difficult to sell woollen comforters, shawls, baby's socks, also underclothing, unless it is made of *fine* calico; no one wears stout underclothing in such a climate. If I may make a few suggestions, I should say little boys' suits (trousers and jackets) made in either holland of a light kind or twill, would sell; we had many requests for these, and a few things for gentlemen would be very acceptable, such as ties, handkerchiefs, smoking caps. Petticoats, made of gay prints such as we had in this box, sell readily among the Madrassee ayahs. We could have sold double the number if we had had them. The Prome box we are thinking of sending either to Moulmein or Akyab, to be sold for the benefit of Prome, as at the latter place there are so few Europeans that it is impossible to hold a bazaar. Mrs. Strachan tells me you had not heard of the late changes at St. Mary's; for this omission I am sorry; had I known when I took up the Ladies' Association work last month that Mrs. Laughton had not written I should have done so. I have taken the Secretary's work temporarily until some one can be found to devote the time and attention it requires. I find, with the work in the parish, that I have not the leisure to be an efficient Secretary and Treasurer to St. Mary's. Miss Barton, the new Head Mistress, seems anxious to do her duty, but her ignorance of Burmese is a drawback. The Second Mistress, Mrs. Citti, is the daughter of Mrs. Simpson, the Head Mistress at Prome; she is a good Second Mistress, and understands the language and also the people. There are two Burmese teachers and a Burmese pupil teacher, a young girl educated at St. Mary's, Martha Poole. The numbers in the Day School are 100 on the books, with an average attendance of 86. There are only three boarders, and a Burmese Matron looks after them. The children had their annual treat last week, and it was a pretty sight to see the gaily dressed Burmese and Chinese children, some with magnificent jewels on, and yet quite delighted at a sixpenny toy. Mrs. Crossthwaite, the wife of the Chief Commissioner, gave the prizes, and seemed greatly taken with the Burmese children. The 'water feast' holidays are on now, and last till May 1st. I hope we shall re-open with a large number. At Thayetmyo everything seems satisfactory from Mr. Briscoe's account. The box had arrived when last I heard. From Prome we have not had such good accounts; just now the heat is great, and there was fear of sickness in the schools. 'Mah May,' our Burmese teacher at Prome, wishes to come to Rangoon to study for six months, so as to pass an examination as a certificated teacher. She is a good girl and has a high character given her as a teacher; she was one of our St. Mary's girls. From Moulmein we have good accounts, the School is being built, but not fast, for want of sufficient funds. Mr. Colbeck writes to Rangoon for help; I hope we may be able to give it. I will not fail to let you know when the new Secretary is appointed."

SUBSCRIPTIONS AND DONATIONS.

OCTOBER, 1883.

	£	s.	d.		£	s.	d.
Bexley Heath	3	10	0	St. James-the-Less	1	10	0
South Kensington	1	5	0	East Molesey	10	7	6
Mears Ashby	4	10	0	By Mrs Wilbraham	6	0	6
Greensted	17	1	0	Miss Lane Fox	1	0	0
St. Ann's, Highgate	1	5	0	Miss Irving	3	0	0
Copford	4	0	0	Ottery, St. Mary	9	1	4
By Miss Fell	64	15	0	St. Luke's, Formby	9	0	0
Reading Meeting... ..	20	19	7	St. Gabriel's, Pimlico	7	12	0
Great Grimsby	1	15	3	For Roorkee	13	0	0
Mrs. Parkinson	1	0	0	Harrogate	20	17	9
St. John's, Kennington	6	3	9	By Miss Wharton	11	4	0
Lady Elizabeth Villiers	3	10	0	By Miss Williams	6	4	6
Shrewsbury	23	14	6	Misses Cartwright	1	0	0
Misses Le Gros	7	0	0	By Mrs. Compton	10	6	0
General Gillilan	2	2	0	The Mount, York	10	0	0
Isleworth	1	1	0	St. Martin's-in-the-Fields	8	0	0
Bridgnorth	4	0	0	Market Lavington	5	5	0
West Wickham	3	9	6	Sneinton	7	10	6
Beddington	8	12	0	St. James's, Northampton	4	0	0
Lodsworth	5	0	0	St. Mark's, Hamilton Terrace... ..	24	0	0
Nantwich	5	10	6	Basingstoke, by Miss White	1	17	6
By Miss L. Phillimore	10	0	0	Deanery, York	4	12	6
Basingstoke, by Miss Lamb	4	0	0	Miss E. Lloyd	4	0	0
Kemerton	4	0	0	Exeter	21	17	2
Miss Turing	10	0	0	Misses Marshall	5	0	0
Lady Harriet Warde	4	0	0	Bishopstone	4	0	0
By Mrs. Borradaile	10	18	0	By Miss Mount	2	5	0
South Stainley	5	0	0	By Miss Anson	15	6	6
By Miss L. Ashton	50	2	4	Sevenoaks	4	5	0
Checkley and Tean	9	14	6	Ealing	3	0	0
Snallwood	5	1	8	Whimpey	1	7	0
Mrs. W. H. White	2	0	0	Church Kirk	1	10	0
Rev. Canon Cooke	10	0	0	Teddington	12	10	6
Chream	2	7	6	Scarborough	19	8	6
Lincoln, by Mrs. Venables	9	12	6	By Miss Cooke	4	16	0
Aylesbury	5	12	6	Mrs. Hilbers... ..	2	6	0
Upper Tooting	11	19	6	Newport	4	15	0
Brereton	7	3	6	Battersea	9	7	6
By Miss Marshall	8	2	6	Hackney	9	2	6
Miss M. A. H. Page	5	0	0				
Kensington	12	6	0				
				Total	£622	13	10

PARCELS OF WORK AND CLOTHING,

Received up to November 1st, 1883.

Droitwich Association, by Miss Ricketts. Wells Association, by Miss Brancker. Hackney Association, by Miss Green. Criceth Association, by Mrs. Priestley. Miss Stephens, London. St. Mary Church Association, by Mrs. Finch. Derby Association, by Mrs. G. Taylor. St. John's, Ealing, Association, by Mrs. Summerhayes. Sambrook and Edmond Association, by Miss Palmer. Mrs. Richards, Fennant. Church Kirk Association, by Mrs. Collins. Teddington Association, by Mrs. Mant. Harrogate Association, by Mrs. Basil Woodd. Copford Association, by Mrs. Bannatyne. Sunningdale Working Party, by Miss Hamilton.

Boxes will be sent to Burmah in December. Parcels to be sent up before the 15th of the month to 19, Delahay Street, Westminster, carriage paid, *with the name of the sender written outside.*

All Letters on the business of the Ladies' Association (whether containing remittances or not) should be addressed to the "Honorary Secretary, Ladies' Association, S.P.G., 19, Delahay Street, Westminster, London, S.W."

All communications intended for insertion in the Magazine should be sent to Miss L. Bullock, 26, Blandford Square, London, N.W., by the 10th of the month.

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